

Thomas Durham

Sub. Cath. Cant. Socius
1821

AN
EXPOSITION
OF THE
FIRST AND SECOND
CHAPTERS
OF THE LATTER EPISTE
Of the Apostle *Paul* to *Timothie*.

WHEREIN

The Text is logically resolved: The words also plainly explicated; with an easie Metaphrase annexed: Thence doctrines arising are deduced: And by Scripture, Examples, and Reason confirmed. *Bourchier*

All which, for the better understanding, affecting, and retaining of the truth, be with familiar similitudes accompanied.

Finally, as the matter would afford definitions, distributions, subdivisions, trials, motives, and directions, which be of speciall use, in their proper order are added.

By JOHN BARLOW, sometime Minister of the word at Plimmouth: but lately one of the Preachers in that ancient Citie of Chester.



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EXPOSITION

OF THE
FIRST AND SECOND

CHAPTERS
OF THE LATTER EPISTLE

OF THE APOSTLE PAUL TO THE ROMANS

W. H. L. L.

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is explained: with an other metaphorical an

needed: These do not concern the text

and: And by Scripture Examples

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Printed by A. D. and sold in this Church

by George I. and James B. 1692



TO THE RIGHT
WORSHIPFUL THE MAYOR

Of PLYMOUTH, with the worship-

full Magistrates his brethren; and to all who

beare Office in that Corporation, I. B.

wissheth Grace, Mercie,

PEACE.

VOrthie Sirs, and much respected friends, the truth is, that if I would follow the fashion of the world, you should then receive a large commendation. For, sure I am, many a man having narrower footing, hath leaped far; a smaller bottom, spun a long thread; and of lesse matter, erected a stately building. But I, to shun the appearance of flatterie, silence the carping adversarie; and that, another day, my hand might not cry my heart mercy, will turn my praises of you, into prayers for you, and exhortations to you, that as you have begunne well, you may never waxe wearie, or proud in so doing. You are stiled Gods, able by your example to bring good or evill into fashion; the government of the inferiour, lies upon your shoulder. Wherefore, doe iustice; and take heed of quitting the guiltie, and condemning the innocent: But let judgment run down as the waters, and righteousness as a mightie streame. In this sea, there must be no ebbing nor flowing: the bankes at every season, are to be full, swelling over. Neither is this streame to be stayed for a moment, or turned another way. If it should, iniquity in the meane time

The Epistle Dedicatorie.

would take her place: and whosoever drawes and drinkes of that puddle, shall dye the death. Moreover, you may not mixe it; the mudde of injustice, with the pure fountaine of righteousness: for, that will hinder the current from sliding through the channels of Iudicature, so cleerely and speedily, as the Iudge of all the world expecteth, commandeth. And, that this Wells mouth may not be stopped, this streame stayed; or, by any uncleane carkase cast into it, putrified; but runne strongly, purely, and spring for ever: in your elections remember Iethroes counsell to Moses; Choose you out able men, fearing God, lovers of the truth, & hating covetousnesse, though to be an inferiour officer. Will not a little leaven, leaven the whole lump? And tell me, When is the river troubled? at any time, but when the mud is raised upward, and the cleere water falleth downward? Let the righteous rule, there will be rest: but if the wicked beare sway, troubles shall come. Who will put a sword into a mad mans hand? Will hee not beare it for nought? in gender strife, and conceive mischief? Depresse the profane puddle, exalt the cleere water; then shall God be with you, and all the people also goe home to their place in peace. I speake the truth, I dare not flatter; you are cleane (may I not adde) but not all. Its a rare Societic, that consists of none but Saints, a singular body without all blemish; and may we, can we finde a corporation, that hath no unsound member in it? Will you credit me? have you but one such? I could wish there were none at all. I accuse no mans person: Every one must fall or stand unto his owne master; and the wrath of man, doth not accomplish the justice of God. Wherefore, hee who is righteous, let him be righteous still; and if any be filthy, let him wash and be cleane. And, not to weary you with words; here you have at the last, what some of you long since desired at my hands, viz. the first Lectures at my comming to you, I preach't among you. Now may the wise see, what the world hath carped at, and the Preacher full often beene blamed for; as if the earth had not bin able to have borne his words, nor he for the bitterness of his spirit, worthy to set a foote in Gods sanctuarie. I confesse my corne may be mixed with chaffe, my coyne have some slips; and my zeale not altogether according to knowledge; yet, my desire in preaching and printing these Sermons, was and is, that sinne might be mortified, holinesse vivified, God our master after
the

Exod. 18.
20, 21, 22.
1 Cor. 5. 6.

Ioh. 13. 10.

Iam. 1. 30.
Rev. 22. 11.
2 King. 5. 13.

The Epistle Dedicatorie.

the best manner served; and both speaker and hearer at the last day saved.

Here you have only the beginning, but, if the Lord will, you may see, and receive the end of my labours with you. Truly, I shall greatly rejoyce, if my weake endeavours prove, in the least measure, to you or any other profitable; and that they may, assure your selves, my prayer according to my power, to him, shall not be wanting, who is only able to give a blessing. And thus commending you to God, I take my leave; and will, during life, alwayes rest,

Yours in what he can,

to doe you service,

L.B.)



The Epistle to the R E A D E R.

Friendly Reader, it were but labour in vaine to tell thee, why I made choice of this Epistle, rather than another, to treat of. For, are not all Preachers, sowers? So that if they breake up any little close, within the large pale that boundeth Gods great demaine, the holy letters, they cannot misse it, but keepe their compasse. Neither is it any purpose, to declare unto thee, why these lines are now put to publike light. For, is not all the graine in Gods garner, good? fit for the market, and to be set to sale? For, to omit many reasons, this is the very truth; that as Prognosticators usually write Almanackes, to and for that Climate wherein they be resident; so have I made election of this portion, and now especially penned it, for that place, where and amongst whom, the Lord for a few yeares, by the hand of his providence, cast mee. Wherefore I will the rather informe thee of my method, in this succeeding Treatise, the which is this, and thus.

In the first place (may it please thee to view it) thou shalt find, the text Logically into its parts resolved; next, the words plainly explicated, then a familiar Metaphrase, as we apprehend the sense, annexed: And last of all, the severall doctrines arising thence, deduced. And because ordinarily a deduct is to be drawne, not from one simple, but two arguments at the least, as the Angell is said to *set one foot on the sea,* Rev. 10. 2. *another on the shore,* we have (one being in our text) for the better rise, borrowed a second from far. But usually, either from the scope, and the connexion; the words generally united, not particularly abstracted, the doctrines be collected. And for the heads, we have set them downe with little or no amplification at all. For, to me (I am sure) and to the Corrector, Printer, and Reader, (I judge) it would, (had we done otherwise,) have beene more painfull, chargeable, and not much profitable. But we have confirmed them at large: First, by Precept: Secondly, Example: Thirdly, Reasons: And last of all, wee have mixed our whole discourse, with familiar and delightfull similitudes; for the better alluring out of the drouping affections, and the inclining of the froward will, both to embrace the truth, and put it in speedy execution. By Precept, understand some proposition equivalent to the doctrine propounded. By Example, that which hath in it the force

To the Reader.

force of a command. For the act is concrete with the precept, and cannot except notionally be abstracted. For, every good action effected, hath its rule by which it is guided. And by Reason, conceive a third argument, in producing wherof, the point in hand is more strongly confirmed. For, as when two colours are controverted, we fetch a light, hold that betwixt them, by which the better is the better discern'd by the eie of the body: so, when truth is in suspence, in the producing of a third argument, the which we call a reason; and disposing it with the doctrine in forme of a Syllogisme, its the more conspicuous to the eye of our understanding. And the reason we use Reasons, is, in that wee are to deale with men who have reason, but want faith: And untill the judgement be soundly convinced, the *Will* will not be thoroughly reformed. For, as the needle guideth and maketh way for the thread; so doth the act of the facultie of the understanding, direct the act of the facultie of the *Will*. And we have used similitudes for divers reasons. First, For, they have great force to convince the judgement. Secondly, They allure the affections. Thirdly, They better the memorie. And fourthly, They bring many things to speedy remembrance wee had long forgot. As the shoemaker with his skinne, draweth on a close shoe; the houswife with corne, calleth the chickens from under the wings of the ir dam; and the dittie brings to minde the matter and author on't: so will a similitude draw doctrines into mens shallow understanding, call out the dead affections, and bring the truth to remembrance, committed to memory long ago. And this one thing would wish the man of God to take knowledg of, & to have respect unto, both in writing of bookes, and preaching of Sermons; first, thoroughly to informe the judgement, and then soundly to seeke to reforme the *Will*. Lay load on that above all. For, with more ease may a man point out the truth to thousands, than perswade hundreds to practise it. For, the facultie of the *Will*, is the most corrupt of all other, and the *Will* is an unwilling agent to goe to worke. Similitudes therefore here bee of good use, and application must soundly set it on. Furthermore, wee have, as the matter handled would afford, used definitions, distributions, subdivisions, trialls, motives and directions: all which be of great use in their proper order.

Finally, to our power, wee have endeavoured to comfort the feeble-minded, strengthen the weake, raise up the declined Christian, and pull downe the proud mind of man, breake his flinty heart, and convert him to God, by a close searching and insinuating application.

And gentle Reader, if any phrase in this Treatise, seeme tart unto thee, when we come to presse a point; why, I must give thee to understand, that our people are not like other people. For, it is well knowne, that, in all sea-faring and haven townes, (of which ours is not the least in the kingdome) there is such a concourse of all kinds of people from other countreys, as dayly inhabitants; that we have men, as of warre & worth, resolution & religion, fearing God, honouring the King, (the
number

To the Reader.

number whereof the good Lord increase an hundred times so many as they bee, that the eares and eyes of all the world may heare and see them:) so have wee sinne and sinners of all sorts.

With us (if any where) thou maist find old mother Ignorance, cloathed with the robes of the blacknes of darknesse, having two unnaturall (but, to her, naturall) twinnes in her lappe; *Profanenesse and superstition*: and this is her daily Ditrie; *I sit as a Queene, I am no widow, I shall see no mourning*, neither (let Preachers prate what they please) will I ever be removed. And we have too, aged father *Pride*, cloathed in purple and fine linnen: who being drunke with wealth, as *Lot* with wine, hath lien with his daughter *Gouetousnesse*, committed in cest, and she is delivered of a monster, the which some call foxe-fur'd, scarlet rob'd, but I, mercilesse, remedilesse *Usury*. This *Ostrich* can eat and digest any kind of mettall, especially money. This *Canniball*, like a pickrell in a pond, or sharke in the sea, the lesser fishes, deuours the poorer sort, with a plausible, invisable consumption. The greatest Clerkes (now fie!) in our kingdome, may, seven times more, spet this strumpet in the face; yet shee hath a whores forehead, and will not bee ashamed.

Meager and Pale-face Envie hath his roost with us. He lookes like a Ghost wrapped in a winding sheet, or peeping out of a coffin: for, with the hot pursuite of spotlesse puritie, innocent piety, he hath so fret his flesh, and worne his spirits, that hee is fallen into a never-to-be-cured deadly consumption. This insatiable *Cormorant* feedes on the tenderest corps, drinkes the purest blond, and still cryes for more, as *Rachel* did for children, or else he will dye. And as *rifibilitie* is an inseparable adjunct to a reasonable creature: so is *damning drunkennes* to these *Cinque-ports*. Therefore, we are sure of this guest. Sometimes wee have met him staggering in the streetes, with long lockes, red eyes, wounds in his face, and a stinking breath flying from his mouth; and his attire, with spuing, falling, and tumbling in the mire, polluted from his felt to his foot. Many times he lyes speechles; yet when he speakes, its the very language of Hell.

This *Chimnist*, by a vertuall power and dayly habit, can turne bodies into barrells, men into beasts; and then, as the *Devills* possessing the swine, carried them headlong into the river: so doth this *Devill* soule or body wherein he rests, into the gulfes of that sea whose streames are fire and brimstone. We have now and then disorder put in, who lying winde (or rather wine) bound, falles to wooing and wedding. He comes, as *Sathan* said of himselfe, *from compassing the earth to and fro*; and he marries, not till death (according to the injunction of God and man) but a faire winde them depart. What shall I more say? We have *raging malice*, and blinde turbulent *Zeale*, hanging like a *Meteor* betwixt heaven and earth, that, as an ill-concoct fire-woke, lets fly at all.

But hitherto wee have spoken in the abstract; wee will now a little touch the concrete.

To the Reader.

Judg. 5. 15.

Sir W. R.

2 King. 5. 16.

We have had, with a crosse wind set sometimes on our shores, the vulgar *Atheist*, who saith in his heart, there is no God: & if in speech he professe him, yet in practice he denyes him. The proud treacherous purblind *Papists*, just of that brotherhood (its to be feared) who erring from the true way, stumbled on treason, and brake their neckes at *Tiburne*. Yet these spread their good deedes, as the Heavens over the North-pole, and hang their salvation, like the earth, upon nothing. The *Hominified*, *Godified Familist*, who holds himselfe, if once full come, to be as perfect as *Adam* his father was in paradise: And we say so too, but then he must be considered, as he was after his fall, not before it. The mutable newfangled *Anabaptist*, who will weare no weapons, have all things common; yet wrangles with his brethren, whether he is to be baptized on the head or heeles; for (a worthy reason) Christ, its said, washed his disciples with water on the feete. The strict precise *Separatist*, censuring his equalls, speaking ill of them hee knowes not, whose unjust rent from our congregations, like the divisions of *Ruben*, have made great thoughts of heart. And, to conclude, (for I am too prolix,) wee have had the common Protestants, who lead their lives in *Folio* (especially at that never-to-be-forgotten golden voyage, wherein so many went they knew not whither;) who carryed themselves, as if their tongues had beene Pieces, their breath Gunpowder, the opening of their mouthes, the giving of fire with the match, & their oathes piercing Bullets to have wounded their adversaries; sometimes filching and fighting, whose swords, like *Joabs*, would droppe out on the least occasion; and now and then stepping from shore to ship, would drink soule-slaying healths, every carousie being seconded with the report of a Cannon, as if powder and shot had beene onely appointed to have beat the aire, scare Crowes, make old folke to start, and Cattell to run a gadding: We have seene, (and shall againe) the *Dutch* drinking, and our *English* for company take their shares with them, untill they began to *ste-ecke en-de sny*; that is, stab and slash, that their blood and bowels runne about their heeles. If this then was thus, as it was indeed, shall not the men of God draw forth the arrowes of Gods vengeance, set them in the notch, and with an angry countenance, let them rattle amidst the congregation? whet the two edged sword of the word, make it sharpe and keene, to the hewing of the body of sinne, and the shredding of such sinewes of corruption asunder? As the Prophet said, *Is this a time to take bribes?* so may I: *Is this a people amongst whom to cry peace, peace?* No verily. Wherefore, good Reader, out of thy ingenuous disposition, beare with my rough and uncouth stile. And thus I commend thee to God, these labours to thine and the worlds light; with my selfe to thy favourable censure, and faithfull prayers: yet not without a settled resolution (if the Lord will) to proceed further in the publishing the remainder of this Epistle.

Thine in the Lord Iesus,

I. B.

THE



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Many other points and passages, for brevity, wee have omitted.



AN EXPOSITION OF THE SECOND EPISTLE OF THE APOSTLE PAUL TO TIMOTHIE.



He Epistles of the Apostles were directed, either to Churches in generall, as the *Romanes*, *Corinthians*; or persons in particular, as *Titus*, *Gaius*: And they were private men, as *Philemon*; or publike, as this *Timothew*, who was a *Minister of the Gospell*; and (as some maintaine) the first elect *Bishop* of the Church at *Ephesus*.

Now, for the more Methodicall proceeding in this our intended progresse, two things necessarily are to be considered, observed. 1. The *scope or end*, which our Apostle in penning this Epistle ayimed at, intended. 2. The *many weighty Motives or Arguments*, hee produceth to have his purpose accomplished, thorowly effected.

True it is, that as amongst various *causes*, there is one prime and first efficient, the which is *God*; so amidst severall *ends*, one principall and transcendent, which is his *glory*. For as *Alpha* and *Omega* are the initiall and finall letters of the whole *alphabet*; so is *God*, first and last, *beginning and end of every creature*. Taking therefore, as granted, that the *chiefest* marke our Apostle eyed, ayimed at, was the *glory of God*, as doubtlesse it was; the *subordinate* shall be related, annexed, the which in this Epistle are comprehended, included.

1. He exhorteth *Timothy*, to cherish, stir up, and increase the gifts of *God* in him; and to be strong in the grace, which is in *Christ Iesus*. 2. To walke uprightly, sincerely; and not divert from the expresse patterne of sound words, which he had received, learned. 3. To doe the work of an *Evangelist*; Preach the *Gospell*, in season, out of season; and to be faithfull and painefull in the execution of his function. 4. With patience and resolution to beare the crosse, suffer affliction; and not to be ashamed of the testimony of the *Lord Iesus*. 5. He foretelleth him of perillous times; premonisheth him of evil workers in generall, and giveth him a caveat, to beware of *Alexander the Copper-smith*, who had withstood his Preaching much, in particular. 6. Finally, hee desires him to come unto him, and bring *Mark*, as also his *Cloake*, *Bookes*, and *Parchments* with him. These be the inferiour, and secondary ends of *Pauls* penning this Epistle.

The arguments, whereby the Apostle would induce *Timothew* to performe the forenamed particulars, are many; some whereof shall be mentioned. 1. Because hee was descended of faithfull and religious *Parents*. 2. From the good opinion the Apostle conceived of him. 3. In that he was well and rarely qualified.

lified. 4. Forasmuch as his calling was holy, and salvation certaine. 5. He would allure him by his owne example, being an *Apostle*, and a man of greater note and dignity. 6. And also from the shame, which befell *revolvers*, and the honour, that redounded to *Onesiphorus*, who persevered in well-doing. All these are contained in the first Chapter: the rest shall be omitted, except, when in this *Discourse*, speciall occasion is offered, that they should be produced, related.

The Analysis
of the whole
Chapter.

In the two first Verses of this Chapter, you have the *Preface*, or *Inscription*; in the rest which follow, part of the matter, or body of this Epistle. In the *Preface* is contained a double description, and a *salutation*: The former is of the *Pen-man*; the latter of the person, to whom he writeth. The *salutation* is laid downe, as by the matter of it, what hee wisheth, so by the persons, who are to accomplish it; and the one is God the Father, the other Christ Iesus our Lord.

In the third Verse, where the body of this Epistle beginneth, wee have the *Apostles carriage*; and that toward God, and his sonne *Timothie*. Concerning God, he acknowledgeth, that hee did serve him; for extent, from his elders; for manner, with a pure Conscience. Now for his behaviour to *Timothie*, he confesseth, that hee did thanke God for him, and also make mention of him in his prayers; for constancy, without ceasing; for time, night and day.

The *Apostle* further declareth the earnest desire he had, to see *Timothie*; being induced from the end, the increase of his owne joy; and by a twofold motive in respect of *Timothie*; the one was the remembrance of his teares, the other from the unfeigned faith he conceived to be in him. ver. 4. 5.

In the sixth Verse, *Paul* puts *Timothie* in mind, to stir up the gift which was in him; where he maketh mention of the efficient cause thereof, God; and the instrumentall, which was the imposition of hands: urging him to do so, for a twofold reason; the former, in that he was freed from the spirit of feare; the latter, having received the spirit of power, &c. ver. 7.

Moreover, in the next Verse, hee deborteth his sonne, from being ashamed; and that first, of the Gospel of Christ; and secondly, of him his prisoner. Also hee exhorteth him to suffer afflictions; for kinde, such as accompany the Gospel; for measure, according to the power he had from God. Both of which also he presseth from the forenamed grounds in ver. 7. And likewise from the certainty of his salvation, and the holiness of his vocation, ver. 9. Of which favours hee removeth a false cause, his owne meritt, and setteth downe the true; the fountaine, Gods mercy; the conduit of conveying it, Christ Iesus; affirming further, that, it was purposed and given in Christ, before the world beganne, but now manifested by his bright appearing. And by the way, he describeth our Saviour Christ, from two notable effects, viz. the abolition of death, and the reduction of life; adding the meane, where, by they are applyed to vs; & that is through the Gospel, ver. 10. Concerning which Gospel, *Paul* testifieth two things; the one, that hee was appointed to preach it; the other, and that unto the Gentiles, ver. 11. Then he proceedeth to declare; first, his entertainement for so doing, he suffered afflictions. secondly, his carriage, that hee was not ashamed. Where hee annexeth a double ground of his resolution; the former flowing from an experience of God; the latter, from a confidence, hee would keepe that he had committed to him, ver. 12.

In the succeeding Verses, *Paul* exhorteth *Timothie* to a twofold duty; first, to hold fast the forme of sound words he had received of him, which would direct, & preserve him, as from error in doctrine, so from sinne in his conversation; the second, to keepe safe the good things committed to him; prescribing him the way, which is by the assistance of the holy Ghost, in him. ver. 13, 14.

The *Apostle* having finished the former exhortations, complaineth hee was forsaken;

taken; and that generally, of all Asia; particularly, hee nominateth two eminent persons, Phygellus, and Hermogenes. For the truth whereof, hee appealeth to his sonne Timothee, verſ. 15.

In the conclusion of this Chapter, verſ. 16. 17. 18. He mentioneth a good man, one Onesiphorus; whom he prayeth for, with his whole household. That which hee petitioneth for them, is *mercy*; the time when, is the day of judgement. The motives, whereby hee was induced thus to doe, are taken, from the kindnesses Onesiphorus had shewed him: At Rome he refreshed him, not ashamed of his chains: And, at Ephesus, hee also had ministered unto him many things; as Timothee knew very well. Thus you see the distinct Heads, in this Chapter, unfolded, discovered.



V E R S. I.

Paul an Apostle of Iesus Christ, by the will of God, according to the promise of life, which is in Christ Iesus.



In these words, the Pen-man of this Epistle is described, and that, 1. by his name, Paul. 2. by his office, an Apostle; amplified by the person who sent him, Iesus Christ. 3. By the ground or lawfulness of coming to it, the will of God. 4. By the end of his commission; which is, to preach the promise of life. The which life is explicated from whom it proceedeth, and that is Christ Iesus.

The Logically resolution.

Paul] We must here note, that the Pen-man's name was also Saul, as well as Paul; that many men are of many and different opinions, why he had both; and yet in all his Epistles, maketh but mention of the one. Briefely, (to omit all other) he was a Citizen of two Provinces; of the Jewes by birth, and of the Romans by Prerogative; and therefore was named Saul, being an Hebrew of the Hebrewes; Paul, being a Roman, of the Romans: and hee now called to be a Preacher, especially, to the Gentiles, reserveth that name, which was most familiar to them, best accepted of them.

The Theological exposition.

An Apostle] The word in the Greeke tongue, is used either as an Adjective, or a Substantive; and that, generally, for any one sent; but more particularly, for a legate of Christ, having a peculiar charge to preach the Gospell. And many be the properties and priviledges of Christs, beyond any other Apostles. For, 1. they saw the sonne of God manifested in the flesh. 2. They were immediately called to their office by him. 3. Extraordinarily fitted with gifts, to execute their function. 4. They spake all languages. 5. Had power to worke Miracles. 6. Write, as they were carried of the spirit; and last of all, their commission was to preach through the world.

2. Cor. 5. 20.

Of Iesus Christ] Iesus comes of an Hebrew word, which signifieth to make safe, and imports as much as a Saviour: Now Saviours are either principall or instrumentall. Iesus, as he is God, is the Saviour of all men, as God, Man, and Mediator, specially of them who believe. This notation was given him, by the hand of an Angell, Thou shalt call his name Iesus; for, he shall save his people from their finnes.

1. Tim. 4. 10.

Mat. 1. 21.

Christ] This word springs of a Greeke roote, that signifieth to anoint, so that Iesus Christ in our English dialect, is, as if wee should say, An anointed Saviour.

Mar. 24. 24.

Of Christ there be two kinds, true or false. Of the former sort, they be either typical or real: Now, this Christ is true, real; not false, not typical. And it may be, he assumed both an Hebrew and a Greeke name, cloely to reach, he was Savior both of Jewes and Gentiles. For under these words are his offices comprehended. He was annointed in respect of his *Man-hood*, not the *God-head*. For, that is *holiness* it selfe, and cannot admit of any ambient, or created vnction.

By the will of God] Here the Apostle layeth downe the true ground of his calling; partly, to stop the mouthes of his carping adversaries; partly, to remove false causes, as Symonie, and the like; and partly, that his doctrine might be accompanied with the greater majesty, making way for acceptation.

Mar. 6. 2.
Prov. 8. 22.
1. Cor. 1. 24.
Luk. 1. 35.

Here observe, that *Will* is ascribed to God the Father, as *Wisedome* elsewhere to God the Sonne, and *Power* to God the holy Ghost. *Will* is the beginner of the act, *Wisedome* the disposer, and *Power* the effecter. The first person willeth, the second disposeth, the third effecteth. Thus, distinct actions are appropriated to the distinct persons in the Deity. And the reason is, in that the Father worketh from himselfe (having none in order to precede him:) the Sonne from the Father (being in order after him:) and the holy Ghost from both (both being in order before him.) And hence it is, that *Election* is given so often in Scriptures to the Father, *Redemption* to the Sonne, and *Sanctification* to the holy Ghost: though all externall acts, which passe upon the creatures, by the three persons, may be sayd to be indivisible, as the worke of creation. Where, by the way, we gather a strong argument against the *Arminians*, who would have redemption, and sanctification to precede election; as if the Sonnes worke, and the holy Ghosts, in order went before the Fathers.

Ephes. 1. 3. 4.
1. Cor. 1. 30.
1. Cor. 6. 11.
2. The. 2. 13.
Gen. 2. 26.

According] I take it, that in this sentence, is declared the end of Pauls Apostleship, to wit, to preach the Gospel; and that, not in any newly invented, or opposite manner, but proportionable and just after the forme and effigies of that good, true, and warrantable pattern; for, hee who did teach otherwise, was to be accursed.

Gal. 1. 9.

Promise] Here the Apostle opposeth the Gospel, and the Law; not that the observation of the Law, would not have given life, or was without a promise; but, because that man, since his fall, is dead, and cannot keepe it, therefore, hee is to fetch life from another fountaine, viz. the Gospel; which is in brieft called the Promise of life.

Of life] There is a fourefold life, at the least, to be found in the creatures; 1. a life of *vegetation*, as in herbes, and plants. 2. a life of *sense*, as in birds and beasts. 3. of *reason*, as in man and Angels. 4. a life of *grace* (called the life of God. Eph. 4. 8.) onely to be found in good Angels, and such men, as are borne againe; and this is that life, which is here promised, by the Apostle preached, and principally to be desired.

Ioh. 15. 5.

which is in Christ Iesus] Christ is the fountaine of this spring, the roote of this tree, and the very first beginner of this spirituall life, and motion. For without him, we are dead, and can doe nothing.

The Metaphrase.

I Paul, (also called Saul, because I was a Citizen of two Provinces, of the Jewes by birth, and Romanes by prerogative; yet being principally sent to be a Preacher to the Gentiles, have reserved the one, cast off the other, as being more familiar to them, better accepted of them; an Apostle and legate, not of any private person, but of Christ Iesus, the holy one, and annointed of the Lord, sole Saviour of the faithfull, having a true and lawfull calling, not of man, nor by man, but of, by, and for the Lord; being sent

to no other end, but to preach the life of grace and glory, which is onely through the free promise of God in Christ, so be obtained, I (I say) doe ingenuously confesse, without all mentall reservation, or subtil evasion, my selfe to be the Author, & Pen-man of this Epistle, being chiefly induced to prefixe my name, declare my office, shew the ground of my calling, and the object and end of my function, to silence such as might carpe at my Doctrine; that the Church in all succeeding ages, as well as for the present season, might receive it, as free from all error, and the truth of God; and that my person, preaching, and writing might not be contemned, but as they ought, esteemed, regarded.

And now let us proceede to gather such Doctrines, as arise out of these words, thus resolved, plainly expounded.

Doctrines deduced.

Seeing the Pen-man reserves that name, which is most accepted, and best received of the people, as also annexeth that title, whereby the excellency of his office is demonstrated, we note; that

Doct. 1.

Preachers are to maintain the dignity of their persons.

This hath beene the care of all the Prophets in old time, and Apostles in these latter dayes. If it were not so, what meaneth all this; *Am not I an Apostle? am not I free? have not I seen Iesus Christ our Lord? are not you my workes in the Lord? Let no man despise thy yombe?*

1. Cor. 9.1.
1. Tim. 4.12.
2. Cor. 5.10.

Because a good name is as a precious ointment; above great riches, and more than the choicest silver, and gold, to be regarded: It will rejoyce the heart, cheere the dead spirit, and prolong a mans dayes; whereas the contrary is a curse, and to be avoyded.

Reas. 1.
Ecclef. 7.1.
Prov. 22.1.

Otherwise, if Ministers bee ill reported of, their doctrine (be it never so sound, or soveraigne for the soule) it will be despised, rejected. If the vessel be counted unsweete, who will, with alacritie, taste of the liquor? And men judge the fruit according to the trees report.

Reas. 2.

Let Ministers then have an eye to this dutie. Too too many are carelesse in this thing; and thats the cause, why they preach so much, and profit so little; and who ever saw good done by such a man, as was contemned in his name, and person? The Word will not speed, if the Preacher be despised.

Vse. 1.

And for procuring a good report; 1. be diligent in the discharge of thy dutie, avoyd idlenesse in thy calling. 2. Againe, take heed, thou be not justly accused of that, which thou hast severely censured in others. 3. Speake not evill of others; for, with what measure we mete, it shall be measured to us againe. Could wee cover others infirmities, they would doe the like for us. 4. And in conclusion, seeke the glory of God in thy proceedings; for, they who honour God, shall be honoured of him; whereas they, who seek themselves, shall be abased.

How a good name may be got.

1. Sam. 1.30.
Prov. 10.7.

The people also must take heed, how they detract from the credit of their Pastours. Its a foule fault of some, and to be reformed, who are alwayes prying into, and raking up the infirmities of their Preachers; cover thou their faults, passe by their wants, and seeke their dignity, for thine owne good, and thy brethrens. Nature, by a secret instinct, will defend the head, with the losse of the hand; and will wee not cover our baldnesse with a Periwigge? Why, the Preacher is the head of the people, and therefore to be respected; and its an old Axiome, *Do my Prophets no harme.* Psal. 105.15.

Vse 2.

Againe,

Again, where *Paul* is called an *Apostle*, who in former times, was a persecuter of the *Lords* people, we observe; that

Doct. 2.

Long sinners may prove old Saints; great offenders, godly persons; persecutors of the truth and people, zealous Preachers; Church founders. For, is not *Saul* now among the *Apostles*, who sometime made havocke of the *Saints*? Did he not doe many things, against the name of *Iesus of Nazaret*; and persecute this way and word, which he now maintaineth unto the death? Others, who have done the same; yet have proved the same, godly livers, excellent persons. 2. *Chron.* 33. 12. &c. *Luk.* 8. 2: *Ti.* 3. 3. 1: *Cor.* 6. 11.

Reas. 1.

Isa 46. 10.

And this commeth to passe, by the finger of *God*. Hee knoweth how to doe it, hath power to doe it; and if he will, who can resist him? He who made the instrument, cannot hee amend it? so, hee who first formed man, shall hee want ability to reforme him? no, hee is in heaven, and doth whatsoever hee will. *Sathan* may resist, but all in vaine; mans will may oppose, but all to no purpose; for, his power is infinite, theirs finite.

Reas. 2.

And is there not a possibility for such a subject to be reformed? Man is capable of grace, if it be infused. His essence is not destroyed, but his faculties disordered; so that being once turned, like a wheele, that goes backward, hee will (*Gods finger being once present*) easily bee carried the same course, as at the creation.

Vse. 1.

2. Tim. 1. 25.

This should encourage men to use the meanes, without wearinesse, whereby sinners are converted. Wee must instruct them, who be contrary minded, proving if *God* at any time, will bring them out of the snares of the *Devill*, to amendment of life. Why should wee despaire of any person? judge him finally, or repute him a reprobate? Was not this man, with whom we have to deale, as unlikely to have proved an *Apostle*, an holy liver, as any thou knowest? Hee who had scene *Paul* with the high-priest, and met him with letters trudging to *Damascus*, would have little thought hee would another day have sealed the *Gospel* with his blood. Let the meanes be used, and referre the successe to *God*. The prodigall may come to himselfe, and returne to his Father at the last. *Onesimus* may bee begot in his wandering, prove profitable to, and abide with his master, for ever after, after his conversion.

Phile. 10. &c.

Vse 2.

This Doctrine is of use also, for such as have mispent their former time, followed the evill fashions of the World; and given their members, as so many servants to worke wickednesse with greedinesse. If they finde in themselves a settled resolution, to leave their former courses, and with a purpose of heart to cleave unto the *Lord*; its a truth, that *Sathan* will tempt such, and tell them that now it is in vaine to returne from their wonted wayes, former wickednesse, and alter their crooked pathies; But they must not give credit to his false suggestions, and subtile illusions; for, if they doe, they bee undone. Bee of good comfort: For, thy former evill course shall not make thee miscarrie, if thy present resolution be to be reformed in all things. For as bad, lewd, profane, as thy selfe, have become godly persons, excellent people. Let this then be a meanes to comfort thee, when thy spirit is wounded, or thou by *Sathan* to utter desperation art tempted.

Cautions to be used, that grace be not abused.

Yet, caution must here be had, that this comfortable doctrine bee not abused. First, take heed, that thou do not learne hereby to deferre thy repentance, to extenuate thy sinne or to apply it to all times and persons. For, this were a sinne, with a high hand, and in so doing thou shouldst aggravate thine iniquity, and turne the mercie, bounty, and long-suffering of the *Lord* into wantonnesse; abuse his patience, and justly incurre greater condemnation. Wee must not sinne because

because grace doth abound; but rather, in consideration thereof, be led to repentance. Secondly, as thou desirest to partake of the like grace and favour, which others have done; strive thou to be equally qualified, as such persons have been. The choicest receipts are applyed to the sickest, weakest: The mercie of *God* is physicke onely for the wounded spirite. Wherefore set this example before the eye of thy soule, in the greatest temptation, hardest conflict, and when thy faith, in the remembrance of thy former crooked courses, the most seemeth to faile thee: for then it may stand thee in stead, otherwise not.

I could also gather from these words: That, *diverse names may, for just and lawfull uses, be undertaken.*

That, *our owne names and hands are necessarie to be annexed to our writings:* but I omit these, and proceede further.

Of *Iesus Christ*:] What did the *Apostle* most rejoyce in? from what did hee deduce arguments to maintaine his dignity? from his Tribe, Kindred, Pharisaicall profession, or any carnall and earthly priviledge? in no wise: but from that he was now the servant of *Christ*, and put into office under him. Whence may be collected; that *Any relation to and with Christ, is of great importance.*

As *Paul* doth magnifie his place and person, in regard of his master *Christ*: so may we, in all other respects, whereby wee are conjoynd, and knit by any band unto him. What greater honour to the weaker sex, than to be the mother of our Lord? What dignity, is this to fraile man, that hee passed by the *Angels*, and assumed his nature? What priviledge of more price; than to be bone of his bone, and flesh of his flesh? to be a branch of such a root, a member of such a head, and an Ambassadour of so unmatched a *Monarch*? 1. *Cor.* 9. 1. 1. *Tim.* 1. 12. *Rom.* 16. 1.

Why, Is not *Christ Iesus God-man*, the onely *Same* of the *Father*, and the beginning of all *creatures*? Surely, the nearer wee approach in nature, union, or action to the *creator*, the nearer are wee to all perfection, and blessednesse, that can befall a *creature*.

Againe, Are wee in his service? Wee shall be preserved, assisted, well rewarded: Bee we united to him? We shall never be rent asunder; but abide with him, and in him for ever. Is he our first *kinsman* and *husband*? What honour to this? What profit comparable? For thereby *God* is become our *Father*, becomen our inheritance, and *salvation* eternall, our yearly joynture.

Here are reprehended many in our dayes, who care not a whit, for matters of that nature: reputing it no reputation, to have relation, union, and communion with *Christ Iesus*: these shew plainly, that they be carnall, and favour not the things which be of *God*. What boasting will some use of their pedigree and blood? Yet never dreame of affinitie with *Christ*, or the *new birth*. Extoll themselves, that they, or theirs are matched in such or such a house? yet have no care at all to be grafted into *Christ*: stocke, the *Lords* family: as of this sort there be millions, so they be all miserable.

This must teach us, who have any relation with *Christ*, highly to esteeme of it, and greatly to rejoyce in it. Thinke it no small thing to be an officer in his House, a labourer in his Vineyard, and a member of his Body: for this is true Nobility, unconceivable Dignity, and the direct path to eternall Felicity. *Paul a Preacher of Iesus Christ*, is a name of greater price, and prayse, than all humane titles, and times adjuncts (though in their nature good) in all the world.

And here wee are instructed from this point, how to attaine unto great dignity: wee and our children must get some office under *Christ*: principally endeavour to be united by faith and affection unto him: but also, when come the Ministry, the name *Preacher* is a word of decision in the Parish: and *Parson*

Doct. 3.

Luk. 1. 43. 48.

Heb. 2. 16.

Ephes. 5. 30.

Reas. 1.

Heb. 2. 14.

Reas. 2.

Vse 1.

Vse 2.

Vse 3.

cry out, What? Make my sonne a *Priest*? I will never doe it. Well, the calling is of great honour with *God*, though despised of these beastly men: And the dayes have beene, when to dedicate a sonne to the Ministeriall function, was counted a great grace in the Parents, honour to the person: but in all contempt and bitter derision, let the *Minister* and true *Christian* know, that his *Master* thought it no shame to become a *Preacher*. And *Salomon* more esteemed the dignity of a *Preacher*, than of a *King*. *Eccles. 1. 1.*

By the will of *God*] The *Apostle*, in this phrase, declareth the ground, way, and lawfulness of his calling; as if he had sayd, I ran not before I was moved, I came not of mine owne minde, by men, or by mony, in at the window, or the like: but the prime and chiefe cause, was the will and good pleasure of *God*. Whence ariseth this instruction; that

It is necessary for such as preach the Word, to iustifie their lawfull calling thereunto from God.

What *Paul* did as a *Preacher*, we ought to doe also. *Timothew* knew from whom *Paul* received his calling: and hee addeth this, for the respect hee had to future times, and persons. *John* the *Baptist* did this, and *Christ* himselfe, having to deale with the *Pharisees*: and Reason will confirme it.

Otherwise, they can have no assurance of protection from *God* by his *Angels*; they must keepe their limits, and but preserve us in our wayes: they dare not attend us if wee runne a crooked path. *Sathan* understood this well, therefore falsly alledged the Scripture, leaving out [in all thy wayes.] And what became of the young *Prophet* that wandred? Was he not destroyed?

And the certainty of our calling from *God*, will make us bold in the execution of our function; and in the hottest opposition to say with *Nehemiah*, Shall such a man as I flee? Or with our *Master*; Goe, sell that *Foxe*, that I will beale to day, and to morrow, and the next day I shall bee perfected. *Abisalom* bids his servants, smite, kill, feare not, but be bold and play the men; why? For he had commanded them. This needs no application.

Againe, then may wee expect a blessing of our endeavours, otherwise not. Hee that will runne before the *Lord* bids him goe, may speede like him, that brought tydings to *David*, that his sonne was slaine: and his Sermons prove to himselfe like the letters that *Vriah* carried. What if *Israel* bee not gathered? yet thy reward is with the *Lord*. If the *Master* bid the servant cast seed in a barren soile, what if hee have no good crop at harvest? Its not the servants fault: he did his dutie; and would have beene glad, the ground had beene better, the crop greater; but he relyeth on the command of his *Master*, not the successe in using the meanes: so must *Ministers* also.

And last of all, assurance that a man is sent of *God*, will give him to beleeve, that hee shall never want a word to comfort others in due season: such a man may certainly expect a supply of gifts from the *Lord*. Wee have some, that like *Ruth* after *Boos* reapers, gleane here and there, and pull an eare from the sheaves of others; yet much ado to make one loafe in many dayes, to feed the flocke of *God*: And whats the cause? Sure, *God* never sent them to sow; for, if he had, they should have beene supplied with seed.

Doth not this doctrine reprove those, that take upon them this high calling, without any assurance they be sent of *God*? Some preach, that are neither sent of *God*, nor man, as the *Anabaptists*: others of man, but not of *God*; these are *Ieroboams* *Apostles*: a third pretend, they are sent of *God*, but not of man; (like some new upstart spirits, I passe to nominate,) which if it were true, their calling were *Apostolical*: But who shall one day pay these their wages? The *Lord*, but in wrath.

Let *Ministers* then looke to this: it stands them in hand; so shall they have protection by the good *Angels*, boldnesse to reprove sinne, and not to bee scared like

1. Sam. 1. 2. 5.

Heb. 3. 3.

Doct. 4.

Mar. 2. 19.

Matt. 3. 3.

Reas. 1.

Psal. 91. 11.

Matt. 4. 6.

1. King. 13. 22.

Reas. 2.

Nehem. 6. 11.

Luk. 13. 32.

2. Sam. 13. 28.

Reas. 3.

2. Sam. 1. 2. 15.

2. Sam. 11. 14.

Isa. 49. 4.

Reas. 4.

2. Cor. 9. 10.

Vse 1.

Vse 2.

like boyes, with the humming of Bees, and Flies: a supply of grace on each new occasion; and their labour shall not be in vaine in the Lord. 1. Cor. 15. 44.

And men may know by these markes: 1. If in some measure, they bee fitted with gifts. 2. If they find in themselves a ready and willing mind. 3. If they be approved and thrust forth by grave, learned, and religious persons; of great note and government in the Church. 4. When they ayme at the gathering of the Saints, the edification of the body of Christ, the glory of him that sent them, and not at some sinister and private ends; as prayse, promotion, or the like. 5. If the Lord in some measure blesse their endeavours. This last is not the least; but as a signet to seale the truth of their calling. And I could note further from these words: that

Promotion to high places cometh from the Lord.

Preferment comes not from the East, nor from the West. Little did Paul thinke either of his sudden conversion, or advancement to this honourable function, a few houres before he was called; this is the work of God, and ought to bee marvelous in our eyes. Psal. 75. 6. Mat. 21. 42.

Learn hence, to envie no man that is advanced: for that were to resist the will of God. And let this direct thee to prayse God, if above many thou bee promoted. And it must teach all men to be content with their present condition, and not to repine: for the will of God depends on no other; but is the prime Rule of all truth and goodnesse.

To preach according to the promise of life: I adde, to preach; and that (I trust) without wrong to the Text: for the end of his Apostleship, was to preach the promise of life, the glad tydings of salvation: out of these words, I gather this Conclusion: that,

Eternall life is not to be had in the precepts of the Law, but from the promises of the Gospel.

The life of grace, and glory is, since Adams fall, derived to man, by another meane: the old way in this respect is not the best way: we must find out, (and walke too) in the new way, which is the everlasting way. And thus it comes to passe,

Because the precepts of the Law exact a perfect righteousness, both in regard of mans entire nature, and his whole conversation; for, *cursed is every one, that continueth not in all things of the law to doe them*: now if the Lord should marke what is amisse, within us, and that proceedeth dayly from us, *who were able to abide it*? Not wee, Christ onely excepted; so that wee must flee to the promise for life, and cast off the precept in this respect.

Besides this, there is another reason rendred by the Apostle; which is, that if justification, (and consequently salvation) had beene obtained by the Law, then Christ had dyed gratis, in vaine, for nothing. Indeed the Law is able to give life; for Christ was saved by it: but we are weake, and not able to fulfill it. And though the Law be sayd to be of no strength, it is in this respect; that like a just Judge to an offender, it giveth a true testimony, not able to set a man at liberty, who is a transgressor.

Confutation, springs from this roote, of the Papists; who tye salvation, rather to the law and workes; than to Christ and the Gospel.

Reprehension too, proceeds from the same ground, against the ignorant Protestants; who being demanded, how they hope to be saved? Reply, either by their good deeds, or honest meaning, this is naturall Papistry: yet good workes are in no sort to be omitted. For they be the true evidences of faith, as a child of a father: the high way to heaven, though not the principal and immediate cause of reigning, these may be said to bring life, as a nurse to the child: *saub* as the mother.

C

And

Trial; if we be truly called to preach the Gospel. Isa. 68. Rom. 9. 23. Ephes. 4. 12. 1er. 23. 32. 1. Cor. 9. 12.

Note.

Doct. 5.

Vse. 1.

2.

3.

Doct. 6.

Gen. 3. 19. Gal. 2. ult. And 3. 21.

Reas. 1. Gal. 3. 10.

Reas. 2.

Gal. 2. ult.

Rom. 8. 1.

Vse 1.

Vse 2.

Vse 3.

And from hence every one that longeth after life, must 1. deny his owne workes. 2. Learne to be acquainted with the promises, and to discern them from the precepts. 3. Labour for faith to apply them; for knowledge, except mixed with faith, profits nothing. *Heb. 4. 2.*

Vse 4.

This may also direct *Ministers*, how to teach their people a principall point of Catechisme; as also to worke faith in them, that they may beleeve. Not that the law is to be omitted: for that revealeth sins, breaketh the heart, setteth before the eye of the soule, Gods irresistable judgement, and directs the way that leadeth to justification, and salvation; yet in a differing manner from the Gospel. Its our Schoole-master to Christ.

Gal. 3. 24.

Might we not hence observe further, that the principall end of preaching, is to bring men to life and salvation?

1. Cor. 1. 31.

By the foolishnesse of preaching, it pleaseth God to save such as beleeve.

Then are they farre wide, that looke for life without a Preacher. Why doe they not expect children without generation? a crop of corne without sowing?

Againe, wee note, out of the word [according:] that

There is one method, or true manner, (or at least matter) of teaching to be practised of the Preachers: for every Art is guided by his owne precepts, object.

Which is in Christ Iesus:] In Christ, that is, from him or by him: Whence let it be noted: that

No life or salvation is to be expected, but in and through Christ Iesus.

Doct. 7.

Whether we respect the life of motion, sence, reason, or sanctification, all is conveyed to man, from him: he is the way, the truth, and the life. *Iohn 14. 6. Ioh. 10. 10. and 17. 12. Act. 3. 15.*

Reas. 1.
Col. 3. 15.

For he created all things as he was God; without him was made nothing that was made: He is the beginning of all creatures; therefore called, the Lord of life. *Act. 3. 15.*

Reas. 2.

He also as God preserveth the essence, and being of the creature. 1. In giving nourishment, fit, and convenient. 2. and in blessing the meanes, without both which, the life of man, like a lampe that lacketh oyle, is extinguished: for man liveth not by bread onely, but by every word, that proceedeth out of the mouth of God. *Mat. 4. 4.*

Reas. 3.
1. Cor. 15. 55.
& 7. 22. 23.
2. Cor. 1. 10.

Furthermore, life and salvation come from Christ, as hee is our Surety and Saviour. 1. For by his death he hath destroyed death: O death; where is thy sting? 2. By his life he hath purchased our life; as by the offence of one man, came death; so by the obedience of Christ came life. 3. All the promises meet in Christ, and are yea and amen in him, as all the lines doe in the point of a Centre. 4. He sends his word and spirit, for to quicken us; being dead before that time in finnes and trespasses. In a word, by his death wee dye with him, and through his Resurrection, and Ascension, wee shall rise out of the grave, and ascend and live for ever with him. From this point doe many profitable Vsēs spring.

Ephes. 2. 1.
Rom. 5. 10.

Vse 1.

First, learne hence that the life of a Christian is no base being, or moving, but the sweetest life of all; & equalleth, if not excelleth that life of Adam in the Garden, because it floweth from a more pure fountaine; springeth from a more honourable head; and is purchased with a farre greater price. Doe wee not esteeme Wine by the Grape? fruit by the tree? Oyle by the Olive? And people by their pedigree? Its called the life of God; for God gave it at the Creation; Christ redeemed it by his Passion; and its the neere to that life, the Lord himselfe liveth and delighteth in; it is a royall life; for it exceedeth (this life) all other what ever. Theres not a greater dissimilitude betwixt the life of a naturall man and a beast, than there is betwixt this, and the life of reason.

Ephes. 4. 18.

Vse 2.

And its a durable life, certaine, and abideth for ever: and can it be otherwise, comming from Christ? Let the root live, the branches will not wither; the spring

spring flow, the rivers will be full; and whilst the head is not hurt, well fare the members. Indeed this tree *was once dead*, but now *he is alive*, and shall dye no more; death hath no longer power over him. They therefore that are grafed into this stocke, shall never taste of the *second death*. For out of their branches *shall flow rivers of the waters of life*. And as *Moses* with his rod stricke the *rocke*, whence issued water to refresh the people; so *God* with the law of his justice, strooke *Christ*, the rocke, out of whose side commeth the water of life, to save all his members.

Rev. 1. 18.

Jo. 7. 37.

Besides, it also followeth from the same ground, that it is a secret and hidden life: hid in *Gods* bosome, long before it was manifested: hid in the Promise, hid in the Sacrifices and Ceremonies; hid from the eyes of the world, hid from him that hath it: for the greatest and best part of it is sayd to be *hid with Christ in God*, that is, in heaven. For *God* and *heaven* are often put one for the other in Scripture. And it may bee sayd truly, to be a hidden life; so few seeke it, or find it; and yet if they doe, they know it not. Hence those that live it, are counted as signes and wonders in *Israel*. Isa. 58. 18. But what marvell, sith *Christ* was not knowne by it, *his image despised, his person (in carnall eyes) deformed*? They then that cannot discern the Sunne, how should they perceive a Starre, a Candle?

Vse 3.

Col. 3. 3.

Matt. 21. 25.

Isa. 52. ult.

And 53. 7.

Moreover, Is our life from *Christ*? Let us then that are partakers of it, returne him prayse, for so great a blessing: divide not this treasure; ascribe nothing to thy owne selfe or others; its *the roote that beareth us, not we the roote*. Life is a great blessing; this life the blessing of blessings; then let us never be weary in magnifying the Lord for such a favour. Nay, seeing it comes from *Christ*, let us returne it againe unto him, seeking his glory, as hee hath done our good. If wee beget children, doe we not expect they should spend their lives, for the profit of us their Parents? As the Sea, therefore sends forth many rivers, but they returne all againe into her bosome; so seeing our life comes from *Christ*; let it flow backe, to the prayse of his Majestic. And the rather wee may bee induced hereto; because this is the onely way, to have life, and to escape death for all eternity.

Vse 4.

Rom. 11.

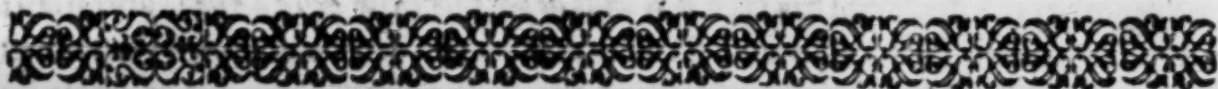
And here may all of us learne instruction, seeing our life is from *Christ Iesus*: Are wee weake and feeble in our mindes? Runne wee to him; and pray wee, *Lord quicken mee*. Be our children dead in sinne? Bring them before *Christ*, desire him to raise them to life: imitate the poor (that lived, when he lived amongst them) in the use of the meanes; still have an eye to this Physitian, otherwise our Patients will not be cured: this is that Sunne, that with his warme beames enliveth all the creatures; if he be absent, we are all but dead men, rotten branches.

Vse 5.

And to shut up this point; wee are to learne hereto bee carefull, that wee offend not this *Lord of life*, and incurre his displeasure; for if wee doe, wee shall dye the second, *the eternall death*. Simple Politicians be they that consider not how all the keyes to convey life and death hang on his finger. Will wee not tremble to heare treason? For its death. And shall we then crucifie againe the Author of our salvation? and rend his flesh in our teeth, and tongues, like the vaile of the Temple, from the top to the bottome? Take heed of this: for he that lighteth our Candle, can easily put it out.

Vse 6.

And this shall suffice to have spoken of the Pen-man of this Epistle, for the present: now in the next *Vers*, is the person mentioned, to whom *Paul* in particular directed his Writings.



VERS. II.

To Timotheus my beloved sonne : grace, mercie and peace from God
the Father, and Christ Iesus our Lord.

The Logically
resolution.



IN these words are two things contained : a description, and a salutation in the forme of a prayer. the person to whom Paul sent this Epistle, is described : first, by his name, Timotheus : secondly, by a word of relation, sonne : thirdly, by an adjunct, beloved. In the salutation (being layd downe prayer-wise) observe what he wisheth, and from whom, the matter what, is, 1. Grace. 2. Mercy. 3. Peace : the persons from whom, be, 1. God, 2. Iesus Christ : and both are amplified by a word of relation : God, the Father ; Christ, our Lord.

The Theological
exposition.

To Timotheus :] This word imports, as much as the honour of God, or precious to God. His Father was a Grecian, and his Mother a Jewesse, who beleevd in God, Act. 16. 2. What he was in name, he was in nature ; he honoured God, was precious to God.

My beloved sonne :] Sonne is a word of relation, and doth alwayes presuppose a father, who gave him his being : and it is diversly taken. first, For persons, Psal. 79. 11. secondly, for lambes, branches, bullets, arrowes, sparkes, or almost any other thing, the which proceedeth from a cause. Genes. 49. 23. Psal. 79. 11. & 80. 16. & 89. 23. & 114. 4. & 147. 8. Job. 5. 7.

Now the reasons, why Paul calls him sonne, may be these : first, Because hee had either begot him, or at least confirmed him by the Gospel. secondly, Because he loved him as a sonne ; and hee Paul like a Father. thirdly, In that he was young, and Paul old. fourthly, And in regard he was so alike minded to the Apostle : (from the first reason (I take it) came the name of God-father, because they had begotten them to God.) And hee addeth, Beloved, to distinguish him from others : for he was beloved of God, of the good people, and of Paul also, in a speciall manner.

Grace, mercie, and peace.] To omit to speake of all the acceptions of grace ; let us know, that it is tooke, chiefly two wayes. first, For Gods free favour : secondly, For the gifts flowing from the same : the first, (though I exclude not the latter) is here meant.

Mercy :] To omit how many wayes it is accepted ; by Mercy here is meant, a loving inclination of God to his people, being in misery ; or for an effect of his grace ; or the effects of that loving inclination. Mercy seemes to proceede from grace, and all other blessings whatsoever : for by the grace of God, each one may truly say : I am, that I am.

Peace :] It also in Scripture hath a large extent, but ordinarily is received for outward rest & quiet, and inward tranquillity of the mind. this latter is to be received, though the other not absolutely to be rejected. And what if we should understand grace, as it is in God ? Mercy, as manifested to miserable man ? And peace, as the effect which proceeds from both ? Yet how ever it bee, this is most safe to hold, that Paul wished Timotheus all good, spirituall, corporall ; temporall, eternall, without him, and within him.

From God the Father :] In these words, the Apostle manifesteth to us, from whom, and in what order, grace, mercie, and peace are derived to us.

By

By *God*, is meant the first person in the *Trinity*. and hee is called the *Father*; because as from the fountaine, all things proceed from him; for by an unutterable, yet naturall generation, hee begate the *Sonne* from all eternity: He is also a *Father* by *Creation, Adoption, Preservation*. Again, the word *Father*, is attributed to the whole *Deity* in generall; and the distinct persons in particular. *Isa. 9. 6. Jer. 23. 6.*

And *Iesus Christ our Lord*:] Wee have once heard, for all, what *Iesus* and *Christ* signifies: yet here is another title annexed to our *Messias*. *Lord*, in the *Hebrew* tongue, is a supporter, stay, or base. In *Greeke*, it signifies one that hath authoritie over a thing, or person, being a word of relation.

It is a truth, that I have writ divers times unto Churches in generall, and publike and private persons in particular; wished them all blessings, that might make either for their comfort, and peace, here on earth; or the perfection of glory in the kingdome of heaven: But now I have Penned this Epistle principally for thy benefit, who art my beloved sonne; and that not without reason have I writ unto thee, or doe thus stile thee: for thou art a man that hast beene trained up in the holy Scripture of a childe: well reported of, by many of the faithfull; one of great hopes in the Church; being a Minister of the Word, and none more than thy selfe like-minded unto mee. And why then should I forbear to direct an Epistle unto thee; or intitle thee my sonne? For have not I also confirmed thee, by instruction? Loved thee with entire affection? Am not I thine ancient in yeares? And we like father and childe ayme at one end, make the same scope, of all our proceedings? And I doe further unfeignedly wish thee; whatsoever may make for thy good, in this, or glory, in the world to come: from the first fountaine of all grace, and spring of all true peace; God the Father, and *Christ Iesus our Lord*.

The Metaphrase.

To *Timothie*:] Whereas *Paul* in this place, writes to *Timotheus* a yong man, well reported of, and of great hopes, we observe; that

Doctrines deduced.

Such persons as are likely to prove good and excellent instruments in the Church, are principally to be instructed and encouraged.

Doct. 1.

Wee will water that plant most, hedge about it, and prune it, which is likeliest to bring forth much and good fruit: the best of best hopes, shall be put in the rankest pasture; the other turned to runne in the common field, and barrenest ground.

Exod. 1. 2.
1. Chron. 28. 9.

And why not? for such will, if *God* give good successe to a mans indevours, prove instruments most profitable: and are not those principally to be respected, instructed?

Reas. 1.

Besides, *Sathan* will labour to make them of his kingdome, above all others; hee will picke the finest wits to doe wickedly: hence it is, for the most part, that our *Iesuits* be such deepe-headed, sound-witted persons; not many comparable to them.

Reas. 2.

This reproves the carelesnesse of many in our dayes; who altogether neglect this duty: have wee not some that rather set the best wits, to the meanest basest, or no calling at all? Certainly the *Papist* shall rise up in judgement against these; for they are more carefull to practise this, for *Antichrist*, and his, than we for *Christ* and his Kingdome.

Vse 1.

Let us all, chiefly parents, put this point in practise, and imitate *Paul* and

Vse 2.

David

David herein. Consider who is likeliest to do good, the best service one day; and labour that they may be sanctified: season them with instruction; learne them the holy Scriptures of children, that is to doe well and wisely.

Let it be further noted where *Paul* calls him sonne who was not his sonne by naturall propagation, but rather in that he had begot him to, or confirmed him in the doctrine of the Gospell, that,

Dof. 2.

As there is a naturall, so there is a spirituall kindred in the world.

Some be of the flesh, others borne of the spirit, *Matth. 12. ult. Rom. 9. 3. Iob. 3. vers. 6.*

Reas. 1.

For bee there not *spirituall and carnall fathers* in the world? *Ezek. 16. 20.*

1. Cor. 4. 15.

Object.

But *Christ* forbids to call any man, on the earth, *Father*.

Resol.

Christ condemnes over-ruling fathers, such as were some masters, *Iames 3. 1.* Again, wee cannot have two contrary fathers, that command contrary things. *3. Christ* would have them principally to esteeme God to be their Father; in conclusion, hee would have such called *Fathers* as beget sonnes to God: not like the Pharisees and Papists, who beget children in Babylon, and spirituall whoredome, and offer them to *Molech*. Their sonnes are the seede of *Sathan*, murtherers and lyers from the beginning.

Reas. 2.

Also doe wee not reade of spirituall seede? *Iohn 3. 9. of a spirituall conception? Gal. 4. 19.* why then there must needs be a spirituall kindred in the world.

Vse. 1.

This reproves the grosse ignorance of many in our dayes, who never take knowledge of this truth, yet they are well enough acquainted with their kindred in the flesh. But it meeteth especially with those blacke-mouthed persons, who can scoffe, and flieere, and say, There goes a brother or sister in the Lord. Is not this to make a mocke of the truth of God? to kick against the pricke? and to incurre the just judgement of God? Doth not the holy Ghost call them holy Brethren? sonnes of the most High? O times! O manners!

Heb. 3. 1.

Vse 2.

Here wee are taught to discern betwixt men that differ, to seeke out our spirituall kindred, and to make much of such: every profane person will bee acquainted with their lewd consorts, and damnable crew. But especially let us examine and prove our selves, whether wee bee borne againe; otherwise it had beene good wee had never beene borne at all: and by these notes try thy selfe.

Mich. 6. 8.

First, Hast thou conceived aright in the wombe of thy understanding? What judgement hast thou to see into the mysteries of salvation? Secondly, dost thou beare *Christ* in thy heart, by unfained affection? Canst thou say, I love the Lord above all things in earth or heaven? Thirdly, art thou troubled to bring him forth, and travellest of him in thy will? is this spirituall delivery thy chiefe care? Fourthly, and dost thou manifest to the world that thou hast brought forth this babe in thy life and conversation; by doing of justice, loving of mercy, humbling thy selfe, and walking with thy God? Why then thou needest not to feare, but that thou art of the free-womans seede, and princely line of the most High, whose habitation is in heaven.

But if these things be not to be found in thee, and to proceede from thee, thou art the childe of wrath, and thy present condition is fearefull: for if *Christ* bee not conceived in the understanding, framed and borne in the heart, travelled of in the will, and brought forth in the forme of a wel-mended life, thou art but *Sathans* slave, and not the Lords adopted sonne.

Dof. 3.

My beloved sonne] Observe also out of these words, that,

Preachers are to affect those especially, whom they have begot or confirmed in the faith.

They are to pittie all, pray for all, none excepted; but such as are their spirituall children, are to have the chiefeest seate in their affection. Hence doth *Paul* write

write so largely, to the *Corinthians*, so long a letter to the *Galatians*, and *Peter* a first and second Epistle to the converted *Jews*.

For such bee the scale of their ministry. 2. Such will the most re-affect them. 3. Such have the very image of *God* imprinted on them: and lastly, doth not every cause naturally cleave unto its proper and peculiar effect? In a word, such are their joy, their crowne, or should be.

Reas. 1.

2.

3.

4.

Let this checke them, who say, they have spirituall issue, and cannot endure them; care not for them, are ashamed of them: whom should they affect, countenance, or rejoyce in? if in any of their flocke, much more in those that are of the household of faith.

V^{se} 1.

This must direct *Preachers* to have an eye how the word workes; who are called or edified, that they may know how to put a difference betwixt them of their flocke; whom to encourage, respect, and imbrace in a peculiar manner: for one of these is worth a thousand of the other. If a minister make these sory, who shall make him glad? and if hee disaffect them, who are to be beloved of him?

V^{se} 2.

Grace, mercie, and peace.] Here is to bee noted, the salutation, in forme of a prayer, and the order in it. From the words in generall, wee collect this Doctrine, that,

Salutations are not for complement, but piety.

Doct. 4.

They are to be used in a religious manner, and not cursorily. And they bee of two kinds; first, with a *kisse*, *Rom. 16. 16.* secondly, or by word; and that, either spoken, *The Lord be with you, Ruth. 2. 4.* or written, *The salutation of me Paul, with mine owe hand, 2. The. 3. 7.*

For, bee they not testimonies of our love and affection? doe wee not thereby declare the disposition of our mind? yea the very *Heathen* to this end have used them.

Reas. 1.

And againe, are they not in forme of a prayer? doe we not wish well to our friends, in the use of them? and may not the *Lord* adde a blessing to our friends, in the right performance of them? who dares denie it?

Reas. 2.

Two sorts of persons by this point are reprov'd: First, such as never use them. Secondly, those that onely take them up for complement or villanie; as the great (that I say not gracelesse) gallants of our times: or like *Indas*, that in pretence of friendship make it a cover to doe mischief, *Mat. 26. 48.*

V^{se} 1.

But let us put this in practise, according to the example and patterne of our Apostle, and say with the Angel to *Gideon*, *the Lord is with thee, thou valiant man, Judg. 6. 12.*

V^{se} 2.

But may we salute all men?

There is a two-fold limitation; the one in regard of *time*, the other of *person*: for *time*, wee may omit them in matters that require expedition, *1. King. 4. 29. Luk. 10. 4.* For *person*, if there come any to us that brings not the doctrine of Christ, *we may not bid him God-speed, 2. Job. 10. Rom. 16. 17.*

Quest.

Ans.

What if wee doe not know them, may we then salute them?

Yes; and if they be not worthy, the blessing shall returne to our selves, *Mat. 10. 13.*

Quest.

Ans.

Make we then more conscience of this duty: for assuredly if it be not used in a holy and reverend manner; if wee have an eye to the *Lord*, and speake affectionately from our hearts, and wish a blessing to those we salute, the *Lord* will grant our desires for the good of us that salute, and of them that bee saluted, as experience doth manifestly declare; And thus come wee to the matter of the salutation.

Grace, mercie, and peace.] *Grace*, being placed first in order, wee gather thence, that,

The

Dect. 5.

The grace of God, above all things, is to be wished for.

Hence it is that the Apostles usually beginne and conclude their Epistles, with wishing of them grace, and mercie: and all good Ministers their Sermons in the same manner.

Reas. 1.

For hee that is assured of *Gods favour*, may then thinke upon all his attributes; as his omnipresence, omniscience, omnipotence, yea, of his justice with comfort.

Reas. 2.

Then may we conclude, that all things shall worke together for our good, *Rom. 8. 28.* For if grace be within us, who, or what can be against us?

Vse 1.

This condemnes the custome of many, who seldome, (if ever) wish and desire the grace of God, for themselves and others: yet, of all things, it is the most excellent, necessary. For what are goods without grace, but fewell to burne up thy soule? What would a stately building, a faire possession, herds of cattell, or heapes of gold and silver profit thee or thine, and in the meane time want the free favour of God? He that bath much for many yeares, but is not rich in God, shall dye a foole, *Luk. 12. 20.*

Vse 2.
Psal. 4.

Above all things, then, let us seeke the grace and favour of God. Pray wee, with the Prophet, *Lord, lift up thy countenance upon mee*: for the game thereof is better than gold; and all that thou canst desire, is not to be compared unto it. Grace giveth life, pacifies the heart, conquers the world, quencheth the darts of the devill: of weak it makes strong, drives away dispaire, cheareth the mind, provokes to all good; it bringeth comfortable tydings, and is never proud or weary of well-doing. What shall I more say? It justifies, saveth, raiseth the dead, and carrieth the soule and body into the presence of God, and the spirits of just and perfect men. Wherein differs man from beasts, or man from man, yea Angell from Angell, but in the qualitie of grace? For grace is the very essentiall forme of a Christian. And that thou mayst partake of it, doe as followeth:

How grace
may be got.

1.

First, Heare the Word, search the Scriptures, reade good Bookes, receive the Sacraments, pray, conferre: for these be as so many Conduits, whereby the Creator conveyeth grace into the soule of the creature.

2.

Secondly, avoyd pride; for God giveth grace to the humble, sends the rich, in their owne conceits, empty away. Full vessels cannot receive this precious liquor, *Iam. 4. 6.*

3.

Thirdly, the spirit must not be quenched, despighted, grieved, nor resisted: good motions are to be entertained, cherished: So, like a little sparke, they will increase to a great flame, *Heb. 10. 28. Isaiah. 30. 21.*

4.

Finally, get into the covenant of grace, for as the *Mercie-seate* was no larger than the *Arke*, so the grace of God extends no further than the covenant, *Exod. 25. 10. 17.* To neglect these helps, is to sinne that grace may abound; or at the least, to turne the good meanes of grace into wantonnesse, *Iud. 4.*

Dect. 6.

Mercy:] Hence collect wee, that,

As grace, so mercy is a speciall thing to bee desired.

Vnderstand by *mercie*, a sensible apprehension of Gods sacred affection; or a loving inclination, flowing from his free grace and favour; than which, what more desirable?

Reas. 1.

For, by *mercy* wee are allured to performe every good durie, towards God and towards man: For he who hath tasted of mercy, will love God, beleve in him, and mourne that he hath offended him; and be mercifull to others, as God hath beene mercifull to him.

2.

And is it not *mercy*, that frees from all misery? Never was man miserable who had it, blessed without it.

Hence may we checke the great carelesnesse, and worldly mindednesse of many, who wish and seeke for any thing sooner than the mercy of God. Some desire

desire pleasure, others profit, the most preferment, and the face of man : but not one of a thousand, in the first place, *the mercy of God.*

But beloved, let us be of another mind : strive wee to have this liquor shed abroad in our hearts, to have a sensible feeling of his tender mercy and sacred affection ; so shall wee eat our bread with gladnesse, and drinke our drinke with a cheerefull heart ; be mercifull, as our heavenly Father is mercifull, unto our kindred and acquaintance, The want of this causeth deadnesse of affection ; doubting in the promise, and rebellious disobedience both to God and man : for, wicked men are alwayes merciless men ; because that none can exhibite that to another, the which he hath not first received himselfe : for as mercy is derived unto us, we accordingly derive it to our brethren. And now we proceede to speake of *Peace.*

Peace :] Hence we also observe, that,

As grace and mercy, so peace is a principall thing to be sought for.

Take peace in what sense you please, and it will be worth the having. Peace every where is commended, and commanded.

First, For the peace of God, it passeth all understanding. Secondly, Peace with man is no small favour ; this made the face of *Esaue* to *Iacob*, looke like an Angell. Thirdly, In the dayes of Peace, wee may goe out, build houses, plant vineyards, thrive and prosper. Fourthly, How soundly may wee sleepe, awake with joy, and runne into the Sanctuary, when this double garment, of externall and internall peace doe cover our beds, and round about beset, and guard our persons ? None know the worth of it, but such as sometime have wanted it, and beene at warre with God and the creatures.

Away then with the courses of some, who would be counted Christians, that thinke not of it, care not for it. But of far greater blame are they worthie, that seeke to set enmity betweene God and man, neighbour and neighbour. Doe these seeke after peace ? Doe they wish it ? Or rather doe they not shut it out of place and person, and set open the gates of warre and strife, at all times ? every where ? These desire to swimme and fish in troubled waters ; and of their father the devill are they, for his worke they delight to doe.

But let all the sonnes of peace pray for it, entertaine it, and make it their onely companion. Its of great worth, every way profitable. What creature covets not peace ? joyeth not in it ? And shall not the reasonable desire it, strive for it ? To live, and not to have peace with man, is uncomfortable : but to be at war with thy Conscience, is most miserable : its better not to be, than not to have rest and peace. Why could not *David* build the Lords house ? Why ? Hee wanted outward peace : Why was *Cain* so netled in soule ? Why ? He had not inward peace : Why are so many millions miserable ? Why ? They are not at peace with God. And doth not experience tell us, that times of trouble hinder Traffique ? Let us all then cry with the Prophet for our Ierusalem, *Peace bee within thy walls, and prosperity within thy palaces.* Seeke to the God of peace for all kinds of peace. Salute we our friends, as *Paul* did his, *Grace, mercy, and peace be with you.* Say we to the house, wherein wee set a foot, *Peace be unto thee :* and if it be not worthy, thou shalt not lose thy labour ; for it *shall returne to thy selfe.* And thus much of this Point.

From the order of these words, somewhat more may be observed : as, that,

Men without grace, have no true or sound peace.

They have a sound of feare in their eares, quake at the shaking of a leafe, tremble at the least terrible tydings, and like the raging Sea, cast up mire and mudde. *There is no peace, sayth my God, to the wicked, Levit. 27. 36. Isa. 57. ult.*

Let the cause bee removed, and the effect will cease. Where fire is want-

Vse 2.

Doct. 7.

Reas. 1.

Vse 1.

Vse 2.

Psal. 122. 7.

Doct. 8.

ting, heat will not be had; and though some seeme to be ever at peace, yet they are never at peace.

Reas. 1.
Psal. 73. ult

Rom. 5. 1.

1. Thes. 4. 13.

Vse 1.

For they are fallen from the *Creator God*; and its union with the *Creator*, which gives rest to the *creature*: if the foundation bee not firme, the building will reele and totter. Secondly, And have they faith? No; How then should such purchase and procure peace? For onely justification by faith (since the fall of man) brings sound and settled peace. Thirdly, And as they want faith, so they have no hope whereon to leane, that their soules may finde peace. Fourthly, Adde to all this, a guilty and naughty Conscience, and how should they partake and be possessed of true inward peace? *Gen. 4. 14.*

Dreame not then, that all is peace that seemes so: for what peace can a prophane person have within him, that wanteth faith and grace? Nay, how ever he carry the matter, he is at warre within himselfe. The wounded Deere runs, and skips, and leaps; yet the Arrow or Bullet stings, paines, torments at the very heart, and before long will cause a fall, a death. So under a cheerefull looke, the soule may be sorrowful; and all that laugh in the face, are not at peace within.

Vse 2.

Who then is hee, that would have true and sound peace? Let him strive for mercy and grace; for as the shadow the body, heat the fire, these follow the one the other. Many imagine they have it, yet are fouly deluded, deceived. I deny not, but the wicked may have a peace; but its not worth the naming: for it runnes not from a cleare fountaine, it springs not from a sweet root; and therefore one drop of this wee have in hand, is worth a thousand of that; as a little rose-water, a whole glasse full of mudde. Secondly, It is not constant neither, but often interrupted: every thunder-clap will cause such to quake, to tremble, and at the last they shall certainly bee consumed. O that men were wise to gather grace; so should they have peace at their latter end, and in the meane while bee like Mount *Sion*, unmoveable! Graunt that such may have outward troubles; yet they shall have inward peace, that passeth all understanding. And now we proceed to another Point:

Where *Paul*, in all his former Epistles, nameth but grace and peace; and writing to *Timothess*, whom he loved so dearly, addeth *mercy* in his Salutation; we note, that,

Dott. 9.

The degree of affection cannot bee covered.

As the truth, so the measure of love will show it selfe; and not in words onely, but likewise in action. Doe wee not see this in *Jacob* towards *Rachel*? *Ioseph* to *Benjamin*? *Jonathan* to *David*? And the people to *Jonathan*? *Gen. 33. 2. and 43. ult. 1. Sam. 20. 2. &c.*

Reas. 1.
2.

For the disposition of the heart over-ruleth the outward members; and like a strong streame moveth all the wheelles according to its motion. Secondly, As he that loves would declare the truth of it, So would hee its degree; for by the first hee is re-beloved, but by the second in a greater manner. The manifestation of affection breeds affection, as it is apprehended, whether we respect *truth* or *measure*.

Vse 1.

This argueth, that the love of many, as *Lot* sayd of *Zoar*, is but a little one. So weake a spring, can have no deepe fountaine: so small branches, no great vertue in the roote; and so feeble a flame, no abundance of fewell: for causes produce effects proportionable to their internall power, doe they not?

Vse 2.

Try then, as the truth, so the measure of thine owne and thy friends affection, by the outward effects: hee that loves much, will declare it by many prayers, sundry actions. This did *Mary* to *Christ*, *Christ* to the people. *Benjamin* must have better attyre, a double portion, if *Ioseph* respect him above his brethren. Shall *Jonathan* dye? Hee shall not dye, if the hearts of *Sauls* subjects cleave unto him. If *Iesus* love *Lazarus*, hee will weepe, groane in spirit, and cry with a power-

powerfull voyce, *Lazarus come forth*; for undoubtedly such as the heat is within will be the burning without; much love, much manifestation of it, in words, in action.

Or (it may bee) Paul addeth *mercy* to *grace* and *peace*, because that *Timothie* was a Minister; for the like he doth to *Titus*, and omits it in all other his salutations to the Churches and people in generall; to teach us, that, *Ministers of all men, stand in need of mercy.*

And that not onely in respect of themselves, but in regard of their place and calling. To whom was this command chiefly exhibited; *Be mercifull as your heavenly Father is mercifull*, but to the men of God? Or why did *Elshapray*, *Let thy spirit bee doubled upon mee*, but to confirme the truth of this Doctrine? 2. King. 2.9 Luk. 6.36.

For they are in Gods roome, resemble his Majesty; and therefore have the more need of mercy, in abundance.

Againe, they are dayly exercised, about men in the greatest depth of misery; and therefore store of mercie is necessary for such; where much is to bee used, much is required.

This doctrine use is scarce dreamed of; or if it bee, but little practised. Who, that is a Preacher, from the forenamed grounds seeketh to bee rich in mercie? Alas, wee consider not how we resemble God; what misery the most are in; and hence it followeth, that Ministers many times are the most mercilesse men.

This must teach Preachers a lesson worth the learning; namely, to exceed all men in grace and mercy, as *Saul* did the common people by the head and shoulders: for doe they not resemble God? Are they not the Wells, where miserable sinners are to fill their emptie soules with the water of mercy? Doth not each Ambassadour strive to resemble his Lord, who sends him? If the Preachers pit be dry, how can wee expect any in the common ditch? Are not the Priests lips to preserve knowledge? and shall their hearts be empty of the spirit? These have rather need of a double portion. I have heard of a fire kindled in a towne that tooke hold of every house, and passed by the Preachers: I would not have it so, in regard of the spirit; for how ever the former was accounted a mercie, sure I am this latter is an heavy judgement; for all men should runne, as the poore to the great mens houses, to kindle their russe at the Preachers Altar. Where others strive for double honour, double maintenance; labour thou for double holinesse, double mercie: thus to doe, is to doe wisely, and but thy duty neither.

From God the Father:] In this phrase, two things concerning God may bee observed: first, that,

Hee is a Father.

God may bee stiled a Father, either essentially or personally. Doe ye so reward him, O ye foolish people and unwise, as bee not your Father? This may bee understood essentially: The God and Father of our Lord *Iesus Christ*, knoweth that I *be not*; here it is to be accepted personally. Againe, hee is either a Father in generall or in speciall: in generall, as hee is the Creator and conserver of all creatures. Hence he is called the Father of spirits. Heb. 12.9. of Angels, Ioh. 1.16. of men, *Have wee not all one Father.* Mala. 2.10. And in speciall: hee is a Father; and that of *Christ*, or of the faithfull: First, Of *Christ*, as hee is the Word, and begot from all eternity: *The Lord possessed mee in the beginning of his way, before his workes of old: I was set up from everlasting, or ever the earth was;* Pro. 8.22.23. Secondly, Of *Christ* by personation: *Thou art my father, I to day, began thee* Psal. 2.7. Acts 13.33. And of the faithfull, hee is likewise a Father, in speciall: First, By regeneration: *Of his owne good-will began hee us by the word of*

Doct. 10.

Reas. 1.

Reas. 2.

Vse 1.

Vse 2.

Doct. 11.

Deut. 32.6.

1. Cor. 11.31.

which, Iam. 1. 18. Or, Secondly, By adoption: Now are wee the sonnes of God, and haue receiued the spirit of adoption, whereby wee cry, Father, Father, Rom. 8. 15. 1. Ioh. 3. 2.

Vse 1.

1. Sam. 18. 12.

1. Ioh. 3. 2.

And haue the faithfull God for their Father in a peculiar manner? Then in the first place, wee may take knowledge of their dignity. David could say, *Thinke yee that it is a small thing to bee sonne in Law to a King?* Was that such a priuiledge? Then what is this? O that the faithfull knew their owne worth! Let the faithlesse fume, chafe, and swell till they burst; yet one of these is worth a thousand of them: the world is not worthy of such; for, *is not the righteous better than his neighbour?* Pro. 12. 26.

Vse 2.

1. Chron. 28. 9.

1. Ioh. 3. 2.

1. Ioh. 3. 2.

Matt. 7. 21.

Let the faithfull learne hence, to know the God of their Fathers, and to serve him with a perfect heart and a willing minde: will not a sonne honour his Father? Must wee respect the person of man, and shall not wee regard the glory of God who is our Father? How if wee neglect him? Can wee be excused? Doth not he expect it? Deserve it? And is it not our duty to doe it? Give wee him then his deserved titles; make we mention of his many mercies; seeke we his glory, learne wee his will, and doe it: for, *not every one that cryeth, Lord, Lord, but hee that doth the will of the Father which is in heaven, shall bee blessed.* As he is our Father in speciall; so let us honour him in a singular manner. The rule of creation requires it, much more of re-creation, and adoption.

Vse 3.

Luk. 11. 13.

Mat. 6. 32.

1. Cor. 12. 14.

1. Sam. 13. 4.

&c.

Againe, Art thou a faithfull person? Then looke up to God thy Father; expect a worthy portion at his hands. *Can they that are euill, give to their children good things? and shall not your heavenly Father give to you the things, whereof ye haue need?* Bee not then in doubt, but beleeeve: Cry not; What shall I eate? drinke? or where-with shall I bee clothed? For hee knoweth whereof thou hast need, and will relieue thee. *Fathers lay up for their children, not children for their Fathers;* doe they not? What shall I more say, but as *Isaiah* to *Amnon*? Why art thou so sad? and why is thy countenance cast downe? Art thou not the Kings sonne? Aske what thou wilt, and he shall give it thee.

Vse 4.

Iob. 9. 4.

Psal. 136. 19.

20.

Exod. 14. 25.

The profane of our times may hence learne to take heed how they wrong the faithfull. *God is wise in heart and mighty in power; Who ever waxed fierce against them, and hath prospered?* for their sakes, He hath destroyed great Kings and mighty; *Sehon King of the Amorites, and Og the King of Bashan:* He can pluck off thy Charrret wheelles, strike thee in the hinder-parts, cause thy heart to faile thee for feare, and in a moment fetch thy soule from thee: better were it for thee to haue a Mill-stone hanged about thy necke, and thou to bee cast into the bottome of the Sea, than to offend the least of these faithfull ones: they are deare in his sight, tender to him, as the apple of his eye. Can a Father put up the unjust wrongs of his loving children? The husband of his chaste and dutifull wife? In no wise; then take heed to thy selfe: for if thou fight against the faithfull, thou doest injury to Gods sonnes, and his dearest Spouse; who one day will in wrath take vengeance on thee, and grind thee to powder.

From God the Father:] Having handled the title of God, we come to speake of the second thing appropriated to him, the which is, that,

Doct. 1. 2.

Iam. 1. 17.

Iob. 28. 1.

All spirituall blessings flow from God the Father. Every good gift, and every perfect giving is from above, and cometh downe from the Father of light. Whence had the Apostles and Prophets that heavenly treasure, wherewith they were enriched, if not from God? *Silver hath his mine, Gold his mine, Iron is taken out of the earth, and Brasse is molten out of the Stone:* but Grace, Mercy and Peace are not to bee found in the land of the living: Nature sayth, it is not to be found in mee; wealth and honour crye, nor in me.

Came

Came it from nature, then should all men partake of it, none excepted; for shee communicateth to all her off-spring the like gifts, though not in degree and measure.

Reas. 1.

Neither is it purchased by pence, or followeth the flux of royall dignities: for then should Kings, Nobles, rich, and great men, bee the onely subjects of it; whoin truth, very rarely possesse it. See 1. Cor. 1. 26.

Reas. 2.

I will not insist here to confute the Romanists, but leave them to stand or fall, to their owne Master: but first, learne wee hence, whom to prayse for grace, and mercy, and every good gift, that wee enjoy: say not, mine owne hand hath procured mee this treasure; least thou bee found a lyar against thy God: for what hast thou, that thou hast not received? One cause, why wee are so proud, and ingratefull, is, want of consideration: how that, what wee are by the free favour of God, wee are that which we are. Good Iacob ascribes his two hands to proceed from the mercy of God: Reade his confession, Gen. 32. 11.

Vse 1.

And secondly, this may direct us, whither to runne for grace, and mercy, and peace: goe not to man, or Angell, but to the Lord; else maiest thou returne, like the foolish Virgins, with thy vessell empty. Take the counsell David gave his sonne Salomon, on his death-bedde: Know God; for, greatnesse, and power, and riches, and honour (I adde) and all things are in his hands. And now wee proceed.

1. Cor. 4. 7.

Vse 2.

And Christ Iesus our Lord:] Out of this phraise, we observe: first, that, Christ Iesus is a Lord.

1. Chron. 29. 11. 12.

Iehovah sayd unto my Lord, Sit at my right hand; and, yee call me Lord and Master, and yee doe well, for so I am. Psal. 110. 1. Ioh. 13. 3.

Doct. 1. 3.

And he is Lord two wayes; either as hee is Elobim, God; or Emmanuel, God with us. As hee is God: First, By creation, for hee is the beginning of every creature; all things were made by him; and without him, was not made any thing, that was made. Io. 1. 3. And secondly, by providence: The Father worketh by him, and I work by him. Io. 5. 17. As hee is God with us, he is Lord also: First, By purchase, for the Word became flesh: so that, by a communication of properties, wee are sayd to be purchased, by the blood of God: Act. 20. 28. Secondly, By marriage; Hee is the bridegroom, the head, and husband of his Church: and therefore Lord over it: Thirdly, By dignitie, hee is our elder brother, and in ancient time such governed, and had a double portion. Deut. 17. 15. & 31. 17. Fourthly, By donation; for God the Father, hath put all things into his hand, and given him all power, in heaven and in earth.

Job 3. 13. Ephes. 5. 23.

And is Christ Iesus thus many wayes our Lord? First, wee must know him, for what madnesse greater, than to bee ignorant, and not acquainted with our Master? Who can with any comfort serve an unknowne Lord? Certainly, they that know not Christ, are Sathans slaves, and none of his servants.

Mat. 23. 12. Ephes. 1. 22.

Also we must learne his will; and what he requireth at our hands: for otherwise, we cannot doe it: such servants cannot please him. Many stand on their good and honest meaning: but without knowledge, the will is not good. Prov. 19. vers. 2.

Vse 1.

Vse 2.

And when we understand it and him; wee must indeavour to doe his commands; for it were better not to have knowne his will; than after wee have knowne it, to turne from the holy Commandement given unto us of our Lord; such shall bee beaten with many stripes. God shall come in flaming fire, to render vengeance, on all them, that know him not, and obey not the Gospell of Christ, 2. The. 1. 8.

Vse 3. 2. Pet. 2. 20.

Finally, We are to depend on him, for food, for wages, for rayment convenient; and in all dangers, to flee unto him, for succour, both in life, and death: and wee may doe thus, with hope and boldnesse, when wee know him, and his will; seeke his glory, make his enemies ours: obeying all his commands; for

Vse 4.

for we are never made strait in him; but first wee are made strait in our owne bowels.

And wee may hence gather also: that,

Doff. 14.

All Christians are fellow-servants.

Paul and Timotheus; Prince and people; men and women; Jew and Gentile, Dent. 17. 20. Acts, 10. 35. Gal. 3. 28.

Reas. 1.

1. For hath not one God created them? Mala. 1. 10.

2. Are they not purchased by the same price? 1. Cor. 6. 20.

3. Have they not all one and the same command? Ex. 20. 3.

4. Is not the promise made alike to them all? Gala. 3. ult.

Vse 1.

We must not then severely censure one another; for, who art thou that condemnest another mans servant? hee standeth, or falleth to his owne Master, James his exhortation is here to take place; Be not many Masters: that is, many censuring, and commanding Masters: Jam. 3. 1.

Vse 2.

Neither may wee have one another in too great estimation, giving that worship to the servant, which is due to the Master: what sayth the Angell to Iohn? See thou doe it not, for amnot I thy fellow-servant? Rev. 22 9.

Vse 3.

Care must be had, that we make not unjust lawes, to binde the Consciences of our brethren; this were Pharisaicall, and not to be obeyed, if pressed, servants must not Lord it: but know, that they have a Master in heaven, with whom there is no respect of persons, Mat. 23. 4. Eph. 6. 9.

Vse 4.

Luk. 14.

In one word, there must be no jarres and contentions amongst us: its our Masters charge, Live in Peace: if an house bee divided, it cannot stand: and if wee devour one another, we shall bee devoured. Wherefore, bee of one tongue, and of one heart: live in peace, and the God of peace, shall bee with you, 2. Cor. 13. vers. 11.

Doff. 15.

Doff. 16.

Doff. 17.

Doff. 18.

Out of the word (Our) might many points be deduced: as that,

1. Christ Iesus hath a plurality of servants,

2. True faith applyeth the promise in particular,

3. Christ is a Lord to all the faithfull,

4. We are to acknowledge the priviledges of our fellow-servants.

In conclusion, as this sentence depends on the former words, wee collect; that,

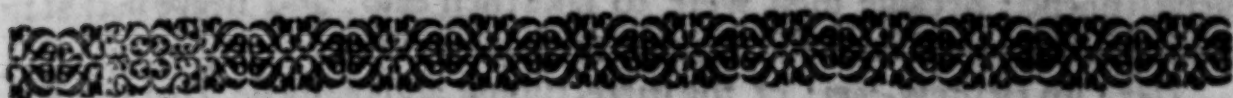
Doff. 19.

No grace, mercie, or peace, can be had from God the Father, but in and throug Christ Iesus.

The Father is the fountaine, Christ the spring: and the reason is; because God is just, and none but Christ can satisfie him. Hee it is, that must roll away the stone from the Wels mouth, since Adam dammed it up: Hee and none but hee, can open the Sealed fountaine.

This discovereth the misery of Turke, Jew, and all who know not, or deny the Lord Iesus: and wee must learne hence to seeke and sue to God in his name, and none other. Acts 4. 12. And hitherto of this second Verse: Now followeth the third.

Vers.



V E R S. I I I.

I thanke God, whom I serve from mine elders, with pure Conscience; that without ceasing, I have remembrance of thee in my prayers, night and day.



His Verse and the two following depend one upon another: and though they bee not a plaine exhortation; yet they closely containe in them the seeds of such a duty, as may easily be conceived.

The Logically resolution.

In this wee may consider a three-fold Confession.

The first is, *that the Apostle gave thanks*; which dutie is amplified by the Object of it, *God*.

The second, *that he also served this God*: and that, First, For time; *from his elders*.

Secondly, For the manner; *with pure Conscience*.

Thirdly, He acknowledgeth, *that hee prayed*; wherein,

First, He remembred *Timothens*: Secondly, *Without ceasing*. Thirdly, And that, *night and day*: by this *Paul* declares to *Timothie* his affection, and desire he hath of his welfare.

I thanke God:] Some reade, I have thanks for God; but that may not bee admitted: for *Paul* did it, and deferred not this action. In these words are three things: 1. The action, *Thanksgiving*: 2. The person, *I*: and 3. To whom thanks were given, *The Lord*.

The Theological exposition.

Whom I serve from mine elders, with pure Conscience:] The Apostle addeth these words, because he was accounted by the Iewes to bee an *Apostata* and a revolter from the truth, and a dissembling person.

By elders, is meant, *Abraham, Isaac, and Iacob*; but some reade progenitors, ancestors, fathers, as though hee spake of his naturall Parents.

With pure Conscience:] That is, unfeignedly, sincerely, and without hypocrisie.

That without ceasing:] These words have a double reading; as if when *Paul* prayed, he also prayed God for *Timothy*; or thus, I thanke God that I doe pray for thee, &c. *Without ceasing*, that is, constantly, ordinarily.

I have remembrance of thee in my prayers:] Prayer is manifold, mentall, vocation; conceived, read in verse, in prose: publique, private; simple, compound, and the like. It is evident, these were private, not publique prayers: for *Paul* would avoyde all ostentation, and just cause of exception: also at this time hee was a prisoner.

Remembrance:] Remembrance hath in it foure things: *apprehension*, *reposition*, *retention*, and *production*: a notion or thing is by the externall or internall sense presented to the eye of reason; shee perceives it, that's *apprehension*; then it is committed unto memory, as a place of conservation, that's *reposition*; afterward kept there in safety, that's *retention*; and lastly, when occasion is given, its called out againe, and that's *production*. A man takes a shaft in his hand, puts it in his quiver, retaines it there for a time, and when he would recreate himselfe, puls it forth againe; this is a plaine *Exhibition* of Remembrance.

A Simile.

Night

Night and day:] *Lailah*, in Hebrew is for night; and it signifieth rest, quietnesse, stillnesse; because men were to take their ease, and sleepe in that time; which is from the Sunne-setting unto the Sunne-rising.

Day:] In Hebrew, *jom*; of the stirre, tumult, and businesse, that is in it: the time, from the Sunne-rising to its setting, is called day; or from Sunne-setting to its setting in the same horizon: whence a day is distributed into *naturall*, or *artificiall*: Day is taken, for *light*; and night, for *darkenesse*; and are applied to our spirituall estate. 1. Cor. 3. 13. Ephes. 5. 13. 1. Thes. 5. 5.

The Meta-
phrase.

I would not have thee, my sonne Timothy, once to imagine, but that, what I write unto thee, is out of love: for I unfeignedly give thanks to God, whom (whatsoever others may report, and believe of mee) I have served in truth, and integrity, and not declined, or done any thing of malice, or set purpose, since I had understanding; yea, from my progenitors, and elders, Abraham, Isaac, and Jacob, and the rest of the beleeving Iewes. And bee thou assured, that as I pray night and day; so in my requests to God, I, in a peculiar and speciall manner, remember to make mention of thee, and thine affaires alwayes in the Lord.

Dott. 1.

I thanke God:] Note hence that,

A good man exerciseth himselfe in thanksgiving.

He doth not only crave future, but returnes praise for former favours. Hence it is, that David, Deborah, Moses, and many more have penned *Psalmes* of this subject. Exod. 15. Psal. 106. Judg. 5. Rev. 19. 1. 2. and Psal. 90. per totum.

Reas. 1.

For they know themselves to be unworthy of the least benefit; and receive all things without desert of their owne. I am lesse than all thy mercies, and all thy truth. Gen. 32. 10.

Reas. 2.

And its a good thing to prayse the Lord; no dutie more acceptable to him; for therein wee acknowledge every good and perfect gift, to come from him, and so glorifie his name. Psal. 91. 1. Lam. 1. 17.

Reas. 3.

Also its the best time spent, that is spent in this duty: for therein we resemble the Saints, and Angels in heaven; who continually say, *Glory be to God, and prayse to the Lambe, that sitteth on the throne for evermore*: and hence it followeth, that the more gratefull, the more gracious is the person, Rev. 19.

Reas. 4.

Moreover, is it not a meane to receive more and greater favours? What lost the Leper in returning backe to Christ? or the blind man in acknowledging his kindnesse? And who will not bee liberall to a gratefull person? Iob. 9. Lusk. 17.

Thankfulnesse
defined.

Now,

Thankfulnesse is a voluntary retribution of one good thing for another.

First, I say it is a retribution; what shall I render, or retribute to the Lord? Psal. 116. 12 for, it alwayes presupposeth a benefit received: or else it were a giving rather than a thanksgiving.

Mat. 10. 8.

Secondly, and it must be voluntary, not coacted: it must be a free will-offering: Ezra. 2. 68. first, for the giver and receiver (in this) are to be like minded: *freely ye have received, freely give*. Again, God respects the affection, more than the thing given; for a wicked man may doe the one, but not the other; *bee loves a cheerefull giver*, 2. Cor. 9. 7.

Thirdly, The matter or thing rendred must bee good. First, we may not render evill for evill, much lesse evill for good. Secondly, justice requires it, and the very law of nature, to doe as we would be done unto. Who is he that would be content

content to receive evill for good? or what proportion is there betwixt them? are they not the greatest opposites?

4. The last thing in this definition is, that we must render *good things for good things*; for though we may doe good for evill, yet we must not give thanks for evill. 1. For it is naught in its owne nature. 2. And that were folly in us; and might move the authour of it either to scoffe at us, or harden him in a course of evill doing.

But it may be objected, that Gods children have given thanks for afflictions, and they are evill.

True, they have done so; yet not simply for afflictions; but First, as they be tokens of Gods love: for if wee were without corrections, wherof all are partakers, then were wee bastards and not sonnes, Heb. 12.8. 2. The Lord will cause them to worke for the good of his; and in that they are to thanke him for them, else not, Rom. 8.18. Psal. 119.21.

Observe further, that *good things* are either exhibited or promised; so that we are to praise God for his promises as for performances. 1. For they are good things: 2. they shall all be accomplished in a convenient season; and this duty have the Saints also practised; Luk. 1.46.

Thankfulness is either conceived, or manifested; conceived in will and resolution; manifested in word or deed. The first kind is hid from man, yet knowne to God, and is the cause of the other that followes; and (in some sense) the least degree of thankfulness: for, what is in the heart will (upon just occasion) breake forth into speech; yea, (if there be ability) into action also: as in erecting of schooles, hospitals; building of churches, colledges; maintaining of ministers, receiving of the poore, and the like.

Againe, thankfulness is either sincere or hypocritical: what one doth in truth, another may in appearance; as wee read of the Pharisee, who stept into the Temple with a Lord, *I thanke thee*, &c. Luk. 18.11.

This checkes the current of our times, which is alwayes craving; but never restoring. Many pray, yet doe not pay; For what are thanks, but pence God fels his favour for? We have not onely nine, but ninty times nine, who never returne prayse for their cleansing. Many (and its good) intreat others to pray for them; yet (which were better) never find time to desire men to give thanks for them. How many favors have we received? how many pretious promises are unto us exhibited, whereof we take no knowledge? Is not this the signe of an ungratefull minde? I had almost sayd, of a gracelesse heart?

But to leave such; let us study and practise this duty, and say with that good man, *What shall wee render to the Lord for all his benefits?* He would call upon all creatures to prayse him in their kinde. No surer signe of sound grace, than to be frequent in this action: doubtlesse a gratefull heart hath set times to praise God, as to pray unto him; And thinke no houres better spent than in thus doing. O, how will the Saints rejoyce, when they find their hearts enlarged, and their lips opened to praise God? Such a day to them is of more worth than a thousand others; but because to doe this, is no easie matter, remove wee the impediments that hinder, use the helps that further this action: and they bee such as these following.

First, When as we thinke that *our owne hands have procured us our abundance*, Is not this Babel, which I built, by the might of my power? When as except the Lord build the house, man labours in vaine. When men do not know that all comes from God, they will sacrifice to their owne nets, Deut. 8. 17. Dan. 4.30. Psal. 137.1. Hab. 1. ver. 16.

Secondly, A second is, *unmindfulness of Gods mercies*: He that forgetteth a kindness done, it is all one for the present as if hee never received any. Whence

Object.

Resol.

Thankfulness distributed.

Vse 1.

Luk. 17.17.

Vse 2.

Psal. 116.12.
Psal. 148.1.

Impediments of thankfulness.

springs these speeches; truly I had thanked you, but it was out of my minde; I had quite forgot; I pray you pardon mee.

Gen. 33. 11.

Thirdly, A third, *is discontent*; when this rules in the heart, no thanks are to be had; a contented minde is alwayes a thankfull minde. Hence it comes to passe that proud men, covetous men, or ambitious men, are ungratefull men. The bird will not prune and sing, till shee have tooke a stand that gives her full content. When wee can say with *Jacob*, *wee have all things*; then wee will give thanks for all things.

2. King. 6. 28.

Gen. 30. 1.

Fourthly, And not to mention any more, *ignorance of our misery*, (were wee deprived of present favours) *is a great blocke in the way*. What were a man if hee were stript of his cloths, and turned without food, but a day or two into the fields? Should wee but lodge one night in Egypt, England would bee a good Countrey: were wee in such a famine as was in *Samarita*, that the Mother must famish, or eat the fruit of her owne wombe; then food would bee worth thanksgiving. But wee have lost our tast, (and that the reason wee cry, give me my will, as *Rachel* did sonnes, or else we die:) being still petitioning, never repaying. We are like the earth, that receives many bodies; but without a miracle wrought will not yeeld up one: so must God pull thanks by violence out of our hearts, *if hee will have any*. Helps to true thankfulness.

1. Consider that the Lord hath chosen thee before the world was, whereas he hath rejected thousands. And to what? to inherit a Kingdome. *David* thought it no small thing to be sonne-in-law to a King, 1. *Sam.* 18. 23.

2. Take knowledge of the Lords dealing with thee, in giving thee a *being of nothing*. Are all creatures men and women? Have all at their birth eyes to see, tongues to speake, &c? Why wast thou not borne dumbe? or blind? *Iob.* 10. ver. 20.

Psal. 139. 9.

3. *Looke backe*, and see what the Lord hath done for thee since thy birth: how comes it to passe, that thou art now alive? Why was not thy body long agoe turned into small dust? Art thou not made of the same mould? Dost thou not feed on the same food? and breath in the same ayre? The consideration of these things, like a loadstone, should move us to lift up our hearts to God.

Psal. 139. 5.

4. *Thinke of thy present condition*; hast thou food and rayment in abundance? Why doe others want it? Who feeds thee with this *Mannah*, that so many of thy brethren never tasted of? Who brought thee into these large pastures, and causeth thy cup to flow over? But let mee come nearer thee yet; Art thou in the liberty of Gods sonnes? Hast thou the saving graces peculiar to the Lords chosen? Hath the spirit sealed thee a Quittance, for the pardon of all thy sins? and assured thee of salvation? Why? Is this the lot of all the seed of *Adam*? Doth every man enjoy the like portion? And are these common favours? Wast thou ever wounded in spirit? Then who healed and helped thee? Did sinne ever presse thee to the pit of hell? How, or by what meanes wast thou eased? Beloved, I have but given you a tast of the unsearchable, and unvaluable gifts the Lord hath imparted upon you; wherefore take words of thankfulness to your selves, and say with the Prophet; *My soule praysse thou the Lord, and all that is within mee magnifie his holy name*: yea let this alway bee thy vow; I will prayse the Lord while I live; for he hath done wonderfull things for my soule. But if all this wil not move us to be more mindeful of, and carefull to discharge this duty; I can say no more save this; I pray God that the time may not come, when want shall cause thee to promise any thing, and yet the Lord in mercy will give thee nothing.

Hosea. 14. 2. 1

Psal. 103. 1.

When I scrue from mine elders, with pure Conscience:] These words are inserted by the Apostle, to maintaine his dignity, against the scandall of such as reputed him

to be an Apostata and false from his profession; whence ariseth this Doctrine, that, *Carnall friends will become foes, if a man embrace the Gospell.*

Doct. 2.

He that in sincerity will set himself to serve God, shall have his former friends to be his greatest enemies: so long as Paul was a proud Pharisee, his brethren and acquaintance highly esteemed him: but after hee became an Apostle, they reputed him a plague fellow; one not worthie to live. Thus did the Papists deal with Luther: so true is the speech of Christ, That a mans enemies, shall be they of his owne house, Luk. 12. 53. Act. 23. 14. and 26. 5. &c.

Act. 22. 23.

In so doing, he condemneth his former courses, & consequently them that professe them. This is to give testimony that their estate is miserable, and that cannot of wicked men bee indured, Job. 7. 7. This hath made the Papists cry out; What, are all our forefathers damned? because we tread not in their footsteps of error, ignorance.

Reas. 1.

Because then they will cast off their society, and take part with the pious; and that stirreth and worketh strangely, when men will not *run with them to the same excess of riot*, or be in league, as in times past.

Reas. 2.

1. Pet. 4. 4.

Learn then, you that have embraced the Gospell, not to marvell, if carnal friends be now, your greatest adversaries; for so it hath bin, and will continue in future ages. For you are not of the world, therefore the world hateth you. As she lulleth her owne in her lap; So she casteth out them the Lord receiveth.

Vse 1.

Let such also as resolve to be truly religious, and to cast off their former courses and companions, prepare to undergoe many taunts and injuries; he that feares the tongues of such, shall never be a resolute Christian souldier. Whilest the bird is in the egge, the Kite cares not for her; but if once she be disclosed, grow fledged, and fly abroad, beware of devouring.

Vse 2.

And where Paul maintaines his owne cause; from his example we may learne, that,

The truth of our profession, is to be maintained against all opposition.

Doct. 3.

Did not Eliab this against Abab, and his foure hundred false Prophets? This did the Apostles in many places; and Christ himselfe, when as was given just occasion. See 1. King. 18. 18. Act. 5. 29. Mark. 2. 10. Gal. 1. 8. 2. Pet. 3. 2, 3. 4. &c.

Why? Its the best thing we have; and what of greater worth in all the world? Its our bread and meat, life and living.

Reas. 1.

And so doing, we approve of our profession, and the uprightness of our hearts; yea, it may be of force, either to convert or abate the rigour of our carping adversaries, Act. 16. 39.

Reas. 2.

Let this condemne the timorousnesse and imbecillity of the most in our dayes, who have no hearts to maintaine what they professe. What would such do if it came to fire and fagot, that are dumbe in these dayes at the truths opposition? Fie, fie; Never was this duty lesse regarded. I wonder for whom, or for what men keepe their resolution. Is not this worthy of it?

Vse 1.

Take we then knowledge of this: and let purse, speech, and person defend the truth in all contrary opposition. Buy the truth; and through covetousnesse or fearefulnesse, sell it not: for this is to set thy soule to sale to thine enemy, Satan; for he that loseth the one cannot save the other. Let not the devils old scandals skare thee: who more opposed than the best from the beginning? Was Christ free? wouldst thou then?

Vse 2.

These words are also a commendation to the Apostle, and uttered to maintain his reputation and dignities: whence it may be observed, that,

Its an honour for man to be the servant of God.

Doct. 4.

What matter of more moment? Worke of greater worth? or thing equall to it? Moses, the Lords servant, is a title great and good enough. These are the servants

of the most high God, was no small commendations, *Mal. 4. 4. Alt. 16. 17.*

Reas. 1.

For what is God? is he not the first cause of all things? and supream governor of the world? The King of Kings, and Lord of Lords? And is it no honor immediately to attend upon him? Is it a small honor to be next to our Sovereign? what then shall it be, to be so unto God?

Reas. 2.

He that serveth God, may better his estate in so doing; yea were he an Angell: therefore it is no base but an honourable thing.

Reas. 3.

His actions shall be guided by the *golden Rule and silver Precept of his Word*; and such as the one is, the other is to be accounted; for if the Rule be excellent, the thing ruled by it is so too, of necessity.

Reas. 4.

And it is honour in this: for all the creatures shall be their attendants, and subject to them. Sathan shall not dare in his livery, like a Serjeant, to arrest them; and the good Angels shall preserve them, and pitch their tents about them, till they take possession of heaven.

Psal. 91. 11.

Vse 1.

Away then with that to be abhorred Proverb; *What profit in serving the Almighty?* what honor in an holy life? Let men think what they will; holiness to God is an honour to man: and never was man dishonoured, who in sincerity served this Master.

Vse 2.

Here let the Lords servants, though poore and base in other respects, yet rejoyce in this, that they serve the Lord. For this is to be of the true line, princely blood, and noblest family. He that can truly say, *I serve God*, gives himselfe the greatest title of dignitie.

Vse 3.

This should move all men, poore especially, to become the Lords servants: for this is the onely way to honour, and all promotion. O, that men did thinke so, then fewer words would win them from the world, to attend on this never to be prayed-enough Master.

Vse 4.

And this point should move Parents to make their sonnes the Lords servants: We esteeme it a wonderfull honor, (and so it is indeede) if we have a childe, that attendeth on his Prince, and returneth to his Country being clothed in silke, and fatten, & having one of the Kings rich coats upon his back; what should we then esteeme it, to have a son clothed with the righteousness of Christ? & enriched with all the saving graces of the spirit? Angels attending on him, and a Kingdome prepared for him? is this nothing? Then labour for it, for your selves, for your children.

Doct. 5.

I serve. Out of the word *serve*, I observe, that

A Christians course is not idle, but laborious.

Ier. 6. 16.

Mat. 6. 33. &

7. 7.

Phil. 2. 12.

Reas. 1.

Service is laborious; a religious course is service, therefore laborious. Name what you will in religion, and it requireth labour, diligence. Are wee not commanded to *enquire, seeke, knocke, worke, and create*? It is as it were a new creation.

Because its a difficult thing to get faith, keepe faith, or to live by faith: faith comes not by nature; it growes not in every mans heart; neither is it (as some judge) so easily to be had; he that will have it, must have a broken heart, rent by the Law. For as a man doth not plant trees on rockie mountaines; no more doth the Lord sow this seed in stony and heard hearts: he that will possesse it, must attend diligently at the posts of Gods house. For it comes first, and is begot by hearing of the Word Preached; and then prayer and the Sacraments will conserve it, increase it, *Lord, I believe, helpe my unbelieve*: and, *Lord increase our faith*. But its a pretty piece of service to live by faith. When all reason failes us; then to cast our selves upon the Lord, & to depend upon his bare promise (as I may say) is a worke of wonderfull difficulty. Have not the best of Gods servants staggered, & almost fainted in this piece of service? Some cry, Tush, I never doubted; I will never be moved: Wel, to such I say nothing; for though they brag they believe every thing, yet I know, that if I should tell them their estates, they will not beleeve that one thing.

Prov. 8. 34.

Rom. 10. 17.

Mark. 9. 24.

Luk. 17. 5.

Psal. 73. 1.

And

And as it is a hard taske to get faith, keepe faith, and live by faith; so it is no lesse labour to get a sound knowledge of the Precept, to keepe it, and practise it. *Paul* knew the Law of God, but what a stirre had hee to obey it? And if wee must cry and call for knowledge, seek and search for her, as for silver-ore in the earth bowels; will it bee a matter of lesse moment to put it in practise? No, no. The understanding, like a needle, will pierce thorow, and into the Precept, when the will, like a knotty and ill-twisted thread, comes churlishly after. Its hard to find out a narrow and untroden path; but more difficult to walke in it; and not either to be weary or wander. The Vses follow.

Reas. 2.

Priv. 24.

And seeing a religious course is not idle, but labourious; what shall wee say of such as take no paines at all, in service of that nature? How few know their Master, or his will? And then how can such serve him? Who inquireth and cryeth after the understanding of the rules of this great Art, by which this worke of religion is to be squared? Have wee not more shuffling of cards, than searching the Scripture? Playing, than Praying? Feasting, than religious Fasting? Running after goods, but fleeing from all grace and goodnesse? Some will not set a foot within the Lords vineyard, gather one grape of sound knowledge, or an ear of understanding: if they doe, this is their service, *Wee have beene at service*. And if they kneele down, lift up their hands, and stay till the worship of God be ended; though their minds wander, their hearts be at home, & they returne never the wiser, (I ween the worser:) yet they doubt not but God on their part is well served; and for his part very well pleased. Why should not these men bee thus deluded, who know they doe little, if any thing in Gods service, and yet hope to be rewarded?

Vse 1.

And to serve God, is it laborious? Wee must then be of good courage, gather strength, and *quit us like men*. He that hath a hard taske, will proportion his power according to the toyle. The longer the ground hath lien fallow, the stronger must be the Teame to teare it in sunder; and the farther we take a journey, the more pence must wee put in our purse: so the more difficult this dutie is, the more must we looke about us, arme our selves, and be prepared for the well performance of it.

Vse 2.

And for the better discharge thereof, wee must labour for two things; the one is *Knowledge*, the other, *Strength*. For, these are absolutely necessary for the doing of any action; the one to *direct* us; the other to *enable* us in this duty. The object of this knowledge is double. First, *God*: Secondly, *His will*. These must bee rightly understood. For, first, If we know not God, wee cannot love him; Secondly, or *trust* in him. Thirdly, *fear* him. Fourthly, *humble* our selves before him: all which are needfull, for that man, that would make God his Master. Wee must love him, or else wee cannot serve him; for love sets a man on working, as in the example of *Jacob*; yea love (sayth the Apostle) *constrains* us: but if we know not God, wee cannot love him; the affections worke according as the eye of *Reason* presents her Objects.

What is required in the service of God.

1. Cor. 5. 14.

And, *How can wee beleve in him, of whom we have not heard?* Faith cannot bee without knowledge; therefore, knowledge is often put for the same. Who will serve a Master himselfe, or bind his sonne apprentice to such a person, whose abilitie or fidelitie he is ignorant of? Again, if wee *fear* not God, we will not serve him; and if we *know* him not, wee will not *fear* him. Have not some mis-tooke a Piece for a Pipe, and so have beene murdered in stead of mirth? Men not knowing the Lord, have playd so much with his mercy, that they have beene destroyed by his justice.

Rom. 10. 14.

Ioh. 17. 3.

And *Humilitie* also must be had, or man cannot serve God; for God *giveth grace to the humble*: but without understanding of him, no throwing of our selves downe before him. For man is of an *haughty spirit*, loth to stoop; and besides, un-

1. Sam. 4. 6.
Note.

till

till he know God, he knoweth nothing above himselfe : therefore will never be humbled.

And a generall knowledge will not serve; but we must know him truly and certainly : But it may be, that,

Object.

Some will object, that God onely knoweth himselfe; dwelling in that light which none can attaine unto, 1. Tim. 6. 16.

Ans.
How GOD
may be known
of us.

What for that? Can we know nothing of him? Yes, we may (with Moses) see his backe-parts; his sufficiency, and efficiency. His sufficiency is that whereby he is able to doe all things; and it consisteth in his essence, and subsistence. His essence is that absolute first being, and independent of any other thing whatsoever. And from this, it doth follow; that, He is not compounded of any matter, and forme; but, is one most pure and meere act. Now because as he is act wee cannot understand him, especially with one act (for our understanding is finite, he invisible and infinite,) therefore he taketh to himselfe, and maketh himselfe knowne unto us, by many attributes; which attributes be nothing else, but that one and meere act, diversly apprehended; as, What he is, Who he is: He is a spirit invisible, immortall, infinite, omnipotent, omniscient, and the like.

And, wee must bee able to understand the subsistences; which are nothing else, but, that one most pure essence, with his relative properties. The subsistences are the Father, and the Sonne, and the holy Ghost. The relative property of the Father is to beget; therefore hee is the first in order. The Sonnes relative propertie is, to bee begotten, and not to beget; and he is the second person in order, because hee is from the Father alone. The holy Ghost is the person proceeding from the Father and the Son; and therefore the third person in order; so that we must understand, that God is one essence in three persons: Thus much for his sufficiency.

And, for his efficiency, what is that, but that whereby hee worketh all things, and all in all things? either in respect of creation, or providence, Act. 17. 28. Rom. 11. ult. This may suffice to have spoken for the knowledge of God.

The second thing that we ought to know, is, What the Lord requireth of us; for how can we doe it, if wee doe not know it? Or suppose, wee should doe what hee wils, yet what comfort can wee have in this service, or action? If a servant shall plow, sow, and harrow a plot of ground, without his Masters will and direction; what content could he have in working? What hope of reward, after he had finished his labour? Would not feare rather possesse him, seeing the ground might have beene as profitable for pasture? When wee know our Masters will, we may with boldnesse and chearefulnesse goe about it.

What the Law
requireth.

And this his will is contained in the Law, and the Gospell; and is there to be found out with searching. The Law requires two things: First, That we have no corruption inherent in our person: Secondly, That we transgresse not or divert from it, in our conversation; This is the justice and command the Law layeth on us, and exacts at our hands. The Gospell also bindeth us to our taske: First, That wee have Faith: Secondly, that we beleve in God, through Christ, for justification: Thirdly, That we cleanse our selves from the filthinesse of the flesh and spirit: Fourthly, and lastly, that we live without spot, and blamelesse, keeping our hearts upright with God, our outward actions honest before, and with man; for, the Gospell wils no lesse inward or outward holinesse, than the Law doth. For the Gospell and Christ, came to establish the Law; that is, to assure us it is still of force, and to give us ability another way to keepe it.

What the Gos-
pell requireth.

Mat. 5. 17.

Wherin Power
is exercised.

Againe, as we have heard, that we must have knowledge of God and his will, before we can serve him; so in the next place, we must have ability, or we cannot do his wil. A sick or weake man may know his Masters pleasure, but cannot do it; for strength with health must enable him. So, we know many things, but what of that, if we want power to performe them? And wee must get power: 1. To be-
leave: 2. To obey.

Againe

Againe, we are to know, that faith is exercised about a double Object, God and his Word: And in his Word; the promise, and the threat. Wee are to give credit, that all the threats of God are true, and shall bee accomplished in us in particular, if wee breake the condition; as well as beleve all the promises, and appropriate them to our selves, who are made in Christ Iesus. And in both these the best man failes for want of ability to beleve them. Our faith may be sayd to be a kind of obedience, not in getting, but principally in living by it. And as Iudgement is used in Invention, being a distinct part of the Art of Logicke; yet Invention doth precede Iudgement in nature: so obedience is used in faith, & faith in obedience, though faith may seeme to goe before it; for, *Hee that comes to God, must beleve that hee is; and (then) a rewarder of them that diligently seeke him:* Heb. 11. 16. So that by power to beleve (I meane) that God is, that his Word is truth, both in the threatnings and promises; and shall be accomplished accordingly, as wee keepe the conditions. And by obedience, I doe understand, a conscionable care to beleve threat, and promise, as well as to obey the precept; for, to beleve is to obey; and to live by faith may be called the obedience of the Gospell. 2. Thes. 1. 8.

Many have some care in some things to obey the Precept, but never regard to live by faith: and if they can say, they beleve in Christ Iesus, then they thinke all is sure, and their dutie discharged; as though a man mult never use his hand, but in holding fruit in it, & not in applying it to the mouth. Assuredly, faith hath a worke in every action that wee performe; and that not onely in assuring us the thing is lawfull we doe; but in perswading the Lord will performe his promise to us, when we have kept the covenant with him.

And understand this, that if we could beleve more, we should obey more; for all life, motion, and spirituall action come from faith; as all naturall acts are sayd to proceed from the forme.

If then these things were looked into, who dares deny, that a Christians course is laborious, painefull, and requires great diligence on their parts, that will serve the Lord? For, knowledge of God and of his will must be had; and faith, and obedience too in him, and his word, both in the threats and promises, as well as in the precepts; else no good servants.

From these elders] It may here be demanded, if Paul served God, with a pure Conscience before his Conversion? I thinke it may bee so understood: for so farre forth as the Letter of the Law directed, he was obedient, living after the most strict sect of a Pharisee; and what he did against the Saints, was through ignorance: wherefore the Lord had the rather mercie on him. But it is principally meant after his Conversion. For, the Pharisees, of which number he himselfe was, understood the Law, according to the Letter, neither could hee away with the Gospell, till the Lord in a wonderfull manner had compassion (Act. 9) on him.

The Doctrine, that wee gather hence, understanding by Elders, the auncient Patriarches, and beleiving Jewes, is, that,

The Church before Christ had the same faith, which now is had after his coming.

Did they not all eat the same spirituall meate? and all drinke of the same spirituall drinke? For, they drinke of that rocke which followed them; and that rocke was Christ. It differed nothing in truth, but in degree; as a childe, and an aged person. 1. Cor. 10. 3-4.

Else God should be changeable; but there is no variablenesse, nor shadow of turning with him. Iam. 1. 17.

And were it not thus, man should be saved after a divers manner, which may not be admitted.

And did not Christ, and his Apostles, confirme their doctrine by Moses, and the Prophets?

This confuteth the *Manichees*, who hold, that an evill God writ the old Testament,

Act. 16. 4. 1. Tim. 1. 13.

Doct. 6.

Reas. 1.

Reas. 2.

Reas. 3.

V. 1.

stament, and a good the New : but one God was the Author of them both, and what was darkely included in the former, is more clearly manifested in the latter.

Vse 2.

And this may confirme the salvation of our forefathers, who kept the faith; and to doubt no more of them than of our selves. The *Papists* bring in this place for their Parents; whereunto wee reply : First, That they were not beleevers : Secondly, They are degenerate and fallen from the ancient faith : Thirdly, There was a Prophecie of a generall *Apostasie*; and so their Elders are by the streame of time corrupted: Fourthly, And the antiquity of a few, or five hundred yeares is not sufficient.

Doct. 7.

From mine Elders.] Abraham, Isaac, Jacob : whence it ariseth, that,

The name of the righteous shall be had in remembrance.

What though the names of the wicked rot? *Shall not the memory of the just be blessed?* Yes, it shall grow up and flourish from generation to generation, *Prov. 10. 7. Psal. 112. 6.*

Reas. 1.

For, *God will honour them, that honour him, 1. Sam. 2. 30.*

Reas. 2.

Also, one good man will perpetuate the name of another; and tell it to his children.

Reas. 3.

Furthermore, such leave noble and worthy Monuments behind them, either by doing or suffering; which spread their fame into all quarters, and unto future generations.

Reas. 4.

And, the wicked may have an hand in this action; for some of them may thinke well of such, and register their names. Others, as *Pilat* (by Gods over-ruling hand) may write the truth, which shall stand for ever.

Vse 1.

Doe they not then labour in vaine, who seeke to blot out the memoriall of the just, with taunts, scoffes, and reproaches, as men doe the engraving upon Tombes with their foule shoes? Let them doe their worst, spet their venome, weave a deceitful webbe; yet shall they never effect their purpose; for, *What is written, shall bee written, maugre all their malice.* The names of the wicked are written in earth, each foot shall scatter them: but for the righteous, they are engraven in stone, with a pen of yron, and for ever shall flourish.

Vse 2.

Here may a man take direction, that will lead him to eternall honour, that is, *to doe justice, love mercy, walke uprightly; serve in truth of heart the Lord God of thy Fathers*, and thy fame shall ever remaine; build *Bethel*, pull downe *Babel*, and thy name shall be everlasting. Who would have his name to rot? His memoriall perish? Not any; then serve God from thy elders with a pure Conscience. Many like *Nimrod* seeke a name; but they in not taking the right way, lose both it, and themselves. What person so poore, if religious, but is had in everlasting remembrance? And who so great, if ungodly, but are either forgot, or their names continued to their everlasting shame? For when men, by indirect means, seeke praise, they lose it, and purchase perpetuall reproach.

With pure Conscience.] Here is layd downe the manner, how Paul served God : whence, the collection is, that,

Doct. 8.

The service of God is then commendable, when it is accompanied with a pure Conscience.

These two like *Naomi* and *Ruth* must run together: What tast, without salt, in the white of an egge? What praise in that service which wanteth sincerity? And who ever in merchandizing lost so much credit, as *Himeneus* and *Philetus*, that made shipwracke of Faith, and a good Conscience? The Hebrewes still put beare for conscience; having no particular word for it; and so doth the Evangelist. So that a pure heart, and a pure conscience, are equivalent termes: *Prov. 15. 15. 1. Ioh. 3. 20. Isa. 38. 3. Iob. 27. 4. 5. Ahi. 24. 16. Heb. 13. 18.*

Reas. 1.

For otherwise the life were led either in close *hypocrisie*, or open *profanenesse*. And can that deserve praise, which hath no similitude with God? Nay, he condemnes

demnes that which hath not some likenes with himselfe; whether person or action.

And will not a pure Conscience adorne our profession? give a comely glossie to our conversation? Red, Purple, and Scarlet, adde not more glossie to a piece of fine cloth, than this puritie doth to the life of a Christian.

Reas. 2.

It will silence our enemies, rejoyce our friends, gaine good report of all persons: and what a commendation was this to Christ, when the Prince of this world came, and found no impurity in him? Ioh. 14. 30.

Reas. 3.

Lastly, A life attended with this companion, will yeeld comfort in distresse, afford boldnesse in danger, give hope in death, plead for its owner at the last day, prevaile, and conduel him safe into the beaven of heavens.

Reas. 4.

Now, because a good Conscience is little knowne, lesse regarded, we will first declare what it is in generall; secondly, set downe the kindes of it; thirdly, shew its office or inseperable companions; and finally, make application. Yet, by the way, we will deduce some Corrolaries, the which may seeme to flow from the fountaine of each distinct definition.

Conscience is a seeing of an act with the Rule.

Conscience defined.

In this definition are two things: first, the *genus* of it, which I call a *seeing*: secondly, the *forme*, in these words, *of an act with the rule*. Neither let any quarrell with the word, *seeing*: 1. For what is the eye without the act of the soule, but a dead insensible organ? 2. Grant it to be a Metaphor, or tropicall speech; yet is not *Rhetoricke* a generall Art, and may be every where?

And it is a seeing of an act with the rule: For as conscience is a seeing, so it is a seeing of a double Object at one instant time. The very *Etymologie* of the word both *Greeke* and *Latine*, signifies so much. Here note, that there must be first *science* of a rule, secondly of an act done; the which two being applied, and the eye of the understanding beholding them together, make up the full forme of Conscience: for if either of these be wanting or separated, it cannot properly be called Conscience. For Science is of one simple object, Conscience of two laid together, and then with one act of the intellect apprehended joyntly; whence (likely) it borrowes the name *Conscience*, which is as much as a joynt knowledge, or seeing together of the rule and the act. And from this definition it will follow,

That Conscience is not (as some hold) a facultie of the soule, but rather (as the Schoole-men defend) *an act of the understanding facultie*: the which may be further confirmed by these reasons. 1. Every facultie is created; Conscience is not created, therefore no facultie. Were it created, then should *Adam* have a good or bad conscience before he had done either good or evill, which may not be admitted. True it is, that *Adam* was indued with *science*; so that if hee had applied the frame of his person, to the rule by which he was first formed, in that it may be said he had a good *Conscience*; for there was an equall proportion betwixt them: but untill he had performed some act, it cannot be affirmed of him, that he had any conscience at all: yet science he had; for, he clearly understood the Rule, being written in his heart at the Creation, by which his actions were to be guided. 2. No facultie doth quit or condemne; Conscience doth quit or condemne, therefore no facultie. Wee never read that God doth accuse or excuse a Man or Angel for the meere having of a facultie; but for the abusing or well-using of it. If by facultie they understand (by a *Metonymie*) the cause for the effect (as it seemes to me they doe,) then we are all of one and the same mind.

I.
Corrolaries deduced.

Also, we gather this second consequence, That unreasonable creatures, as birds and beasts, fowles and fishes, have no conscience; because they have no rule given of God to guide their actions; neither (if they had) any act of reason to apprehend it; although a kind of knowledge may be attributed unto them.

II.

And here we may learne, that taking conscience in a large acception, it may be found

III.

found in any Art, as well as in Divinity : for each Art hath its Precepts, and may have his *Praxis* ; Whence it will follow, that as there is science, so also there may be conscience. When a Boy writeth after a Coppie, and taketh a view of his worke, how it answers the patterne, this is a kind of conscience.

IIIL

Finally, we conclude hence, that *Lotts* in recreation are unlawfull. For where there is no rule to guide the act, there can be no good conscience : because, as we have said, a good conscience is a seeing of an act according with the rule. When a man cuts the Cards, or casts the Dice, he useth no Counsell, hath not any rule whereby to square that act : Therefore he cannot justify it. For when reason is not interposed, God immediatly decides the Controversie. And in every trivial thing, we may not make him an Arbitrator. To recreate our selves is warrantable : but then we must doe it *conscie* ; and not, as we speake, *fortuna*. If not so ; wherefore have we reason ?

Hitherto we have spoken of Conscience in generall ; which is nothing else but a seeing together ; or more plainly, a seeing of the act with the rule ; and thus we proceed to its distribution.

Conscience distributed.

Conscience is good or evill.

As the definitions, so the distributions of Conscience are many ; yet may they all be reduced to these two heads. For as every *Axiome* or *Rule* is true or false : so is each mans conscience good or evill. Some say, there is a Conscience good, but not quiet ; quiet, but not good ; good and quiet ; and neither good nor quiet. Yet all these are but two and no more Consciences. For rest and trouble are not essentiall, but accidentall unto Conscience. A bad Conscience, as we see in *Indas* and *Saul*, may now be troubled, anon quieted : and this falls out from varying the Object of the intellect, or want of the act and rules application ; and so may a good Conscience be attended with the same companions, as in *David* and *Peter*. And this may arise from the late commission of some sinne, the weakenesse of faith, a jealous suspicion, which men have of their spirituall estate ; or the Lords withdrawing for a time his comfortable aspect and presence from his children ; and yet this Conscience is but one and the same. Note further, that a wicked man may have knowledge of a true rule, and act according thereunto ; so that the apprehension of his wel-doing may breed peace. But when he casteth his eye upon his many swervings from Gods Precepts (except his Conscience be scared through the Lords just judgment, and his habituall saylings,) he cannot be at rest. In like sort, the best person in many things transgresseth the Law of his God, in so much that when he considereth his many errors, he is greatly disquieted ; so that to speake truly, and properly, trouble is an effect of an ill Conscience, peace of a good one ; & these contrary effects (though to be found in one & the same person, yet) do spring from divers repugnant principles, & not from the selfe same causes.

A good Conscience, What it is.

A good Conscience is a seeing of an act according with the rule.

And here, we are to observe, that in a good Conscience these particulars are required : 1. A man must have knowledge of some rule : 2. The rule must be sound, and infallible : 3. Hee is to performe an act in every respect answerable to the truth of the rule : And 4. he must apply the act to the rule, the which being done, the seeing of their agreement is a good Conscience. *Moses* made all things according to the patterne, the which when he beheld, he had a good Conscience ; for there was a proportion and correspondency betwixt the frame of his worke, and the patterne God gave him.

An evill Conscience, What it is.

An evill Conscience is a seeing of an act disaccording with the rule.

Suppose a man to have understanding of a true and perfect rule ; yet if his act should not be answerable, but in some part divert from it, so farre as it wants proportion or similitude to the foresaid rule, so farre he hath a bad Conscience, or evill seeing together ; and hence will follow the kindes or degrees of an evill Conscience : 1. For, the more sound knowledge, and the lesse sincere obedience, the

the worfe is that Conscience; and from hence might spring the name of an erroneous Conscience; because the actions swerve from the rule. 1. From obedience, without a certaine apprehension of some precedent Precept, ariseth the terme of a blind Conscience, though properly it cannot be called Conscience. 2. And from this definition, we see that there may be some good in a bad Conscience. For knowledge of the rule is good; acts are good; but as they erre from the rule by which they are to be guided, they are evil; and in regard such Consciences haue a threat denounced against them. Yea the sight of swerving from the rule may be good; because it may be a means of reformation in future season.

A good Conscience is Legall or Evangelicall.

The rule, whereby man at his Creation was to be guided, was the Law; the which had hee obeyed, hee might have purchased a good Legall Conscience; now since his *Apostasy* and fall, the Lord hath given him a new Commandement for his recovery, which is the Gospel; and thus you may know the ground of this distribution. As for the law naturall, the remnants whereof remained in the heart of the *Gentiles*; and the law morall, engraven in Tables of stone, and given to the *Jewes*, is the same for substance, being but a distribution from the subjects; yet they differ in these particulars. 1. The one is perfect, the other not; for much of it in time is obliterate, and worne out of mans heart; whereas that written by Gods owne finger is complete. The one is got by reading, hearing, study, &c. the other comes by generation, and imprinted in mans minde from the very wombe; and, as *Risibility*, is an inseparable adjunct to him; and this is the true cause, why all men cover a kind of Religion, and performe some workes that are commendable, warrantable. For matter therefore, these two are the same, as a remnant with the whole piece, or some few Precepts with the whole of that Art.

A Legall good Conscience is a seeing of an act according to the rule of the Law.

Hee who understandeth any one Precept of the Decalogue, and giveth obedience thereto, may be said to have a Legall good Conscience. This wee see affirmed of the *Gentiles*; who walked but according to the small reliques of the law, which remained in their hearts. *Rom. 2. 14, 15.*

A Legall good Conscience is either Complete, or Incomplete.

This distribution may not be omitted, being of great use. For its one thing to have a Legall good Conscience, another to have a complete Legall good Conscience; the which wee will define, that so the difference may appeare.

A complete Legall good Conscience is a seeing of all acts according with the rules of the Law.

But Conscience, that, as a Boy the Bird in his hand, wee may not lose thee, while wee are talking of thee; wee will declare how many ingredients concur for thy confection, whether a complete Legall, or Evangelicall: But first for Legall.

1. Knowledge must here bee had as the ring-leader. Light was the first good thing the Lord made at the Creation, and saw to bee good; so is Knowledge in this worthy frame of a good Conscience. Ignorance, like the body of *Amasa* the passenger, stops the way of this Worke; or as darkenesse in the beginning did light in the structure of nature, that it cannot bee effected. Blind sir *Ishmael* neither have, nor can make others have a pure Conscience; the rule must bee exactly understood, all the particulars thereof distinctly learned, or else men will have at the best but blind Consciences. For why is Conscience called blind, except in this, that people act without knowledge of the rule? This caused the Prophet so often, so earnestly to pray; *Lord open mine eyes, teach me the way of thy statutes, hide not thy Commandements from me*: *Salomon* to cry, *Get knowledge, get understanding, forget not*: *Agur* to confesse, hee was more foolish than any man, being ignorant of holy things;

A good Conscience divided.

What a legall good Conscience is.

A legall good Conscience distributed.

A complete Legall good Conscience defined.

Psa. 119. 18, 30.

Pro. 4. 5. And 30. 3, 5.

Phil. 3. 10.

2. The 1. 8.

Act 24. 16.

Companions
of obedience.
Psal. 119. 6.
Heb. 13. 18.

Gal. 3. 10.
Gen. 3. 17.

things; and Paul, the elect vessel and chiefe Parrone of a good Conscience, to esteeme of all things as *drasse* and *dung*, for the excellent Knowledge of the Law and the Gospel. For without this ingredient, Conscience is naught, starke naught. For how can a man act according to the rule, that is ignorant of it? And is not damnation threatned to them who live in blindnesse? reade and see, wherefore if thy science bee darke, how darke is thy Conscience?

2. After Knowledge must follow *Obedience*. These two in a good Conscience cannot bee separated: the first maketh *science*, the second *Conscience*. For what is knowledge of the rule without obedience, but a patterne without a building? a cypher without a figure, which stands for nothing? Hence it is that our Apostle did lay his policy, bend his forces, and exercise himselfe to keepe a good Conscience; a Conscience without tripping, without stumbling. Men must learne the Word, and then fall to worke according to its directions; apply the acts and Precepts, view them both at once with the eye of reason, and then, as God did all the creatures; they shall see their Consciences good and *very good*. All the springs and brookes of our actions, speeches, resolutions, and cogitations, must runne by the banke and channell of Gods Precepts; neither may we suffer the least rivulet of our thoughts to be dreined another way. We must with proud scorne, neglect the counsels of flesh and blood, and attend to the commissions of our maker, not daring to be idle, or to attempt any thing without his warrant; for else, as *Himeneus* and *Philetus*, we shall make *shipwracks of faith and a good Conscience*. Who hath more *science* than the Devils? and yet none a worser Conscience. Walke therefore after this Canon, and thou shalt have for thy companion a good Conscience. And this obedience must have a two-fold concomitant. 1. *Generality*. 2. *Constancy*.

1. *Universall knowledge* must be seconded with *universall obedience*; had not David respect to all the commandements? Did not the Author to the Hebrewes with his fellow-brethren, desire in all things to live honestly? Or else men should have but halfe and imperfect Consciences. Doth not every Artist strive to understand all the Precepts in his art? put them in practise, that the frame may be perfect and complete? Not one title in the rule but is of force: each branch must have a place in this building. A good appetite covets to tast of every dish: a sound sense to smell all kind of flowers; and to participate of what goodnesse is in the creatures. Wee must *eat all this Booke*, drinke every drop of this water, else wee shall have but partiall Consciences. We may not separate what God coupleth, be our owne Carvers in this feast; but feed fully, liberally. An *Herod* will doe many things, but he that is annointed of the Lord will performe all; for else he shall have but a maimed Conscience. Painters will not omit a finger in the picture; Musicians a crocher; nor Grammarians a syllable, a letter, a comma. So must our obedience to the rule be generall, universall. All this *Mercy seas* must be covered with *Gold*, no part left unwashed. Thinke ye on this, who boast so much of good meanings, honest hearts, and workes of supererogation; and then you may confesse with shame, that you come farre short of the patterne, and have but the remnants of a good Conscience.

2. The second concomitant for the making up of this edifice, is *continuance, constancy*. We must endure *alwayes in all things, nor be weary in well doing*: for cursed is he that *continueth not in all things* that are written; and the threat was, at what time thou shalt *eat, in dying thou shalt die*. Some hold, that Adam did no morall act, before hee fell; because hee must have nothing towards his debt; all must be discharged by Christ the sureties skore. And (say they) had he done one good theologicall act, he had then pleased God infinitely, and so could he never have beene displeased; for Gods *complacencie* is himselfe. Sure I am he never persevered in generall obedience; and therefore wanted a necessary companion

panion of a complete good Conscience. For as we are eyed to know all, obey all the particular rules of this worthy art; so are wee to perpetuall obedience. We must be *faithfull to death*, or else *possesse no crowne of life*. We are sure, that perseverance in all things will make up, and preserve a good Conscience. And when God would have confirmed *Adam*, had hee obeyed the Law universally, is not to me revealed.

Revel. 2. 10.

By this discourse, you may see what a legall good Conscience requireth: to wit, a distinct and universall knowledge of every branch of the Law. Secondly, generall and constant obedience to all the Precepts. For he who is ignorant of the least title, or transgresseth in one particular, by omitting what the Law commandeth, or committing what it prohibiteth, is *guilty of all*: and so consequently hath not a complete Legall good Conscience; because it is, (as you have heard) a seeing of all our actions according with the rules of the Law.

Iam. 3. 10.

Whence follow these Conclusions.
1. A double error in the *Romanists*, who hold that men may have a complete Legall good Conscience, and consequently, be justified by their owne workes. But can any man (since *Adams* fall) understand the whole Law? Or if he could, give generall and constant obedience to every Precept? Is there any that signeth not in something? May not the best cry with *David*; *Who can understand his errors?* and, if thou, Lord, shouldst mark what is done amisse, were any able to appeare in judgment, *answers one for a thousand?* And if they cannot thus say, and thus doe, (as in truth they cannot) is not their Doctrine false, and to bee rejected? Also, doe they not withhold the Bible from the common people? Which, when they doe so, how can they procure a Legall good Conscience? For, whatsoever action is not guided by a rule, is evill before God: and have you not heard, that knowledge must precede obedience? and is absolutely necessary for the obtaining of a good Conscience?

Psal. 19. 12.
Psal. 143. 2.

2. That not any since the fall of Man (Christ excepted) ever had a complete Legall good Conscience. For the best *know but in part*; and their obedience (for the most) comes short of their knowledge. Christ (indeed) understood the whole will of his Father, *fulfilled all righteousness*: no corruption was in him, nor any sinne ever proceeded from him: so that he, and none but he (except we should include the blessed Angels) ever had a complete Legall good Conscience; For his person and actions in every respect were proportionable and correspondent to the whole Law; he failed not in the least title.

1. Cor. 13. 9.
Rom. 7. 23.
Mat. 3. 15.

3. Hence we may cleare the Lord from all injustice, in the condemnation of so many millions of men and women: for, doe they know his will? perfectly obey it? Have they never erred in judgement? or gone astray in their conversation? If they have done both, may he not then in his justice condemne them? If any want this forenamed Conscience, the Lord may in his just judgement inflict eternall torment upon them. For have they not lost his Image? Runne they not dayly on his skore? Let us then rather admire his mercy, than quarrell with his justice; that we all were not long agoe consumed.

4. Finally, we conclude hence, that the safest and securest way for us, is to denie our Legall good Consciences, and strive to obtaine the *Evangelicall*, that we may be justified, saved. This is the true and only way, neither have we a better. For though the law be of power to give life, yet we are ignorant, weak, & not able to fulfill it; if we were, then Christ dyed in vaine. Now what an Evangelicall good Conscience is, wee will paint forth, what concures to the making up of it; wherein it differs from the Legall; what must be done to procure it; and how an Evangelicall & Legall are not to be separated in a Christian.

1. For the first.

An Evangelicall good Conscience is a seeing of an all according with the rule of the Gospel.

An Evangelicall good Conscience, what it is.

For

For the better understanding of this, know, O yee sonnes of *Adam*; that God, when hee had created man, gave him a Law written in his heart, the which had hee perfectly obeyed, he should have stood for ever. But hee falling from the rule of gubernation, fell also from conservation, and so became (with all his posterity) liable to death; neither is there any ability remaining in him to recover his former condition. For, knowledge is obliterated, the will weakened, at the least perverted, and each wheele of soule and body exorbitant, turned out of the way: onely, so much light hee hath left him (like one of *Iobs* messengers) as to tell him, that his losse is great, and condition miserable. But, marke the mercy of God, who hath given spoyled man another rule, whereby hee might purchase a good Conscience, procure as great an estate, and much better; and that is the doctrine of the Gospel.

2. In the second place:

To the making up of an Evangelicall good Conscience, these particulars are necessary. 1. *Knowledge of the Gospel*; else why should *Paul* so highly prize it? so much covet it? And doth not our Saviour Christ place eternall life in the having of it? 2. *Obedience* is necessary also; for the Gospel requires *that*, as well as the Law: these two may not bee dis-joynd; so that thus farre, a Legall and an Evangelicall good Conscience accord: for, whatsoever is in the *genus*, is in the *species*; though the *species* may include more in it, than is to be found in the *genus*. Grant wee that *animal* is the *genus* of man and beast; yet man hath more in him than *animal* hath, to wit, reason: notwithstanding *animal* communicates his whole nature to both the *species*.

3. In the third place, let us see the differences.

1. The first is in the *ground of obedience*; for that in *Adam*, before his apostasie, proceeded from the image of God, wherein hee was created; but in us under the Gospel, it springs from faith: that these two differ, is evident, but how, is not easily discerned; and who did ever affirme, that they were one and the same? For, doth not the former come by Creation, the latter by Regeneration?

2. There is a reall difference in regard of the *act*; for the Law runnes on this wise, *Doe and live*: the Gospel thus, *Believe and live*. And though to be reve in the Gospel, be a kinde of obedience, because God so commands; yet the holy Ghost in the Scripture makes a distinction betwixt them. And doubtlesse the head Christ, obeyed the Law after another manner, than wee his members doe the Gospel.

3. The third difference is in the *Object*, about the which the *act* is conversant; for the Law giveth particular Precepts how to direct all our actions. The Gospel is as a staffe, or stay, whereon the *act* resteth and cleaveth unto. Hence is this phrase so frequent in the Gospel, *Believe on mee*: and, *they that believe in, or on the Sonne of God, &c.* So that the Law gives rules for the *act's direction*; the Gospel for its *supportation*.

4. Moreover, a complete Legall good Conscience requires *many acts to the perfecting of it*: for, if one commanded be omitted, or the contrary committed, Conscience is spoyled, shipwrackt. Now, an Evangelicall requires but one onely, to the making of it complete. For one act of believing will unite to Christ; by which union, man is made partaker of the all-sufficient obedience of Christ, which is the sole and absolute object matter of an Evangelicall good Conscience. For as one act of *Adam* brake the whole decalogue; so one act of faith in Christ will perfectly fulfill it. Where note, that the habit of faith, neither its act without its object, makes an Evangelicall good Conscience, and consequently justifies not. For the whole obedience of Christ is it, that satisfies the justice of the Law; the which, when wee by faith are conjoynd to him, is made all ours: and so are wee quit from the rigor of the Law, by the satisfaction of Christ our surety, and that by one onely act of faith in him; which is the condition on our

parts

Iohn 17.3.

Iohn 9.35.
Act. 16.31.

parts to be performed, for the purchasing of an Evangelicall good Conscience. Was not the *brazen serpent* a prototype of Christ? and would it cure any, without the act of the eye fixed on it? Also, would not one act of looking on it, heale him that was stung with many serpents in that wilderness? so the act of faith, separated from Christ, cures none; and one act of credence in him, as hee is our surety, will (though our sinnes be great and many) make us sound, perfect, and helpe us against all our maladies.

4. In the fourth place, for the procuring of an Evangelicall Conscience, wee must have;

1. *Knowledge*; and that, both of the Law and Gospel. For hee that understands not the Lawes precepts, and what it requireth, can neither see his sinne, or be constrained to runne unto the Gospel for reliefe in the time of neede. And though our Father *Adam* before his fall, had hee observed the rules of the Law, might have procured a Legall good Conscience, without any understanding of the Gospel; yet it is otherwise with us. For wee must see our debt, before wee can have a minde, either by our selves or any other, to discharge it; and without knowledge of the Law this will not be effected. And the Gospel must also be learned of us. For it is the new Covenant, the Law of liberty to set us free, who are in spirituall bondage. And as knowledge of the Law was necessary for *Adam*, that hee might *obey and live*: so is it of the Gospel, that wee may *believe and live*. Observe here, that a more exact knowledge, especially of the three persons in the Godhead, of their relative properties, and peculiar operations, is required of us, since the fall than before it. For though wee dare not deny to *Adam*, the certaine understanding of the Trinity; yet in the perfect knowledge of God, simply considered, and of his will, he might have obtained a Legall good Conscience. But now wee are to goe a step further for our restauration: because, man being fallen, wee are to conceive, how God the Father is primarily offended; how the Sonne assumed our nature to make an atonement for us to him; and how the holy Ghost doth apply the redemption purchased by Christ Iesus. For in these and the like particulars consisteth the whole subject of the Gospel; and therefore of absolute necessity, in some degree to be understood and learned of us. For *this is eternall life, to know God, and whom hee hath sent, Iesus Christ; and, no man can say that Christ is the Lord, but by the holy Ghost.*

Iohn 17.3.
1. Cor. 13.3.

The second ingredient for the completion of an Evangelicall good Conscience, is *faith*; not that poore depraved faith, which may be found in apostate men and devils, who are said to *believe and tremble*; but that which *vivifieth, justifieth, purifieth, conquereth and saveth*. For the holy image of God, wherein man at the first was created, is not more needfull to the acquiring of a Legall good Conscience, than this faith wee speake of, is necessary for the accomplishing of an Evangelicall. For what will it profit a man to have knowledge of the Law and Gospel? to be indued with such and so much faith, as to give credit to the truth of the precepts, promises, threats, and to want that personall, peculiar, proper faith, whereby Christ is applied in particular, with all his benefits? so that without this spirit of faith, an Evangelicall good Conscience cannot be made complete. And here you may cleerly behold, that there is a distinct kind of faith, as there is of knowledge; but the first without the second availes nothing to our purpose. For of certaine, *Adam* had a faith, which did inable him to beleve the truth of the Law, as also the accomplishment of the promises and threats upon the observation, or breach of the same: But how these two differ, to discern is some difficulty. The *Romanists* affirme, that there is but one kind of faith in men and devils: and the reason why some are saved, others perish, is, because the one have charity, the other not: But here they get it mist. For this faith wee have in hand is of another kind, having the Gospel to worke it, and Christ Iesus the chiefe object of it. Some may then say, that a good Christian hath a double

Iam. 2.19.

double faith. True, yet the former not accompanied with the latter, is not sufficient. It may further be demanded, what then becomes of the first, when the second is wrought in us?

Ans. What if wee say, it remaines? Doth that hinder us? May not both stand together? For as the knowledge of the Gospell shoulders not out the former knowledge of the Law; so doth not this new faith the old, as I may stile it: Graunt it should; yet of it selfe, it hath force to doe what the other can, and more too. Infomuch, that if we should maintaine, that as purer spirits are renewed in the naturall body, the more grosse are purged out: so, as this latter is increased, the former is decreased; there could be no danger.

Ephes. 5. 30.

In the last place, we come to demonstrate, how that a Legall and an Evangelicall good Conscience are not to be separated in him that shall be saved. For, hee who hath the *latter*, hath the *former*. But observe this, that a Legall good Conscience is either personall or imputative; and both these accompany every member of Christ Iesus. For Christs obedience to the Law is wholly imputed to every true beleever; so that hee hath a Legall imputative Conscience. When *Adam*, of whom wee were members, brake the rule of the Law, his disobedience being imputed to us, wee had a Legall bad Conscience: so Christs obedience, we being made *bone of his bone, and flesh of his flesh*, being also imputed to us, wee may as truly be said to have a Legall good Conscience. Whence observe by the way these two conclusions: First, that it is the righteousness of the Law which is the object matter of an Evangelicall good Conscience. Thus I prove it. The obedience of Christ is the object matter of an Evangelicall good Conscience; the obedience of Christ is the righteousness of the Law; therefore the righteousness of the Law is the object matter of an Evangelicall good Conscience. The second Conclusion is, That every beleever is as truly righteous as Christ Iesus. The reason is, in that his obedience is our obedience, being by faith applyed. So that in this sense, wee are able to answer the strict and full justice of the Law. But this wee doe further affirme, that hee who hath an Evangelicall good Conscience, hath also a personall Legall good Conscience, though not perfect and complete. For the Scripture ordinarily coupleth them together. See *Psal. 32. 2. 1. Cor. 6. 11. Rom. 8. 1.* And there be reasons to confirme the *Axiome*. 1. For doth not the Father require it? We must be *holy, as he is holy*. 2. Did not Christ recover what *Adam* lost? Came hee not to establish the Law? Did hee not redeeme us, that we might serve him in righteousness and *true holiness*? Shall not the head be imitated of its members? Shall the fountaine be pure, and the streames corrupt? The root sweete, and the branches bitter? 3. And without holiness shall any see the Lord? 4. Is it not the way, or rather an essential part of true happiness? And how can a man without it try the truth of his sanctification? Shew forth the virtues of him that hath called him? Imploy well his Talent? Beautifie his profession? Put to silence his enemies? or *make his election sure*?

But not to entangle any in a snare; though our Evangelicall good Conscience be perfect, our personall Legall is not. For, inherent holiness being but in part, our obedience to the rules of the Law cannot be absolutely complete; yet as the one increaseth, the other is daily bettered; and in the kingdome of heaven, when the image of God is wholly restored, then shall the elect fully and perfectly obey the rules of righteousness and holiness, as *Adam* might have done before his Apostasie. For Christ and all his members shall generally and perpetually doe the good will of God the Father; every act shall be proportionable to its rule; and is not that to keepe a good Conscience? This may serve to stop the mouths of our barking adversaries, who cry out, that we preach a doctrine of liberty, how men may be saved without good workes, when as the contrary is it we defend and practise. For faith in Christ is never severed from obedience

bedience to the Law, no more than levitie and gravitie from aire and water. And thus we make a Progresse to speake of the office or effects of Conscience, according to our former Method propounded.

1. There is amongst Divines a great stirre of the effects of Conscience; but may I herein shew mine opinion, it is thus. Conscience, I confesse, is a cause of accusation, and excusation; but how? Not of it selfe alone, as a solitary cause; but by reason of a kind of beleefe which doth attend it. First, I am resolved by some internall principle, that I should doe justice; Next, I have a rule given me to direct me therein. Thirdly, observe that this rule hath a double concomitant; 1. *A promise of reward*, if I obey it. 2. *A threat of revenge*, if I transgresse it: All this I know and beleieve. Now, when I would cast up my spirituall account, and see my present condition, then resolves *Will*, the beginner of this worke, to try it on this manner.

The attendants
of conscience.

1. How it ex-
cuseth or accu-
seth.

She stirres up the memory, and calls to mind all the good and evill she hath omitted or committed; then shee applieth all these acts of omission and commission, to the rule forenamed and remembred; and having done so, the understanding takes a strict and exact view of their agreement or disagreement. Now, if there be a just proportion betwixt the acts and the rule, then there is excusation, the effect of a good Conscience. For, Faith resteth on the promise, for reward from the Law-giver. But if there be a disagreement, then followeth accusation, the attendant of a bad Conscience. For beleefe gives credit to the threat, and expects a penaltie. And thus you see how a good Conscience excuseth, a bad accuseth, by reason of faith being interposed. Neither need wee to doubt, but the Gentiles had a kind of faith, the which produced these effects.

Rom. 2. 15.

The King of great *Brittaine* gives a just Law, for the well governing of his subjects; promising a reward to them that observe it, threatening a penaltie to them that transgresse it. I my selfe, being one of the number, heare, understand, and beleieve it. Well; a day is appointed when my obedience must be tryed. The Law is read, and I give care unto it. If now my actions answer the Kings command, I am not afraid; my Conscience doth excuse me; Why? For, I beleieve he will judge me according to my workes. But if they disagree from his Precept, then I feare, and my Conscience doth accuse me; because I give credit that answerable to the threat, I must be rewarded. But suppose I were ignorant of my Princes pleasure; or knowing it, did not yet credit it, should I then have excusation or accusation? Not: and the reason is, in that I want faith to beleieve the promise or threat, which are of force to accuse or excuse being credited. Let us apply it. God the King of all the world, hath given man a Law (writ without him, or within him, that skils not) to governe his actions: he also hath passed his unchangeable Word, that the observers of it shall live, the transgressors dye: All this I give credit to. Now, when I apply mine actions to the Law, and they are proportionable to it, then my Conscience excuseth me; for here is a good seeing together. Notwithstanding all this, Faith must credit the promise, and threat, for producing of these effects; and is in truth the first and remote cause, though Conscience be the second and nearer, of accusation and excusation. When the hand doth amisse, we use to say, Can yee not see? yet it is not the eyes fault: And so in this wee doe the like, appropriating that unto Conscience, the which properly and immediatly springs from faith. And tell me, Why doth the Devill tremble? Is it not from faith? Why are the profane fearefull? is it not from faith? Why is a good Christian chearfull? Why? He hath kept the patterne, and hath faith: And why doe we sometimes doubt, sometimes beleieve? but from partiall obedience, and an imperfect faith? Yet as we have said; Conscience doth accuse and excuse, cause joy and feare, as the Precepts of Grammar the boyes Latine; but not without faith. And I pray you would a

Scholler care at all, whether his Latine answered the rule or no, had he not faith to beleve the truth of it, and his Masters promise and threat? And thus you see our opinion; let the learned judge.

Prov. 15. 15.
Judg. 9. 13

2. The second effect accompanying a good Conscience, is *Joy*: joy, I say, *unspeakeable*, unutterable. *David's Harpe* was nothing to this; yet made tull pleasant Musicke. A good Conscience will make the heart to leape, *the face to shine*, fill the breasts with milke, and the bones with marrow. Its a great, a *continall feast*; like *Wine*, it *cheareth the spirit of God and man*. Let *Saul* want it, his kingdom will augment his feare. *Naball* may make a feast like a King; *Belshazzar* carouse in Bowles; but having not this dish, their thoughts will trouble them, and their hearts, in the midst of all their mirth, dye within them. This, this is the ground of all true and solide joy; the best musicke will it make that ever was heard. What caused *Iob* to laugh at death? *Peter* to sing in prison? *Paul* to comfort himselfe in the angry Adriaticke Sea? and *Stevens* face to shine like an Angell, when the stones came flying about his eares? Any thing but a good Conscience? The gallants of these dayes may seeme the onely merry men; but without this, they are all bale, wretched, miserable.

3. Shall we thinke that Conscience goeth alone? or with one single attendant or two? as *Iacob* to *Padan-Aram*; *Jonathan* with his Armor-bearer, or *Nebemiah* to view the walls of *Ierusalem*? No, no; Joy is on its right hand, and contentation runnes with it. Cast a world into the heart of man, he is not satisfied, when as *Paul* not having a penny shall rest contented. If thou canst but see the face of a good Conscience, in the closet of thy soule, engraven on the Tables of thine heart, thou maist cry with old *Israel*, when he saw *Ioseph* his sonne alive, *I have enough*; or with *Mephibosheth*, when the King returned safe, let the *Zibaes* of the world take all. For Conscience is a rich Treasure, a Cabinet full of precious Pearles, a costly banquet. I say, that bread nourisheth, drinke refresheth; but a good Conscience is all in all.

4. Doth not Conscience also walke with *Hope*? and give good evidence for time to come? Its like a rich Merchant, who keepeth Factors in a farre Countrey and forreigne Land: Doth it not send hope to trade and barter in the *India* of heaven, from whence she returnes with comfortable tydings, and supporteth Conscience, untill all things be had in perfect vision? Were it not for this, the heart would burst, and good mens spirits faile them for feare. Hope will still be whispering Conscience in the eare, bid it be of good comfort, and not faint; for, *the time of its visitation is at hand*. Truly, a Consciencelesse man is a hopelesse man; and hee that wanteth that, shall perish.

5. Also, Conscience is alwayes armed and attended with *courage*, *boldnesse*. And is not that worthy the right hand of fellowship? A man of Conscience dares stand before *Princes*, plead his owne cause, and force *Felix*, a bribing Iudge, to tremble. What made the Prophet to give King *Ahab* the lye? The *Aposle* to call the *high Priest*, *painted wall*? And *Iohn* to tell *Herod*, hee was an *Adulterer*? But the force that floweth from a good Conscience? Hee that hath a good Conscience, may quench the *fiery darts of Sathan*, conquer the King of feare, and shake off all terrible tydings. Keepe it, and it will keepe thee safe amidst tenne thousand dangers. Saile thou in this ship, and it will land thee in safety, when they that want it shall split the barke of their soules upon the rocke of condemnation.

6. Conscience, as thou hast worthy attendants in this thy Pilgrimage on earth; so thy reward shall be great in heaven. For thou shalt have thy seat in the noble house of the soule, till the day of judgement. Peace shall be thy portion, which passeth all understanding; and afterward thou shalt dwell with Angels, with Christ, with God the Father, where is fulnesse of joy, and pleasures for evermore. Thou shalt never dye, never wither; no rust shall eate thee, nor moth consume thee; thou

thou shalt see no sorrow; thou shalt heare no complaint, neither be afraid of the least evill successe. Thou shalt judge the quicke and the dead, acquit the innocent, condemne the guiltie, and doe little lesse than a pettie God; in one word, thou shalt doe more and have more than can be told by man or Angell; all that be good before God shall commend thee, preserve thee; or rather thou them, for ever and ever. And now in the last place, let us make application.

Then is not that life base, that is led without it? A miserable service is that, which is begun, continued, and finished without a good conscience; being accompanied with lying, swearing, dissembling and deceiving; is it not? they that thus live are worse than beasts, and no creature (the devil excepted) more wretched. Bethou then assured, that such a life is odious to God, hatefull to his Saints, and an undoubted fore-runner of the second death. Hee that layeth the foundation of his service with ignorance, infidelitie, and disobedience, in the fiery tryall, shall be blowne up: when the match of Gods vindicative justice shall lay hold on this blacke powder, how shall that man be able to stand? Wee may muzzle the mouth of our conscience, not suffer it to speake; and deale with it, as an unjust Land-lord with his poore tenant, when he in some just cause is to give evidence against him, put it to silence by an over-ruling command: but when Christ shall come to judgement, and take part with conscience, then shall it speake freely, boldly, truly, as ever did faithfull witness at the barre, having the chiefe Iudge for his friend. How will a *Judas* looke at that day, who was so pittifully dejected before the Pharisees, whom he tooke for his friends, and expected comfort from them? How will the Drunkard stagger and reele (not with *wine*, but) with the fume of a bad conscience? What face can the hypocrite hold up, that hath dissembled all his life long? where shall the unjust, the fornicator, adulterer, lyer, with all the wicked and *wickedly* appear? I am sure of this, that though such, and a thousand more have blind, erroneous and cauterized consciences, *burned with an hot iron*, for the present; yet at the generall assize, being lanced with the sharpe edged knife of Gods revenging hand, they shall all bleed freshly, and to death eternall. This kind of men may looke bigge, set the best side out, eat, drinke, and be merrie; but I shall never beleeve, that their hearts laugh with their faces. O matchlesse miscreants of all mischief, sonnes of blood, and slaves of perdition; you may sooner separate your soules from your bodies, than conscience from your soules, or damnation from either. Goe then your wayes, laugh and be fat, play and dance, sing to the Tabret and Harpe, put death, judgement, and hell from you; tread under foot the blood of the new covenant, crucifie againe the Lord of life, make a mocke of sinne, and shipwracke your owne consciences; yet know, that God one day will call you to account, and dash out your braines with the heele of his vengeance.

In the next place, seeing this is so, let us in the feare of God get knowledge, and mixe our service to God and man with sinceritie; walke according to the rule, doe nothing without a precept, have a true patterne for all our proceedings, and runne to the Law and to the Testimony of the Gospell; obey the one and beleeve on the other; so shall we have good and pure consciences; one whereof, though the world may fume and chafe, is worth more than tennethoulands of gold and silver. What can be of greater price? what should we preferre above it? O conscience, whereunto shall I compare thee? who or what is like unto thee? Is not knowledge good? obedience better? and art not thou of these two simples compounded? There is no evill in thee; thou art all good and very good. There are *four things comely, statelie in their going; a Lyon the strongest among beasts, and turneth not away for any; a Grey bound; an hee Goat; and a King, against whom there is no rising up; but he that hath a complete good Conscience, surmounts them all.* But conscience, lest I should eclipse and obscure thy

Vse 1.

Vse 2.

Pro. 30. 39, 40.

Conscience his
Charge.

thy fame, when I would speake and spread it, I will therefore give thee thy charge, a large commission.

Conscience, that thou mayest execute thine office throughly, speake thou in the language of *Canaan*, be thou mighty in the *Scriptures*; and not to build *Babel*, and pul downe *Bethel*, let every man have thy sentence in his mothers tongue. Goe to and fro through the world, passe by no Citie, Burrow, Village, Hall, House, nor Cottage; but let them heare thy voyce founding in their wals; speake truly, plainly, boldly: cry aloud, spare no mans person, of whatsoever cloth his coate be cut. Be thou a good linguist, make it knowne thou art a skilfull Artist, and declare an exact Method in thy proceeding.

And, *Conscience*; first goe thou to all Christian Princes, Kings and Emperours; speake gently to them, and intreate them to cry to God for wisdom, that they may wisely goe in and out, before the great people committed to their charge; will them, young and old, to tread in the steps of *Hezekiah*, *Iosiah*, pull downe the high places, burne the groves with fire, over-turne *Baals* Altars, and cause all his Priests to fall by the sword. Bid them send *Levites* through their lands, spread the truth of God; for their subjects have immortall soules in their mortall bodies: tell them, that is the way to get a good Conscience, and how thou art of more worth than a golden Scepter. Put them in mind, how a bad one was the cause *Saul* lost his kingdome, and *Ieroboam* became the subject of Gods vengeance. Let this Poetic be stamped about the borders of their Crownes; *That the more religious, the more royall.*

Conscience; step on to the honorable Lords, and because they affect brevitie, not prolixitie; say to them in a few sentences, that Nobilitie without pietie and a good conscience, is like a painted Sepulchre, or blazing comet, good for nought except to gaze upon; that they feare God, or else they have no curbe to bridle them; that they honour the King, keepe their houses well, but the Church better; that they exceed others as much in goodnesse, as they doe in greatnesse, and that without a second birth, none can enter into the Kingdome of heaven. Bid them blaze their Armes, continue their ancient *Scutcheons*; but take this for their Motto: that, *The more holy the more honorable.*

Conscience; See that thou meet with the intelligent Counsellors, and grave Iudges of the State and Nations; will them in riding their Circuits to take thee as their best companion. Wish them to call to mind *Isabroes* advice to *Moses*, how Magistrates must be men of courage, fearing God, lovers of the truth, and haters of covetousnesse: else how shall they turne the wheele over the wicked? smite them hip and thigh? What heroical spirit had he need to have, who must encounter with the audacious foreheadlesse swaggerers of these times? Iudges should be like *Gedeon*, that they may receive the *Angels* salutation from the common people; *The Lord is with thee thou valiant man.* And what were valour without the feare of God, but a spur to all injustice, and an able instrument of greater mischief? Was it not a marke of the unjust iudge, that he feared not God? This, like a strong banke, will keepe in the rivers of righteousness, that they overflow not and drowne up the seat of judgment. Want of this feare in *Abimelech*, caused faithfull Father *Abraham* to feare he should have dyed before his time. Also, they must be good men and true, weighing every action in the ballance of the Sanctuary, and not suffer equitie to fall and perishe in the streets. And that they may be completely qualified, let them take heed, and beware of covetousnesse, abandon *Balaams* deceitfull wages, shake all Bribes out of their laps, hate them as *Amnon* hated *Thamar*; and to him that proffers them, say with indignation, thou and thy money perishe together. They are gods, and shall such love to say with shame, bring you? At thy farewell round this in their care, that, with what measure they here mete to Christs members, be at his coming, shall mete to them againe.

And, *Conscience*, have a saying to all inferiour Magistrates, officers; will them to

doe

Hof. 4.18.

Mat. 7.3.

doe justice, love mercie, humble themselves, and walke with their God. Shall Elud doe his countrey better service in a day with a dagger, than they with their glittering swords and silver maces in a whole yeares revolution? Aske them, if there bee not some that cry with *Absalom*, O, that I were made Judge. And when they be so, swear by authority, oppresse by licence, drinke and swill without controll? Demand further, if they have not heard of *Capon-Justices*, *Lamb-Bailiffes*, and *Chiefe-Constables*, under whose nose the Devill may turne Tapster, and keepe an Ale-house? What a shame is it, that any one should (who beareth rule) bee so stiled, so accounted? But *Conscience*, if thou meete with any of that ragged stampe, whisper him in the eare, and tell him, that *he who is not faithfull in little, will bee faithlesse in much*; and that, if they bee not found doing of good, evill will undoe them all. And for the righteous, encourage them to bee righteous still; and to shine more and more till the perfect day.

Micha. 6. 8.

1. Sam. 15. 4.

Conscience, lay thou thy charge upon the *Tribe of Levi*: speake to the learned and reverend Fathers of the Church; command them to put hands on no man rashly, to preach the Word in season, out of season, not for filthy lucre, but for the gathering of the Saints, and the repaying of the body of Christ *Iesus*. Tell them, that the office of a Bishop, a Minister, is a worthy worke. Bid them take heed that they deliver the whole counsell of God, bearing with the weake, comforting the feeble-minded, suffering the unruly with all long-suffering and patience. That, they informe, exhort, rebuke, blisse and curse, with all authority and doctrine. Say, that the conversion of a sinner, is more worth than a Bishopricke; and the saving of one soule, than the winning of the whole world. Let *Dennas* embrace the world, *Simon Magus* hunt after riches, and *Judas* for money betray his Master; but bid them, by these mens harmes, looke better to their footing. Will all the sonnes of thunder, to cry aloud in the eares of our roaring boyes, and let fly the arrowes of Gods vengeance against the brazen faces of impenitent finners; and command *Barnabas*, with his brethren of consolation, to speake kindly and friendly to them that are weake in the faith; considering that as their Lord and Master denounced heavie woes against the wicked; so would hee kindle the smoking flaxe, and support the bruised reed. And to induce them, will them to call to mind, what a comfort it will bee at that day, when they can say; *here am I, and the children which thou hast given me.*

Heb. 2. 13.

Conscience; Call upon the Gentry, and feare not their faces. Tell them roundly, that Gentility consists not in cutting of a Card, casting of a Dye, throwing of a Bowle, matching of a Cocke, manning of an Hawke, or in hollowing after a deepe-mouth'd Cry of Hounds: but in good hospitality, vertuous actions, and generous deeds. Bid them dwell in the Countrey, governe their Tenants, let peace amongst neighbours, and maintaine their houses; not contriving into a poore narrow Chamber in a Citie, their whole family, as too many doe; running away, not onely with their owne Rents and Revenues, but a great piece of the Church also. With them, not to racke and fine, buy and sell Benefices for ready silver; for, if they doe, God and thou one day will have a quarrell with them.

And that thy memory bee not clogged, over-laded; in a word, Lesson all Tradesmen; Will them to doe as they would bee done unto, making a mutuell gaine twixt buyer and seller: Tell them, they must make an equall measure, a just ballance, and an even Scale. The Clothier must not floske, presse, spow, and stretch, to delude the eye of the common bargainer. Merchants must avoyd darts, shags, flight wares, and counterfeit stuffe. All of them, in all things, at all times, must endeavour to keepe a good Conscience, both before God, and before men, lest the wind blow upon their wealth, it waste, and their soules one day bee set to sale. Charge Merchants, and all Sea-faring men, to carry a good Conscience out of their Kingdome, to take heed they doe not Shipwracke it by water; but land it safe, and plant it in other Nations. Yea, if they can buy it any where, so to doe; for if they

they have no sale for it at their returne, they, notwithstanding in keeping it themselves, shall be no losers by such a commodity.

Conscience, Hitherto thou hast spoken meekely, gently; but now thou must rowle up thy selfe, take heart, gather thy forces, whet thy tongue, accent thy phrase, and cause fire to flash, bloud to spring in thy auditors faces; for thou art to utter blacke curses, not glorious blessings; to speake to beasts, monsters, rather than to reasonable creatures, living men: Wherefore, found out thy voyce like a Trumpet, cry aloud, spare not; tell thou the man of sinne, that since *Peter* (if so hee was ever there) left *Rome*, thou could never have a roome there. *Conscience*, tell him, that thou art neither got, nor conserved by deposing Princes, riding upon the shoulders of Kings, treading on the neckes of Emperors, nor blowing up Parliament-houses; say, that Christ is supreme head of the Church, universall Bishop, and that the Lords anoynted is above any Prelate what-ever; assure him, that all profane Popes shall perish; their Chaplaines the Iesuites, Priests, and all the orders of their disordered Monkes and Fryers shall fall: will them all to get knowledge of the truth, to deny their owne workes put their confidence in Gods mercy through Christ; or they must perish, every mothers sonne. Admonish the poore pur-blind seduced multitude, that they receive not the beasts marke, neither in hand nor forehead; but renounce their erroneous doctrine, else they shall dye the second death.

Conscience, exhort the Jew to beleve in Christ, certifie them the *Messiah* is come, and that they watch for him in vaine: if they deny this; aske them where the tribe of *Juda* is, and *Dauids* family? when *Daniels sevens* shall bee accomplished? whats become of *Ierusalem*, and the second Temple, wherein Christ was to bee scene? Bid them tell thee, what Nation is without a King, a Prince, a Sacrifice, an Image, an *Ephod*, a *Teraphim*, and dispersed through the earth, besides themselves? and if they doe not (as indeed they cannot) informe thee of these things, assure them their estate is fearefull, and their end shall bee destruction.

Hol. 3.4.

And *Conscience*, terrifie all wicked persons, of what nation, tongue, or profession soever; tell the swearer, that the flying Booke, full of curses within and without, shall seaze upon him; the Sabbath-breaker, that there is no rest prepared for him in the world to come: the rebels, who will not have God and the King to reigne over them, that they must bee bond-slaves to the Prince of the infernall pit; that the Adulterers and Whore-mongers, thou and the Lord will judge to death; the Murderers, Quarrellers, and Stabbers, how that the sting of a bad *Conscience* shall slay them at the last day: the thiefe, robber, and pilferer, that such may not inherit heaven. The Rimers, Iesters, Scoffers, Flatterers, Players, and Lyars, shall have their portion in the lake that burneth with fire and brimstone for ever: the drunkard, glutton, and Epicure, that they shall bee drunke, surfeir, and spew up their draughts, morsels, and carowles, to their eternall torment. In a word, gall, and gaster, strike and wound, terrifie and hunt to destruction, all that strive not to learne the Word of God, and keepe it with Faith and a good *Conscience*. But

Conscience, if in this thy Pilgrimage, thou meet with (as thou shalt with many) an honest person, poore or rich, salute him friendly, and bid him good-speed; be his comforter in life, in death, and in the evill day: when thou entrest into an hall, house, or cottage, if they bee worthy, leave a blessing behind thee; if not, shake off the dust from thy feet, and be gone. Finally,

Conscience, blesse them that blesse thee, and curse them that curse thee; and so wishing thou maist returne to him that sent thee, (for the present) I dismiss thee.

That without ceasing, I have remembrance of thee in my Prayers, night and day. Wee have stood long upon the precedent doctrine, but not without reason; because

because a good Conscience is little knowne, lesse regarded. In this clause wee have many things observable, the which admits a double reading; but first wee will begin with the principall point, that offers it selfe unto us, which is: that

Faithfull men are frequent in Prayer.

Deff. 9.

For Paul saith, in my Prayers, without ceasing, night and day. What should I tell you of Abraham, of David, of Iacob, of Hannah, and others? Each page of the holy Papers confirms the point. How often shall you finde them in Gods Register, honoured, commended for *Praying*? and the wicked branded with the contrary marke, the direct opposite thing? Reade the *Psalmes*; Luk. 2. 37. Acts 9. 14. & 10. 30. 1. Cor. 1. 2. Jer. 10. ult.

They have the spirit of God; and where hee dwels there is liberty. This fire will, if once builded on the heart, kindle, and smoake, and flame, and ascend continually. Rom. 8. 26.

Reas. 1.

And have they not a promise to bee heard? *Aske and yee shall have*? Hope to prevaile sets the tongue on worke; where feare of speeding makes faint speaking. Mat. 7. 7.

Reas. 2.

Doe they not also apprehend their misery? Are they not sensible of the want and worth of spirituall things? And is not Prayer a present help to remove evill? and purchase what is best? Rom. 7. 23. Psal. 50. 15. Iam. 1. 5.

Reas. 3.

Besides; Is not God their Father? Shall not children take delight to talke with him? And what is Prayer, but a kind of conference with him? a mutuall questioning and answering?

Reas. 4.

This being true; whose children then bee such? or what faith have they who never pray, never call upon God, night nor day? Continue they cannot; for yet they have made no entrance, no beginning. Its a wonder to see how many wee have tongue tyed when they should talke with God; and notwithstanding have words at will to discourse with men. Canst thou not, or didst thou never pray? Then thou art none of Gods sonnes; but of Sathan thy Father: for all the faithfull have their tongues loosed, and their hearts enlarged, that they both can, doe, and will pray. The Sunne shall sooner stand still, and the earth move round, yea, ascend upward, than a good Christian shall neglect altogether this duty; and not call upon his heavenly Father.

Vse 1.

Wouldst thou then bee accounted faithfull, registred amongst the sonnes of the most high? Thou must learne to pray; and when thou hast done so, exercise thy selfe in that duty: And seeing it is so needfull, so honourable, so profitable an action; for the better performance of it, wee will first shew what it is, and the kindes of it. Secondly, give some directions how to pray aright. Thirdly, declare why it is so difficult a duty to discharge: and finally, bring in some motives, as inducements thereunto. For the first:

Vse 2.

Prayer is a calling upon God, in the name of Christ Iesus, being inabled by the Spirit, for all things necessary.

Prayer described.

In this Description are five particulars to be considered; of all which we will speake, and prove in order.

Prayer is a calling: In Scripture it is sometimes said to be a request, an intreaty, a lifting up of the soule, a powring out of the spirit, and the like; but most commonly, both in the Old and New Testament, its noted by this name, *Calling*. When Abraham prayed, it is said, *he called upon God*. Gen. 12. 8. & 21. 33. Wee may see the like of David both commanded and practised: Psal. 50. 5. & 41. Of Iob: Iob 9. 16. Paul is said to persecute them *that call upon God*. Acts 9. 14. And he writ to such *as called upon his name*. 1. Cor. 1. 2. By all which, and many more places, it is plaine, *that Prayer is a Calling*.

L.
Math. 7. 7.
Mark. 11. 24.
Psal. 35. 1.
1 Sam. 1. 15.

This calling is either with the tongue, or with the heart. Whence ariseth this distinction of mentall and vocall prayer, confirmed by the mouth of Christ; *This people*

Calling distinguished.

people honoureth me with their lips; but their hearts are farre from mee. Mat. 15. 8.

In calling on
God, we must
use the tongue
and why.

Wee are to call upon God with the *tongue*. 1. For wee have this priviledge above all other creatures; and shall we not imploy it in the Lords service? 2. We are to give up all our members as so many weapons of righteousness to glorifie him: and is not this one of the principall? And some where *David* calls his tongue his glory. *Psal.* 30. 13. And it is good for us so to doe. 1. It will bee a meanes to keepe our minds from wandring. 2. The voyce stirres up affections, and raiseth them to an higher temper. 3. In so doing, wee shall find the Lord putting phrases in our mouth, guiding it now and then in a wonderfull manner; farre beyond all naturall apprehension. 4. And how can others joyne with us, or know when to say, *Amen*, should wee bee silent? When thou prayest alone, imitate *Hannab*; let thy lips move, not thy words bee heard, else it may seeme a sensible signe of Pharisaicall, palpable hypocrisie.

1. Sam. 1. 13.

Also the heart
and why.

And the *heart* may not bee separated in this action. 1. For such prayers are most acceptable to God. 2. They onely have the promise to bee heard. 3. Otherwise they cannot be fervent: let a mans breath flow from his mouth, by a narrow passage, were the hands hot it would coole them; but if it proceed from the heart (the lips being wide open) were they cold it would warme them; so prayer that springs from the heart is hot; from the tongue onely, cold as ice. 4. As the Lord is the highest *object* wee looke at in Prayer; So the heart is the lowest *center* he regards in this duty; these two in all holy actions of this nature may not be dis-joynd.

1. Vaine then are the prayers of many, who call upon God but with the tongue onely. If this bee not profane babling, what can bee? Thus pray our *Papists*, and rude ignorant *Protestants*; so prayed the old *Pharisees*; *Christ* checkes them, yet their custome continues unto this day.

But let us conjoyne *heart* and *tongue*; else wee doe but labour in vaine. What profit can we expect in bending the knee, bowing the body, spreading the hands, and smiting of the breast, when our hearts are roaving from the Lord? Is this to pray? Is this to call aright? Is this to please God? Nothing lesse. What is the tongue, but the hearts messenger? Hee therefore that useth the one and not the other, is like to him that runnes before he hath his errand. These men may seeme to pray, in the judgement of others; but before God, they are but vaine bablers.

II.

Vpon God:] To him is it, and to no other, that wee must pray. Observe here, how God is one in *essence*; three in *subsistence*; the *essence* is not divided, but distinguished. When as wee say, *East*, *West*, and *North*; these are not parts essentiall to the world, but names onely of distinction: so may wee say of the former in regard of God: for the *Sonne*, and the *holy Ghost*, are the same individuall *essence* with the *Father*: and hence it will follow, that hee that prayeth to one, prayeth to all; but, as the Apostle speaketh of another thing, to *every one in his owne order*. Vnderstand, that in this definition, wee speake of *God the Father*, for teachings sake.

1. Cor. 15. 23.

1. King. 8. 39

And, *upon God* must wee call.] First, For who but Hee discerneth the spirit of man? Who but Hee knoweth all the hearts of the sonnes of men? Its onely hee that is acquainted with all our wants, and understandeth what is best for us.

Secondly, Hee is also present at all times; in all places to heare us, helpe us; the Lord is alwayes neere at hand; so is neither Saint nor Angel. *Psal.* 139. 2, 3.

Thirdly, And is not God sole Lord of all things both in earth and heaven? Who made us but He? Who hath wherewith to satisfie us but Hee? And then upon whom should wee call but He? *Psal.* 145. 9. 16.

John 14. 1.

Fourthly, Is not He also the *object* of our faith? Shall wee then beleeve in one, and

and pray to another? Will that stand with sound reason? Sith then that God is *omniscient, omnipresent, omnipotent, and the principall Object of our Faith*, it followes, we are only bound to pray to Him.

1. Whence by the way, we may confute the *Romanists*, who pray to Saints, to Angels; but doe they understand our wants? Are they present in all places? What have they, they have not received? And may we put our confidence in creatures? Were not this to seeke to a blind guide? Relie on a bruised Reed? And when the Sunne shineth brightest, to light a Wax-candle? It is a never-erring Canon; that, *He who sacrificeth to any gods save unto the Lord only, shall utterly be destroyed.* They that will doe the first, let them expect the second. Exod. 32.16

2. And this checketh the custome of the ignorant and profane, who in time of trouble call not upon God: one with *Judas*, runsto the Pharisaicall Priest, and Iesuit: a second with *Judab*, to King *Iareb*; millions, as *Saul*, to a Witch at *Endor*: for now a dayes, a childes head cannot ake, ne not a lambe, or calfe, sleepe or grone, but we must straight wayes trudge to a wise-man, a bleffer; (in truth a foole, a cursed person) to get help, to seeke recovery; is not this to forsake God, and relie on the Devill? O, but such use good prayers, call upon God! say it were so, (which yet I want faith to beleieve) why canst not thou thy selfe, or the reverend Ministers, helpe them, heale them? were these cures done in the name of God, the men of God could effect it, or no body: these can cure cattle, but, (as the lewes falsely said of Christ, I may truly say of them,) cannot deliver themselves. And let such know, that all that runne to, or relie on them, may have a like end, that befell *Judas, Saul, Ephraim*; shame here, hell hereafter.

3. This may confirme our faith, and give us hope we shall be heard: for is not he, on whom we are to call, *gracious*? doth not *Moses* render it as a reason, that he will heare them that cry to him? read and see: the like consideration moved *Benadad* and his company, to seeke favour at the hands of the Kings of *Israel*; for it was reported to them, that they were *mercifull men*. And is not hee with whom we have to deale, *the Father of all mercie, and God of all consolation*? Let this pricke thee on to pray, and put hope into thy heart, that he will grant thee thy petition. Exod. 32.37.
1 Kin. 20.31.

4. And hence we may learne what manner of men we ought to be, who are to call upon God; to wit, *holy, as he is holy*; the dignitie of the person requires this at our hands. When *Ioseph* was to present himselfe before King *Pharaoh*, did he not cut his haire? wash his hands? and change his rayment? and shall man goe to the throne of God, without all preparation? If *Moses* must put off his shoes, because the ground was holy, shall not we cast off all our sinnes and corruptions, who are to draw nigh holinesse it selfe? thinke on this, all yee, that exercise your selves in this action: consider his purity, his dignitie, his majesty; and let it perswade thee to prepare thy selfe to meete with the Lord: want of this meditation, makes men to present themselves to God, more filthy than swine; more unmannerly than a poore Tenant to his rich Land-lord, or a roguish beggar to any common passenger.

In the name of Christ Iesus. No man cometh unto the Father, but by mee; and, aske what you will in his name, it shall be given you. *Paul* himselfe did practise this; and in many places commanded the Churches to doe the like, *Iohn 14.6.* and *16.23.2. Sam. 7.21.* compared with *1. Chron. 17.19.* there *David* intreats the Lord for his words sake, and for his servants sake, and is not Christ so named? *Iohn 1.1. Phil. 2.7.* 110

And we are to pray to the Father *in Christs name*: for these reasons. 1. Are wee not polluted and uncleane? how shall we then come unto him, who dwelleth in so great a light, being sinners, without a mediator? 2. God is our creditor, wee his debtors, Christ the surety; we must therefore take him with us, else we shall be consumed. 3. All the promises of God the Father are *Yes* and *Amen*. 1 Tim. 6.16.
Heb. 12.29.

2 Cor. 1. 20.
Rom. 5. 12.

Amen, only in Christ Iesus; as the threats are sealed to us in *Adam* our surety & first transgressor. 4. And doth not the Father come to us *through him*? shall we not goe then, the same way? who ever erred in this path? what danger in thus doing? *Acts 4. 12. Heb. 1. 2.*

1 Tim. 2. 5.

1. This also confuteth another point in popery, who make many mediators; But they have got a nice distinction, to salve the matter, saying, there is one only of *redemption*, and that is Christ Iesus; diverse of *intercession*, as the Saints and Angels. The Apostle maketh none such; but saith, *there is one mediator, as one God, one Faith and one Baptisme*. Did not the *high Priest* enter into the *holy of holies* alone? and was he not a prototype of *Christ the mediator*? But this being plaine, they have another shift; which is, that there is but one to God the Father, namely Christ; but many to the Sonne; comparing him to a Prince, that hath severall petitions preferred unto him, by the common subjects, that passe through the hands of his nearest favorites. And they say, that he is a bad sonne (meaning Christ) who will doe nothing for the entreaty of his mother (understanding the blessed Virgin;) But doth not Christ bid us come unto him? that he will pray to the father for us? to whom then should we goe? is hee not our nearest kinsman? our eldest brother? our head? our husband? But if any lust to be contentious, we have no such custome, neither the Churches of God.

Mat. 11. 28.

2. Againe; here is censured, and condemned too, the ignorant amongst us. How many may wee heare cry, God blesse me; father of heaven, have mercy on me; Lord forgive me: which words be good, we grant; but having no knowledge of, or relation to Christ, are no better than vaine babling. The truth is, that in all our petitions we should have reference to him; though not alwayes expressed in words, yet conceived and retained in our minds. This may bee the cause, why *Daniel* looked out of the window, when hee prayed towards the Temple; because it was a type of Christ; and thereby would teach us, that there is no going to God without Christ Iesus. And as wee speake to the soule of man, by way and meanes of the body; so must we to the father of all spirits, through the vale of the humanity of Christ our mediator.

Acts 10. 4.

3 And by this wee may judge what to thinke of the prayers of the Iewes, and Turke, and Heathen, who either have not heard of Christ, or deny him; are not their petitions to no purpose? shall they speed and prevaile before God? can they expect *Cornelius* his answer; *thy prayers are heard*, thy demand is granted? Alas, alas, all our cryes to God, having no eye to Christ, are but as so many drops of water spilt upon the ground: Wherefore, let all good Christians blesse God for their knowledge, and mourne for such mens ignorance; let us convert *Noahs* petition, and say; God perswade *Shem* to dwell in the tents of *Iaphet*.

Gen. 9. 27.

Note.

Heb. 12. 14.

4 Finally, this being thus, let us first learne to know Christ; secondly, to put our confidence in him; thirdly, and never dare to approach before the throne of God without him; no coming to *Ioseph* without *Benjamin*; to God, without *Iesus*. Wouldest thou have evill removed from thee? thinke on his passion, which speaketh better things *than the blood of Abel*. All good conferred upon thee? remember his active obedience; for thereby hee hath purchased all blessings. But take heed of the Romanists error, who maintaine that Christ is Mediator according to his humane nature; for the humanity without the deity profits nothing: they understanding not how the distinct persons in the Godhead have their proper operations; and that *Adam* sinned immediatly against the first person, (though mediately against the other) have fallen into this slough, and have defiled themselves; by whose harme learne wee to beware.

14.

1 Cor. 12. 3.

Being enabled by the spirit: As no man can come unto the Father, but by the Sonne; so can no man say *that Christ is the Lord*, but by the holy Ghost: how often are we commanded to pray in the spirit? 1 Cor. 14. 15; Ephos. 6. 18; Jude 20. understand by

by Spirit, either the holy Ghost himselfe, or his graces within us: for these two are put indifferently one for the other; as *grieve not the holy Spirit, the holy Ghost fell on them*; and, *quench not the spirit; he hath given us his spirit*: neither may they be separated in any action of a Christian. For as the spirit doth worke grace in us; so doth he cooperate, stirring it up, and moving it, as an instrument in the hand. For so good a cause, will not be absent from its owne building. And this ability consisteth, First, in direction, *leading us into all truth. John 14.26.* And secondly, in power; *for he helpeth us against all our infirmities. Rom. 8.26.* First, *For the wisdom of the flesh is enmity against God; and is not subject to the Law of God, neither can be.* Spirituall actions, must proceed from spirituall principles; else they are base, contemptible. Againe, every good act must beginne in God, and end in him: as the father through Christ by his spirit worketh in us; so we from the spirit through Christ must terminate our obedience in him; this will make a perfect circle: *this is a great Myserie.*

1. What then shall wee judge of their prayers, who deny that there is an holy Ghost? what worth are carnall mens petitions of? all this fruit, though faire in appearance, is but a bitter-sweet: all obedience that comes not from the spirit, is but carnall, sensuall, diuicillish: God will spue it & them out of his mouth.

2. Take heed from hence, that we speake not euill of prayer; lest we grieve the holy spirit of God: thus to doe is a step neere to the Chamber of death; and leadeth to that sinne, which is unpardonable. To speake euill of things wee know not, is one marke of a reprobate. *Iude 10.* but willingly and from judgement, is more fearefull; and bordereth on the very suburbs of hell. *Heb. 6.4.* Say not, as some doe, when men are frequent in prayer; O these are full of the spirit! what saying can have an harsher sound? what sentence lesse bebecoming a Christian? what words are a plainer evidence of finall impenitencie, or a totall Apostasie?

3. And is prayer from the spirit? how can it but speed? should the father deny these requests; were it not (speake with reverence) to deny himselfe? For it is not we that pray, but the spirit in us, *Rom. 8.26.* O, that this were well thought on, seriously considered: *Ionathans* bow might sooner returne empty, and the sword of *Saul* give backe, than such prayers should not prosper.

4. Who is he then, that desires to pray aright? Let him strive for the spirit; for no petition is good before God, which springs not from this root, that floweth not from this fountaine. And that thou maist let these rules direct thee,

1. Cast all sinne out of thy soule; *be cleansed from all filthines, and purge your hearts, yee wavering-minded.* Pigeons affect not a polluted house; and shall the holy Ghost, (who once descended in that shape) take up his rest in a drunken soule, a corrupted soule? Brush and sweepe thy soule from sinne, or neuer expect the spirit of puritie for thy inhabitant. For as the uncleane spirit delights in a place of all pollution: so the holy spirit of the most high, an habitation of the greatest puritie. Like covets like.

How to procure the spirit.
Mat. 3.16.

2. Heare the word. When *Peter* preached, it is said, *the holy Ghost fell on them that heard him. Acts 10.44.* Likely then they were not asleepe, as too many be, when they are in the assemblie. Such damne up the doore of entrance, shut the passages, that will not heare what the spirit speaketh to the Churches. Had *Lydia* staid at home, the holy Ghost had not entred, when *Paul* preached, into her heart. *Acts 16.*

3. Pray for it. *If they that are euill can give to their children good things; how much more shall your heavenly father give the holy Ghost to them that aske him? Luke 11.13.* But thou wilt say to mee, How can I pray without the spirit? Canst thou pray? it is a signe thou hast it: again, we may by prayer increase it, be more sensible of it. And what if we did whollie want it? yet pray with the tongue, utter a voyce for this

this is the way to procure it. Doe what thou canst; and learne that partiall obedience is better than a totall omission: see thou aske it; who can tell what effect may follow?

4. And to conclude; *resist no good motion that's breathed at any time into thy soule.* when any little sparke of this fire takes on the herth of thy heart, cherish it, blow it, and adde fuell to it; so shall it increase, and grow to a great flame, and burne hotter and hotter, till thou bee strongly warmed through every member. *Isai. 20. 21.*

V.

1. Cor. 9. 11.

For all things necessary.] This is the last thing in the description; and contains in it the materials for which wee are to pray: and they may bee ranged under these two generall heads; *good or euill.* Good things are either *spirituall* or *carnall*; the Apostle admits of this distribution. Now spirituall things bee *common* or *speciall*: speciall may bee considered in their *nature*, or in their *use*. In nature, they are to bee desired in regard of *number*, or *perfection of degrees*. Now, carnall things are such as are for *necessity*, or for *delight*; the one makes for our *being*, the other for our *wel-being*; and both are to bee desired, petitioned for. Things euill, be either *sinne*, or the fruits of it, to wit, *affliction*. And sinne is either *originall* or *actuell*: wee must pray, that the first may bee abolished, cleane wasted. *Actuell sinne* is, that either *wee have committed*, or may *commit*. For the former, wee must pray it may bee *pardoned*; for the latter, that it may bee *prevented*. As for afflictions, they are either *temporall* or *eternall*. For the *first kind*, wee must beg power, patiently to beare them, make a good use of them. But for the *second*, desire the Lord that wee may never taste of them. Thus have you a brieft of the particulars, or materials, about which wee are to bee exercised in prayer; all which, for *matter* and *method*, are laid downe in that exact patterne recorded in the Gospell. *Mat. 6.* And all these must wee beg for. First, because the Lord hath given us a promise, his word is gone out, that whatsoever wee shall aske, hee will heare us. Secondly, without the fruition of *good*, and the remotion or prevention of *euill*, wee cannot live the life of grace (ne, not of nature) here; much lesse escape death, and possesse life eternall hereafter.

1. Here is an error confuted of them, who hold that wee may aske spirituall, but not corporall or carnall things, at the hand of God: because Christ saith; *Seek ye first the kingdome of God, and these things shall bee given you. Mat. 6. 33.* this was not the Lords scope in that place; but to dissuade his Disciples from a distracted care about food and raiment. For they used to cry, *What shall we eat? and wherewith shall we bee clothed?* as also give them a sure rule and sound direction to avoyd the one and procure the other. For if wee could exercise our selves about heavenly, earthly things would bee banisht out of our minds; and should wee speed in the *former*, wee might have better hope to prevaile in the *latter*. And doth he not in the same Sermon teach us to crave our *daily bread*? and have not all the people of God used this in practice? *Gen. 28. 20. Pro. 30. 8.*

2. And this serves to reprove a whole world of people: some pray for *corporall*, but not for *spirituall things*. Others desire *common*, but begge no *speciall gifts* from God; or if they doe, they neither regard *number* nor *measure*. A third sort intreat that sinne past may be *pardoned*; but not corruption for the present *wasted*; nor the effects of it for future time *prevented*. And there bee millions of men and women, who onely crave that affliction in this life may bee *removed*, but make not one petition that the causes of it may bee abolished, or death eternall put farre from them in the world to come: May wee not say of all these, *they aske not*, or if they doe they aske *amisse*?

James 4. 2, 3.

Psal. 81. 10.

3. Let us bee of a contrary practice, and sue to God for all things. What? Shall hee promise and not performe? Shall wee seeke *good* and not desire *euill* to bee removed from us? Begge common graces, speciall gifts, all thats good at the hand of God: *Open thy mouth wide, and bee will fill it.* Crave pardon for sinne past;

past; prevention for time to come. Pray that originall sinne, the seed of all wickednesse, may bee daily wasted, punishments removed, all kinde of afflictions sanctified. God is rich in mercy; hee gives liberally to them that aske him. Princes give gifts according to the dignity of their persons, not the desert of the receiver; so doth the Lord: therefore aske what thou wilt, and hee shall conferre it on thee in due time. And as there bee many sorts of prayers, use thou all; *Publike, private; set, conceived; mentall, vocall; simple, compound; in verse, in prose*: and as the Apostle injoyne the *Ephesians*, *Pray all manner of Prayer*. Imitate the Gamsters of our times, who if they gaine not by one game, fall to another: this doe and thou shalt prosper.

Having finished the description of Prayer, wee come in the second place to give particular directions for the better performance of it. Here note, that some goe *before*, some *with*, and some *after* Prayer.

1. Before thou prayest, meditate. 1. *Of God*: 2. *Of thine owne basenesse*: What is to bee done before Prayer. 3. *Of thy present condition*: and 4. *Of the former successe*, which thou thy selfe, and others have had in the practice of this duty; for the two former will humble thee; the two latter pricke thee forward to call and cry more feelingly, fervently. Want of this is a reason why some men pray, as *Ase*, coldly; or like the Pharisee, proudly: or as the *Theffalonians* are said to mourne, like men without hope.

2. See thou avoyd excesse in the use of the creatures: for fulnesse of bread makes men unfit for spirituall actions, when as emptinesse elevates the minde to an higher pitch of soaring: experience proves this in *Animals*.

3. Make choyce of a convenient place: for that may give some content to the externall senses; and thereby draw the internall to a more chearefull discharge of the duty. All lawfull meanes are to be used; all occasions of distraction to bee avoyded, whereof this is one.

4. Enter into the action, with *deliberation*; bee not *rash to utter a word before God*; but goe to it, as men to bath, not too hot, nor too cold; for extremes on both hands are incident to danger.

And in prayer: 1. Labour for *fit words, well composed phrase, and exact sentences*. The workes of God are to be done in the best fashion, after a singular manner; men may take up Gods name (by often tossing it in their mouthes) *vainely*, as well in this duty, as in common conference. When wee are to speake before men, will we not studie to give content? To avoid Barbarismes? Idle Tautologies? Vaine Paranomalies, and the like? And shall not this bee regarded, having to deale with God? The person to whom, the things for which wee pray, requires the best language or nothing.

Again, *Pray in faith*. For what are good words without this, but empty shells voyd of kernels? Hee that wants this ingredient, what doth hee more than deny his owne request? and shut up the gate of heaven? All things are possible to him that prayes in faith: nothing to them that lacke it. Come to God with this, and then thou shalt have the like answer with the *Canaanite*: *Be it unto thee even as thou desirest, as thou wilt*. Many pray, few prevaile; because they aske not in faith.

Thirdly, *avoyd wandring thoughts; somtimes unnecessary cogitations*; and because to doe this is difficult, use these Helpes following.

1. Take knowledge of thy former failings: consider how subject thou art to it still. Shall not hee who hath often fallen bee admonisht to looke better to his footing? Else were it not negligence or madnesse? Have we not a Proverbe, That hee who stumbles twice at a stone, deserves to breake his legges?

2. Fasten thine eye upon God before thou call on him; bring thy minde to *Dauids* temper, that thou canst say, *My heart is fixed, my heart is fixed*. He that is to runne a race will have the Goale in his view, marke it well, and then set out with

with deliberation; and I pray you, what is Prayer but a kind of *spirituall journey*?

3. Call to remembrance what an absurd thing it is, not to behold God in Prayer. Is it not all one, as if a man should tell a tale to his better with his face backward? or present to his Prince, in stead of a gift, an empty vessell? Who would not cry in so doing, What have I done, and be abashed?

4. When thy thoughts roave, and pitch on another object, consider for the *act*, who doth it; and the *minde*, who hath it: Is it not the Devill? Sathan hath the Sacrifice; God nought but the smoke and ashes: and who can indure that his worst foe shall fare so well, and his best friend have no better feeding?

5. Looke God in the face in Prayer, and it will comfort thee, cheare thy heart, and make the action easie, delightfull. Hee that minds the end of his journey, not every rub in his way, runnes willingly, is there at unawares: so in Prayer; thinke still on God, and the time will seeme very short, otherwise very tedious.

6. Finally; no apprehension of God in prayer, no faith is mixed with that petition, for the *act* of the *will* in beleiving, followes the *act* of the *understanding* rightly guided. This is the true cause why many pray, and when they have done, despaire to speed; for its not enough to have faith, but in every action, to use it: now when the understanding is misguided (marke this) then faith is idle, not exercised.

Iam. 5. 16.

The last thing that must accompany prayers, is fervency: The *energeticall, operative, fervent Prayer* is it which speedeth, *prevaileth*. This is the fire which must heat it, concoct it, else God will reject it, never regard it, reward it; the which may, by these subsequent helpes, be procured.

Helpes to pray
with fervency.

1. Understand the worth of what thou desirest, cravest; for that will fire our affections, set an edge on our petitions. He who knowes the excellency of *grace*, *mercy*, and *peace*; of the remission, remotion, and prevention of sinne, and the effects of it, cannot but open his mouth wide, send forth his petitions with sighes, and groanes, and strong cryes.

Mat. 8. 28.

Luke 18. 41.

2. Thinke how necessary these things of worth are for thee. Why doe beggers cry so earnestly, but from an apprehension of their present necessity, great misery? Is it not evident? What caused the blind man to cry, *O thou Sonne of David have mercy on mee*? The Apostle, *Helpe Lord, or else I perish*; but the want and worth of that they desired?

Iohn 11. 33, 34.

3. Get love to the thing thou askest; strong affections cause fervent prayers, earnest petitions. Christ loving *Lazarus* well, wept, and groaned in spirit, when hee prayed for him: *David* did the like for his son. Where affection is wanting, there will bee cold praying: Doe wee not see this in Sutors?

4. Be humble in thine owne eyes; conceive thou art lesse than the least of Gods mercies. Proud persons either never pray, or but coldly, luke-warmely. He that would leape highest, stoopes lowest; so hee that would pray with fervency, must have humility. 2. *Chron.* 33. 11, 12.

5. Increase thy faith; for as powder the shot, so faith sendeth out prayers, furiously, fervently: a great faith will cause men to *burne in the spirit*; and to cry mightily to the Lord God of heaven. *Mat.* 15. 28.

6. In a word: Cherish no sinne in thee. Hee who steales his bread, will pray coldly for a blessing on't: more might be added, but these shall suffice.

What after
Prayer.
Ezech. 36-37.

Ephes. 6. 18.
Col. 4. 2.

And after Prayer somewhat is to bee observed also: 1. We must use all lawfull meanes for the procuring of what wee have prayed for. He that keepeth not the condition, may not expect the performance of the promise or band.

2. And we must watch and wait for the things wee have asked at the hands of God: these two are often coupled together; *Pray and Watch*. Were it not madnesse to preferre a petition to a Prince, yet never attend an answer? To crave an almes, and not lookt and stay for the givers pleasure?

3 If thy demand bee not granted at the first, thou must not faint, despaire; but pray still, hope and wait still: great men doe not alwayes reward the Musitian at the first sound or ditty; for then hee would straight bee gone, mis-spend the gift, and play at another window: so dealeth the Lord, wee are apt to cease praying, and things easily got, are soone forgot, little regarded. Luke 18.1.

4 And when thy request is granted, thou must bee thankfull: Prayer, Watching, and Praises are linked together: some faile in the first, many in the second; but the most in the last. *David* would blesse the Lord, when he had heard his petition; so must we. Psalm 136.12

In the third place, wee are to declare, why Prayer is so difficult a duty to bee performed. Prayer is a difficult dutie.

1 For man must deny himselfe, goe in the forme of a beggar, acknowledge a superiour; and his heart naturally being proud, he is not easily brought on his knees, constrained to stoope to so meane and low a pitch. Who is the Lord, cryed *Pharaoh*, that I a King should serve him?

2 Wee exercise every faculty of the soule, and member of the body in this action; as the invention, judgement, memory, will, tongue, hand, and all. The more strings on an Instrument, the more difficult to well tune and strike them; many pinnes to lace, makes it hard in weaving.

3 Its a most holy duty: wherefore, the harder. What doe the Saints in heaven, more than praise God? And as that life they live is most excellent, so most difficult: for by how much it exceeds other actions in holinesse; by so much its the more difficult to bee performed: Whence note, that the most gratefull person hath greatest sanctification.

4 And the Devill is alwayes hindring this duty; for hee knoweth full well that all things are procured by it, sanctified by it: he opposeth all good actions, but most of all this. This is like the great wheele of a Watch, whereupon the rest depend, and runne in order.

To allure thee then to bee frequent herein, 1. Consider what an honour it is to conferre with God: what can bee greater? how many be there, who are glad to see the King; yet dare not, may not speake a word to him? Motives unto Prayer.

2 In prayer, doe wee not make use of all Gods glorious attributes? as of his Greatnesse, Goodnesse, &c. will it not rejoyce the heart, to take a view of the gracious parts of them whom wee affect? how then shall it ravish the soule to behold the face of God? and in a kind of sense may wee not be said to doe this in prayer?

3 Thirdly: therein wee come to see the admirable union of the Deity and Humanity of Christ Iesus. Did not the Angels desire to peepe into this mystery? what more wonderfull? and when wee pray to God the Father, have we not an eye to that? this is a secret.

4 Wee also exercise all the graces of the spirit in this action; as knowledge, faith, love and the like: doe we not? yes, (as I may say) set Father, Sonne, and holy Ghost a working. Thinke on this.

5 What admirable effects hath it produced? doth not Prayer bind the hands of God from killing us? set them at liberty to protect us? doth it not remove all evill? procure all good? it casteth the gates of hell off her hinges, drives away the Devill, makes our enemies friends, sanctifies affliction, empties the soule of feares, terrors, and fills it with hope, joy, and what not?

6 What can I more say? is not Prayer the pulse of the spirit? the voice of the new-man? the flame of sanctified affections? the first fruite of saving grace? and the swift messenger of the soule, that travaileth from earth to heaven; and as *Abimelech* to *David*, never returnes, but with comfortable tydings? wherefore slowe much of this seede; for one graine of it shall not miscarry. Pray and prosper.

I have remembrance of thee.] Whereas Paul made mention of Timothy, wee note; that

Doct. 10. Preachers, in speciall, are to be prayed for.

As wee are to doe good to all men, especially to the household of faith; so we are to pray for every person, but principally for the preachers. Lord grant unto thy servants that they may boldly speake thy Word. Paul and Silas were commended to the grace of God. When Peter was in prison, the Church made earnest prayer for him. Acts 4.19. and 12.5. and 15.40.

Reas. 1. First, for they are fraile men; and who is sufficient for so great a calling? 2. Cor. 2.16.

Secondly, againe; the conversion of sinners, and the edifying and perfecting of the Saints depends chiefly on them. Ephes. 4.12.

Thirdly, The Devill will much oppose them: Sathan desired to winnow Peter; he stood on Iehoshuabs right hand, when he received his commission. Luke 22.31. Zach. 3.1.

Fourthly, if a Minister fall, many fall with him. Common people are like a little cottage; Preachers a mighty tower; whose fall is great, and beats many downe with it. Gal. 2.12, 13. 2. Pet. 2.2.

Vse 1. What shall wee say then of those, who, in stead of blessing, curse the Preacher? and cannot afford him a good word? Doubtlesse they are most wicked and profane; and may expect some fearefull judgement to fall upon them: Was, get up thou bald-head, uttered by little children, plagued with death? how shall then the aged, who revile the men of God, escape damnation? 2. King. 2.24.

Vse 2. Hast thou done this? then pray still. Hast thou not? then begin to practise this lesson. Many cry out, the Preacher is carelesse, idle, cold in uttering the Word, loose in his life, and the like. But alas! they never consider how themselves may have a finger in this businesse. Would men spend as many words in prayer for the Preacher, as they doe in taxing, and condemning of him, who knoweth how the Lord might powre his spirit on him, loose the roote of his tongue, and make him one of a thousand? Wherefore, pray for all men; but especially for Princes, for Preachers. Hee that doth not this is an enemy to the Church: no friend to his owne soule. And pray thou that the spirit of prophecy may rest upon him, that hee may deliver the Word with all boldnesse; bee freed from the hands of unreasonable men; and so speake and so doe, as that he may save his owne soule and them that heare him.

Of thee.] Another may be hence collected; that
Doct. 11. whom wee affect, wee will pray for.

Yea, the more fervently we love another, the more earnestly and often wee shall pray for that person. God forbid, said Samuel, that I should cease to pray for you. What could move him to doe this, but affection? see this in David, in Jonathan, in Jesus, and in all the faithfull.

Reas. 1. For truth of affection will use all meanes lawfull to doe that party good, who is affected: and is not this one, if not the chiefe, among many?

Reas. 2. Again; the lover, and the beloved, are as it were but one subject: so that if wee can pray for our selves, wee shall for them whom wee affect.

Vse 1. This shewes, that true love is rare, and hard to bee found. Many boast of it, who never had it: to use the words of Datislah; how canst thou say thou lovest father or friend, brother or sister, wife or children, and dost not this thing for them? Hee that affirmes he loveth, and prayes not for that person, shall bee found a liar; and no affection is there in him.

Vse 2. Make tryall of the truth of thy love by this doctrine: canst thou pray for him, or her thou affectest without ceasing, night and day? Then thy love is sound; if not, but carnall. Many a man tel's his wife, Quee her husband; Preacher people,

ple, and they the Preacher; one another, that they love them: but where be their Prayers? when call they on God for them? I dare peremptorily avouch, that all these are lyars. Its not possible for a man to love his friend, and not pray for him: no sooner shall a man begin to petition God for himselfe; but whom he most affecteth will come to his remembrance. Thus was it with that good man; so is it with all that are like affected.

Night and day.] the Doctrine is this: that

As in the day, so the faithfull pray in the night season.

Morning and evening did David call upon God: at midnight, at midnight was his voyce lifted up to the Lord: Did not Christ this? And was it not the practice of his Disciples? And the custome of the Churches? *Psal. 119.62. Acts 16. 25.*

For there is no time, wherein their prayers may not bee heard: the promise is made, as to all places, so to all seasons.

Then is the time quiet and still, freest from distractions: so that a man shall in a speciall maner draw neere to God, and speake to him more familiarly. For darkness shutting the outward senses, and no noyse annoying them, the inward are more free, and better fitted for this action.

Also, they delight in prayer; and that moves them. What causeth unthrifs to game night upon night? Fishers to angle? Yonksters to run up and downe in that season, if pleasure or profit did not allure them?

And many occasions may fall out to induce them; as oppositions of adversaries, terrible dreames, or the apprehension of some danger; yea, such an habit, by the frequent use of prayer in the day, may be got, that in the night they cannot leave it.

What a dissimilitude then is here, betwixt them and some persons? For are there not many, who neither pray night nor day? Its a brand of a wicked man, not to call upon God at all; and of an hypocrite, not to pray at all times, at all seasons. *Iob 37.10. Psal. 14.4.*

Pray then in the day; and in the night let not thy tongue cease: for thou knowest not whether shall prosper better, this or that.

I might here tell you of the *Papists* canonicall houres, night vigils; but what were that, except to blot paper in this, as they mispend time in so doing? Surely, they are not worthy repetition, or confutation: and their madnesse being evident to all men, we will omit them.

When Paul spent this time in Prayer, he was in bands; Whence we may observe: that

The time of trouble is a time of Prayer.

At all times, in all places, on all occasions, for all things wee are to pray; but especially in the dayes of affliction. *Psal. 50.15. Ier. 20.12. Lam. 5.13.*

For Prayer is a meane to remove the affliction: 2. If not, yet by that it may bee sanctified: 3. If neither, the evils will not so sensibly bee felt; whilest wee are in this action, there is some mitigation of the torment. 4. And have wee not, for such prayers, a speciall promise to be heard? *Psal. 50.15.*

This controlleth the contrary course of such, as in trouble rage, swear, curse, and like *Ahaz*, sinne the more hainously.

When dangers are threatned or inflicted; learne wee hence, to fall to earnest prayer. David in evill dayes called on God: Christ being in an agony, did pray the more fervently; and so have all the godly done: and so must we, lest a worse thing follow. Prayer will drive away crosses, as the wind smoake, or the Sunne a mist: What if not? Yet is there none so heavie, but in some measure it will mitigate it, lighten it.

Its plaine, that at this time, when Paul thus prayed, hee was deprived of

Doct. 11.

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

Vso 1.

Vso 2.

Doct. 12.

Reas. 1.

Vso 1.

Vso 2.

the publike use of his Ministry, where note: that
Doct. 14. Though Preaching may, yet Prayer cannot be prevented.
 Let Paul, Daniel, Machab, Peter, be prohibited, imprisoned; you shall find them praying, notwithstanding.

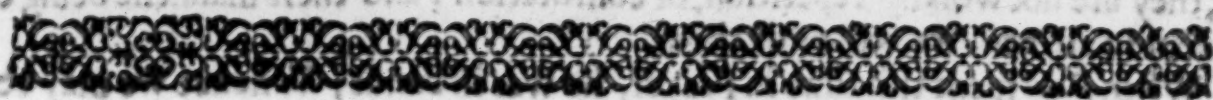
Reas. 1. For who can rob them of the spirit? This to doe, is impossible to man or Angel.

Reas. 2. And doe not the promises of God extend, as to all times, places; so to every condition?

Vse 1. Why then doe the wicked rage, and murmur a vaine thing? Doe they their worst, yet Pauls will have a key in their pocket to free themselves; and an arrow in their quiver, to pierce through the heart of the strongest adversary: let all meanes faile them, this never shall.

Vse 2. This is some comfort to a godly Preacher. For what doe wee know, but a day may come, when Pauls case may be ours? Doe not the wicked, as Atheists, Papists, and the like, band themselves against the holiest Ministers? Strive to put out the light of the Gospel? and pull downe them that uphold it? But mangre all their malice, (till death) Prayer shall prevaile and prosper.

Other Doctrines might have beene collected, and divers particulars concerning Prayer handled; but wee will winde up all in a brieve exhortation. That I say to one, I say to all; *Pray.* Let the person to whom, bee *God the Father*; the person by whom, *Iesus Christ, his Sonne*; the person from whom, the *holy Ghost*; the persons for whom, *thy selfe and all men*; the matter for what, the *fruition of good, and the remotion of evill*, especially the *prevention of sinne, and the possession of heaven*; for place, *Pray in Gods house, in thine owne, and every where*; for time, *morning, evening, at mid-night, at all seasons*; *Pray in peace, pray in trouble; Pray in life, pray in death*; yea, when thine eye waxeth dimme in seeing, thine eare dull in hearing, thy trembling tongue beginnes to cleave to the roote of thy mouth, and thou feelest the sentence of death within thee, then looke towards heaven, and say, with a still voyce from thy heart; *God be mercifull to me a sinner: Father, into thine hands I commend my spirit.* And that thou maill not bee speechlesse, at the houre of thy death; accustome thy selfe to Prayer, in the time of thy life. The next Verse followeth.



VERS. 4.

*Desiring to see thee, mindfull of thy teares,
 that I may be filled with joy.*

The Logically
 resolution



In this Verse wee may observe three things. 1. That Paul longed to see Timothy; which is also another argument of his affection. 2. That hee remembered Timotheus weeping, being a token of his love to Paul; and a meanes to encrease his affection to Timotheus. 3. The end is laide downe, why Paul was so willing to see his sonne; and that is, that hee might bee filled with joy.

The Theologi-
 call exposition,

Desiring: The word signifies an earnest desire, such as is impatient of delay.
To see: Seeing is either with the eye of the *minds*, or of the *body*; the latter is here meant, though the word be often used in the former sense.

Mindfull

Mindfull of thy teares :] Minding or remembring : some thinke *Paul* alludes to *Acts* 20. 37. Teares bee sometime tooke for the gumme or juyce of a Tree : but here is meant, the water which flowed from the eyes of *Timothew* ; by which is understood his sorrow, and griefe for their separation.

That I may bee filled :] Filled is a Metaphor ; and hath in it two things. 1. A subject of capacity. 2. An adjunct of equall proportion, or quantity. *Paul* had a spirituall emptinesse.

With joy.] Joy is secret in the heart ; gladnesse may more evidently appeare in the face, or outward gesture. It hath in Scripture many acceptations ; here may bee meant comfort, and spirituall mirth. For his absence might weaken his rejoycing, especially being in prison ; as also *Paul* having not any to assise him.

I, though absent in body, yet am not forgetfull of the sorrow and griefe that thou endurest ; and by thy mourning at our departure asunder, manifested ; the which doth increase mine affection unto thee, (it being a signe of thine affection unto me) and makes mee very desirous to see thee : and that, amongst other things, I might be refreshed ; and in this affliction have some addition and increase of further joy, and spirituall comfort ; the which at thy coming, I nothing doubt but to be filled with.

The Metaphrase.

Where *Paul* desires to see *Timothy*, so earnestly ; and yet had writ so large an Epistle to him, we note ; that

Personall presence is to bee preferred above writing.

Doctrines deduced.

Doct. 1.

The one is good, but the other is better. This was the cause why the same Apostle was so desirous to see the *Romanes* ; why he so often purposed to come to the *Thessalonians* ; and why the Author to the *Hebræes* willed them the more earnestly to pray, that he might bee restored unto them the more quickly. *Rom.* 1. 11. & 15. 28. *Heb.* 13. 19. 1 *Thes.* 2. 18. & 3. 10.

For, is it not more painfull to declare the truth by pen, than by speech ? This is the reason why the Evangelist, having many things to write, would not write with Paper and Inke ; but trusted to see his friends, and to speake mouth to mouth, face to face, 2 *Iohn* 2. 3. *Iohn* 13. 14.

Reas. 1.

Againe ; In personall presence, we may propound questions, make objections, reveale our spirituall wants ; and be the better resolved, relieved. Its good to have the Physitian of the soule with us ; for so with speed wee may be cured of all our maladies.

Reas. 2.

A lively voyce stirreth up the graces of God in a speciall manner : milke from the breast doth more nourish, than that which comes out of the vessell ; for part of the spirit is spilt, exhaust : and will not the countenance of a man, as lightening before thunder, prepare and provoke to more attention ?

Reas. 3.

In a word, when Christians meet, they have more freedome of speech ; bee better perswaded of one anothers judgement ; and in a peculiar manner have benefit one of anothers prayers : this manifold fruit springs apace from the branch of personall presence.

Reas. 4.

This then reproves them that cast off the communion of Saints ; especially, it layeth an heave charge upon such as have no care to bee present with their focke. When *Moses* was in the Mount, how soone had the people made a Golden Calfe, and forsooke the Lord ? and doth not faith come principally by hearing ? and may not the feeble-mind be swallowed up of over-much heaviness, in the absence of a comforter ? wish I can, that this were well thought on.

Vt. 1.

Vse 2.

Here we see, why Sathan is such an enemy to the fellowship of the faithfull, to breaking of bread and prayers: Hee cannot away with such actions, communions. He that keepeth the Fort will not discharge his greatest Canon at one or two Musketers: but if an army came together marching, then they shall flye amongst them: For he feareth the wals will be razed; the City or Corporation recovered, possessed. Sathan is an old Captaine, and politike; and knoweth when and how to give fire to his Pieces, to doe the most mischief, preserve his kingdome; and that the gates of hell be not cast off their hinges. For the better prooffe of this, see French and ancient English Histories: and Scripture and experience also will confirme it.

Vse 3.
Psal. 16. 6.

1 Cor. 14. 1.

Let us all then, by this point be instructed, not onely to desire letters, but the fellowship of our friends. Covet to be amongst the faithfull; and with *David*, let all thy delight be in and with them *that excell in vertue*. As the Apostle saith on another occasion, *covet to speake tongues, but especially to prophecy*; so say I, covet the writings and letters from God and man; but especially their personall presence. Little doe wee know, what enemies wee are to our owne soules, and others, when we will be alone: and is not a woe denounced against that condition? *Eccles. 4. 10.*

Vse 4.

Psal. 16. ult.

Revel. 22. 20.

And may not this doctrine weane us from the love of this world? cause us to wish for a dissolution, and to be with Christ? It is true, wee have Christs letters, but his person is in heaven; and till death or judgement come, we are not made perfect, neither shall our joy be full. No doubt, but the consideration of this made the faithfull so desirous to see Christ in the flesh, and after his ascension to be dissolved: but which of us now-adayes have such a meditation? We prize the shadow above the body, and a paper before the Lords presence; in whose face is *fulnesse of joy, and at whose right hand there are pleasures for evermore*. Let us all then, that beleve this doctrine, cry from our hearts; *Come Lord Iesus, come quickly.*

Desiring to see thee:] What was it, that *Paul* so earnestly here desired? was it gold, silver, or freedome? No; to see *Timothy*, to have his presence; whence further wee observe, that

Doct. 2.

One faithfull man covets the fellowship of another.

Was not *David*s chiefe delight in such? did he not call for them that *feared God*? were not the faithfull his quotidian companions? doth hee not cast the wicked out of his presence? When *Paul* met with some brethren, *he shanked God, and waxed bold*. Psal. 16. 3. & 66. 16. Acts 28. 14, 15.

Reas. 1.

They are the object of one anothers affection; and love is of an uniting nature; it coveteth to be present with the thing beloved. Hence it is called *the bond of perfectnesse*: For it tyeth things together, which Sathans malice hath put asunder.

Reas. 2.

Things of like nature desire union. Two flames will become one; and two rivers if they meet, willingly make but one streame. Hee that burneth his finger with the candle, puts it into the fire: for the greater heat drawes out the lesser, and unites it selfe with it. And are not all the faithfull baptized *with fire*? and of the like temperature and condition?

Mat. 3. 11.

Reas. 3.

A faithfull man affecteth nothing above the Lord; his image is the onely Object of his love: and doth not every good man in part resemble that? and carry it about with him? doe not the sparkles of grace and wisdom appeare in their faces? is there not a kind of divine influence in their speeches? They in some measure resemble their father, as *deare children*; and from the contrary ground, *the wicked are an abomination to the just*.

Reas. 4.
Psal. 66. 16.

They will build up one another in their holy faith; consult for the good of the Church, and tell one another, *what the Lord hath done for their soules*: yea the very sight of a good man in the morning, a dreame of him in the night, will make

make one walke with more cheerefulnesse all the day following. The face of the faithfull is like the Loadstone, it conveyeth strength to many, and yet is never the weaker, poorer; and as the one is reputed a great wonder in nature; so is the other as great a wonder in grace.

This must teach those to bee gratefull to God, when hee affordeth so great a favour. We would better know the worth of it, if we were a while in the want of it. Had but some of us made such a journey as *David* did to *Gath*; or *Jacob* to *Padan-Aram*; had wee lived a while in *Meshech*, and pitched our tents a part in *Kedar*, then the sight of a faithfull friend would be as an Angel of God. The chilling cold of winter makes the summers sunne more pleasant; so doth long absence a friends personall presence.

And here may the profane learne a lesson or two, if they please; for this is the true cause why the faithfull, like Pigeons, flocke to the house of God; and are to bee found there in troupes and companies. Is not that the congregation of the Saints, and the royall exchange, where they all meet together? Againe, they may see why some sigh in soule, and desire to bee loosed. For their best friends bee gone to heaven before them, and Christ is absent from them. *Philip. 3. 20.*

The person that thus wept was *Timothy*, a good and godly man; whence it will follow; that

The best men have shed teares.

Jacob wept, and *Ioseph* lifted up his voyce and wept; *David* made his bed to swimme; and with teares watered his couch. *Mary* washed Christs feete with hers; and *Iesus* wept. *Gen. 29. 11. & 45. 14. Psal. 6. 6. Luke 7. 44. Iohn 11. 35.*

Why? Have they not the best apprehension of the losse of good things? and doe they not most clearely discern what things are the worst?

Besides, they have tender affections, and pitifull hearts; and therefore are prone to shed teares. This made the Prophet to wish, that his head were a fontaine of teares, to weepe for the slaine of the people; and Christ to weepe over *Ierusalem*.

This may serve for the iust reproofe of such as esteeme it a base and cowardly thing to fall a weeping, imagining it ariseth from the mindes imbecillity; and yet such men have bene of greatest magnanimity; I am sure of the greatest piety.

Iudge not that then odious in such men, as is highly esteemed of God; for feare thou condemne the generation of the iust, who are worthy to bee praised. And

How many good men have bene commended for weeping? *Salomon* the wisest King saith, *there is a time to mourne*; and, when said he of mourning, *thou art made*; or of weeping, *what is it thou dost*? as hee did of joy and laughter? Now, because all teares be not commendable, we will briefly declare what it is lawfull to shed teares for: and when it is praise-worthy to weepe.

First, Wee must weepe, when wee see or heare the name of God blasphemed, and dishonoured. *Psal. 119. 136.*

Secondly, When the Word and Gospel is opposed; and the liberty thereof infringed. *Phil. 3. 18.*

Thirdly, When the Church and Prophets are persecuted, and the Preachers imprisoned. *Psal. 137. 1.*

Fourthly, When the truth is rejected; and not savingly entertained. *Luk. 19. 41.*

Fifthly, When the people perish in their sinnes; and bee utterly destroyed. *Ier. 9. 1.*

Sixthly, When religious Kings are tooke away, wicked ones reigne in their stead, and good men perish from the earth. What shall I say more? Let sinne, and all the punishments & effects that flow therefrom, be the principall cause of letting

Vse 1.

Vse 2.
Isa. 62. 8.

Dott. 3.

Reas. 11

Reas. 2.

Ierem. 9. 1.

Vse 1.

Vse 2.

Eccles. 3. 4.

When and for
what we are to
weepe.

Zech. 12. 10.
Isa. 57. 19.

letting our teares fall : for these teares shall be put into the Lords bottle.

Seventhly, Againe, when wee fast, pray, and repent ; when we write, preach, or exhort others, bee fit seasons for this purpose. These plants must bee thus watered : these seeds soaked in this liquor. These bee the times of mourning, and they that observe them shall be comforted : God hath an handkerchiefe to wipe all teares from such mens faces. But woe, and alas ; wee may weepe that there is no more of this kind of weeping. Who sheddeth teares to heare the name of God torne in pieces ? whose eyes stand full of water, to see millions of men and women follow the beast, and marked in the forehead to destruction ? whose cheekes are wet, that our late hopefull Prince, and some of our righteous people are departed ? our greene trees dye and wither ; and wee that be alive be but dry branches. Who observeth Christs counsell, to weepe for himselfe, and for his children ? *Luk. 23. 18.* Did not *Elisha* cry out, *my father, my father ?* *Peter* an Apostle howle, and that bitterly ? and our fore-runner, in the dayes of his flesh, send forth strong cryes with teares ? nay, hardly canst thou name either good man or good woman in Scripture, but teares, one time or other, have beene their repast : Shall Princes, Prophets, Apostles, and all Gods people bee weepers, and wilt not thou shed teares at all ? take heed to thy selfe, for they that now laugh shall one day *waile and weepe* : when as, they that *sowe in teares* shall *reape in joy*. And to move to these teares, consider these things.

2 King. 3. 12.
Luke 22. 62.

Hcb. 5. 7.

Psal. 126. 5.

Motives to
shed teares.

First, How they have beene commended, by God in his Word, that have beene frequent in this duty.

Secondly, Call to mind the number and greatnesse of thy sinnes.

Thirdly, That teares are a true companion of godly sorrow ; and that to shew none, argues a gracelesse heart.

Fourthly, Set before thine eyes the cloud of witnesses that wept in Scripture : Have not counterfeited teares on the stage caused the spectators to weepe in earnest ?

Fifthly, Consider what condition they now be in, that spent all their dayes in laughter : who would not mourne to thinke how they now mourne ?

Gen. 43. 30.

Sixtly, Observe the acts of Gods daily providence : how friends in life and death are separated ; how that after a long season, wee that are alive againe meet together. For there is a weeping for mercies, as for judgements. And of all kinds of teares, these are most acceptable to God, and comfortable to man. Never sigh or groane did more ease the sad heart, than one teare of this nature, will refresh the troubled soule. Then take teares to your selves, wash your faces with this water ; and cover the Lords altar therewith. Presse your hard hearts with these weights of consideration : and let the very stones constraine you, which, against great changes, droppe downe water, and stand with bubbles and bels on their faces.

Mindfull of thy teares :] *Timothew* his teares were an undoubted token of his love ; and so *Paul* accepted them, and for that cause was mindfull of them ; which offers us this observation ; that

Deut. 4.

The signes of affection are not to bee forgotten.

If they should, why, or to what end were so many small matters recorded in the holy letters ? as the rolling away of a stone ? an eare-ring ? a bracelet ? an handfull of corne ? a morsell of bread ? or a dippe in vinegar ? and the like ? *Gen. 43. 30. & 29. 3. Ruth 2. 14, 15.*

Reas. 1.

For this will cause and increase affection. Why love wee so little ? sometime nothing at all ? but in that the signes of affection are forgotten.

Reas. 2.

And in thus doing, wee shall be moved to requite the least kindnesse : if not in deed, yet by well wishing and hearty prayer.

Whence

Whence wee might reprove the age wherein we live: for the true tokens of affection are soone forgotten; the least signe of unkindnesse too much remembered. Take we knowledgethen, of all the favours we shall receive from God, and from man; call we them daily to mind; let them not be forgotten; for this will breed love, augment it; provoke to gratefulnesse, or nothing.

That I may be filled with joy. Where Paul sent for his sonne, and laies downe the end, why he coveteth his coming; we observe in generall from this particular, that

In all our proceedings we are to propound some profitable end.

As hee did in this, so we are to doe in others. I easilie conceive, that this point is larger than the texts latitude; what then? may it not without breach of rule, or art be amplie prosecuted? *Acts 19.32. 1 Cor. 11.17.* And looke through the whole booke of God, and shall wee not see that the end goeth before or followeth the act?

For herein, we imitate God our heavenly Father, who observeth this method in all his proceedings; as of election, creation, redemption, vocation, and the like. *Ephes. 1.4.5.6.*

Secondly, And is not the goodnesse of the act, in respect of the end? Thirdly, are they not one and the same, the end and the good? for they may be converted. Fourthly, this to doe, is the greatest wisedome; and otherwise whereunto serveth mans reason?

Let them then endure reproofe, that in their proceedings, either have no end; or that which is worse, some pernicious intention. Herod will tell you, he sends out the wise men, that if they could find Christ, he might come and worship him; but was hee in earnest? Nothing lesse; for hee meant to have killed him. *Judas* had an end, when hee killed his Master; but this end procured him a miserable end. *Dalilah* had an end in weeping, but a cursed one; and so have had many, and have at this time. But let such observe, that never any came to good end, that in his proceedings aimed at an evill end. And I dare boldly set downe this peremptory conclusion; that, *whoever aimeth at bad ends, shall never have a good end.* Let them travails of iniquitie, and conceive mischief, yet they shall bring forth a lie: digge pits for others, themselves shall fall therein: their mischief shall returne upon their owne heads; for the mouth of the Lord hath spoken it.

And from this, all men may learne a lesson for their proceedings; (though, wee graunt that the point from the text is not so generall as wee applie it; yet as a man sometimes steps out of his way, to bring in one that wandreth out of his right path; so will we at this present, but not without acknowledgement.)

First, When wee come to heare the word of God, wee must make this our scope; that our understanding may be rectified and our lives reformed. For these be the principall ends of preaching; either to be gathered into the true Church, or to be builded up to further perfection. *Ephes. 4.12.* Art thou converted? then come, that thy life may be amended. But how often doe we neither aime at the one, nor at the other? will a man goe to the market, and not consider to what end? and is not the place where the word is preached the market of the soule? shall we then returne home, and not remember what wee have bought? or not direct the truth to its peculiar end? thus to doe were foolishnesse, madnesse.

Secondly, Againe, prayer hath its ends; and we in the discharge of that dutie must aime at them. Therein we crave either the remotion of evil, or the fruition of good; or we give thanks for favours received, or hoped for.

Thirdly, And in receiving the Lords Supper, our end must be to strengthen all

Vse 1.
Vse 2.

Dott. 5.

Reas. 1.
Rom. 8.19.

Vse 1.

Psal. 7.14. &c.

Vse 2.

What are the ends to be propounded in the use of Gods Ordinances.

Mat. 6. &c.

all graces within us; and to make us with a fresh remembrance, to apprehend the second coming of Christ Iesus: 1 Cor. 11. 26. a crumme of this bread; and a drop of this wine, like *Jonathans* honie, should it not open the dimme eyes of our mind?

Fourthly, And to omit many things, and to applie it to the purpose; doe wee send for our friends? let it be to pray, to confesse of good things, and to tell what God hath done for us, as well as to eat and drinke, and make mirth. What a pittifull thing is it to enjoy such abundance of Gods good creatures, the societie one of another, and yet never speake of Gods bountie? or for the edification of our faith? what saie better to season and sanctifie the creatures to us, and us to the Lord, than gracious words, prayer, and singing of Psalmes? I wish this were the generall custome of our countrey-men.

I may be filled with joy.] Also we gather from this sentence; that

There is joy to be found in the course of a Christian.

Doct. 6.

What if few thinke so, is it therefore not so? know this, that as there is a smell in every flower, so every action in Religion produceth comfort. Are not all her wayes, *wayes of pleasure*? *Pro. 3. 17.* the Prophets and Apostles, have they not published the word with joy? is it not their meate and drinke to doe the will of their heavenly father? have not the people heard with joy? understood with joy? search and see. And there is reason for it; first, from their present portion.

Iohn 4. 34.

Neh. 8. 12.

Reas. 1.

First, For are not their sinnes remitted, the band of their debts cancelled? and shall not the remembrance of this breed joy? Secondly, Are they not reconciled to God? at one with him? and may not such eat their meat *with gladnesse*, and drinke *with a cheerefull heart*? Thirdly, Be they not enriched with the graces of the spirit? and is not one of them *joy*? have they not the earnest of life eternal? and shall not that produce joy? Fourthly, Is not the curse of the creature removed? and shall not bread dipped in the blood of the Lambe cause joy? doe not the blessed Angels attend them, pitch their tents about them? and is not that matter of great joy?

Gal. 5. 22.

Secondly, From future promises. First, Shall they not have food and raiment, fit and convenient? Need such to feare a deare yeare? Secondly, Crosses shall turne to their comfort; death be their advantage; and the day of judgement, the time of their marriage, coronation. Thirdly, Shall they not judge Men, Angels, and the world? Fourthly, And is not heaven provided for them? Shall they not anon take possession of it? if these things minister not joy, what can? O but mee thinkes I heare the worldling fume, and chafe, and say, none more sad to see to, none more heaue hearted, than these forward professors of the Gospell.

Object. 1.

Resp.

I tell thee, thats false, such have meat to eat, thou knowest not of; bread thou never tastedst, a treasure hid from thine eye. May not the heart be merry under a sad countenance? I tell thee againe, they be Gods first-borne, and therefore partake of a double portion.

Object. 2.

Resp.

I, but for all you can say, sir, their very lookes bewray them, their deepe silence makes against them.

But O thou foole, when wilt thou be wise? doe not empty vessels make the greatest sound? shallow waters runne with most noyse? When full barrels ring not? deepest rivers have the stillest streame? is it not one thing to be rich, another thing to say so? can a man have no coyn in his possession, except thou enter into his Closet, peepe into his Chest, and finger his treasure? I trow, yes.

Object. 3.

Resp.

I thinke you would make me beleeve, that seeing is not beleeving; have I not heard such cry? beheld them weepe bitterly?

Now, I perceive thou hast spit thy venom, said thy worst, understand thee if

if thou canst. Did not *Ioseph* weepe greatly? was it for joy, or for heavinesse? may not mirth and sorrow, like sweet and sowre, bee mixt together? what if the sunne for a time be Eclipsed? shall it never appeare as in times past? thou art to know, that there is a Myserie in godlinesse; the which none can read, but they of the bride chamber. How ever it be, I am sure of this; that there is joy to be found in the course of a Christian.

Well, well; but are not such, everie day in jeopardie? subject to crosses? death too?

Object. 4.

Grant it be so; what of all that? though the bodie be in bands, may not the spirit be at libertie? what if they have outward trouble, may they not have inward peace, that passeth all understanding? What if men forsake them, shall not Angels minister unto them? grant they should dye for the Gospell, can they doe't in a better cause? for a better thing?

Resp.

But I shall never beleeve, that such crosses can stand with sound comfort.

Object. 5.

Thou *Didimist*, full of unbelcefe; they have what thou wantest, to wit, faith; which is all in all; by it they know, that crosses come from a father, and hee hath given them *Dauids* charge, *Handle the young man gently*; that like haile on a tyled house, they rattle more than hurt; that they shall tarry but for a time; and at their departure (as the over-flowing river doth rich mudde) leave a blessing behind them.

Resp.

I see you can set a good face on a bad matter; you make the best of an ill thing; but for all you have said, I am not of your mind.

Object. 6.

Of my mind? for thine owne sake, I wish thou wer'st. But alas; as yet, this secret is hid from thine eyes: yet let mee aske thee a question in sad earnest: What is thy joy? whence doth it spring? how long shall it continue? or wherein doth it excell the joy of a Christian? Hast thou health of body? Why, that hee hath with a sound minde. Hast thou goods? So hath hee, and grace too. Hast thou friends? For one hee hath a thousand. Hast thou many things laid up for many yeares? I tell thee, hee hath all things laid up for ever and ever.

Resp.

This then may serve at once to stop the mouths of such men as speake evill of the truth of God, and course of a Christian; who cry with open voyce, turne Puritane, become a Precisian, then farewell all mirth, and welcome melancholy. These bring an ill report on the path to heaven, as the people did on that to the land of *Canaan*; they commended the countrey, spake fairely of it, but complained of the passage; as of walled townes, fenced cities, and they saw great Giants, sonnes of the *Anakims*: so the carnall men of our times speake well of heaven, thinke its worth the having; but there bee blacke stormes, raging tempests, and violent persecutions to passe thorow; and therefore with *Ruben* and *Gad*, they resolve to pitch their tents on the hither side of *Jordan*. These muck-wormes rejoyce in, and feed on earthly vanities; as *Curres* and *Kytes* doe on stinking carion, but never tasted of Angels food. They may eat huskes with hogges, thinke and say they live the onely joviall royall life; but they shall never make mee beleeve, that their hearts answer to their boasting: for death is in the pot, this red broth wrings them in the belly; and as *Abner* said in another case, *will be bitterness in the latter end*. But wee will dismiss them to wallow like swine in the mire and mudde, swallow each filthy vomit, seeing they can relish no better food.

Vse 1.

Sama. 2.

Let men, by this doctrine, try the truth of their profession, whether they bee sound Christians or meere rotten worldlings. Art thou a Preacher? and hast thou joy of heart in studying, preaching? in feeding the flocks whereof the holy Ghost hath made thee the overseer? is it thy meate and drinke to prune Gods tender plants, strengthen the weak, and comfort the feeble-minded?

Vse 2.

canst thou rejoyce more in winning a soule, than if thou hadst lawfully obtained the office of a Bishop? why then thou art a Christian indeed, an *Interpreter, one of a thousand*; for these be the branches where this joy growes, and the only paths where it is to be found. And you that flocke to the house of God, like Pigeons, looke the Preacher in the face, as if you would eat the word from his mouth, and make publike profession; doe you heare with delight? pray with comfort? and praise God with rejoycing? are you *ravished in spirit on the Lords day*? and account it your Iubile, your heaven? then doubt not of your spirituall estate: For these are the sparkes of far greater joy, and the undoubted fore-runners of everlasting pleasures. But if the wayes of God dampe thy mirth; cary a cold report to thine heart; and, like old *Barzillai*, thou art weary of men singing, and women singing; feeles no more tast in the bread of life, than he that hath an ague doth in the white of an egge; thou art but a counterfeite; one that hath a form, but wants the true fruits of the power of godlinesse; and therefore a stranger in the kingdome of heaven.

A doubt resolved.

But it will be said, the wicked aswell as the Godly, have their joy in the use of the Lords ordinances; where then is the difference? How may it be discerned? Why thus. First, the true Christian hath sorrow before solace; mourning precedes his mirth: for as at the creation, darknesse was before light; the *Chaos* the comely creatures: and as the ground is first broken, then scattered with good seed; so is it at our regeneration, new creation. wee first see our ignorance, blindnesse, confusion; have our hearts pricked, our spirits wounded by the Law, and then followes beautie, comfort, and amendment. But it is not so with the wicked: for they have light before darknesse; joy without heaviness, and bring forth comfort, ere they have conceived sorrow, or felt any pangs or throes that accompanie the new birth. The Christian comes to his joy, as an Ambassadour to a forreigne Prince, or souldiers to the spoile, with crackes of Canons, fireworkes, and garments tumbling in blood; this is the road way to sound comfort.

Secondly, A good Christian fetcheth the water of joy, primarilie from the pure fountaine of *justification*, not the troubled spring of *sanctification*; the *old-man* treads the old way, having no knowledge or experience of a better; hee lookes for heaven, but by his good deeds. First hee will deserve it, and then sue for possession; but the *new-man* is assured, that God indents with no man upon such termes; only hee relies on his all-sufficient suretie. Did *Zaccheus* purchase Christ, by his almes? by his fourefold restitution? or by faith rather? onely beleieve, is the new way, and the conduit, that conveyes comfort into the Cisterne of the Soule.

Thirdly, Moreover the joy of a true Christian is of another nature, *spirituall*: the worldlings is *carnall*; or at the best but a bastardly kind of spirituall comfort: for hee wants the spirit, hee hath no radicall grace planted in his soule, that can beare and nourish true and solide rejoycing. Doe men gather *Grapes of thornes*? *Figs of thistles*? then may carnall, meeke naturall men have spirituall joy, sound and unfeigned comfort: it were as easie to find an harvest in an hedge, as this forenamed fruit in the heart of the unregenerate person.

Fourthly, Finally, the joy of the sound professor is constant, eternall; for the cause is constant, and abideth for ever: but the formall hypocrites candle shall be put out; his joy shall perish. For the foundation thereof is sandie, the object mutable, and abides but a season. Suppose, by the addition of fewell, it should crackle till death; yet then at the furthest, the flame thereof shall be put forth, never more rekindled. So that you see what a reall and broad difference is betwixt them.

And is there joy to be found in the course of a Christian? what then shall be had

had in the kingdome of heaven? did *David* dance before the Arke? how will he leape before the Lambe? could *Peter* sing in prison? and shall hee not chaunt it, being set at libertie with Gods sonnes? if the gleanings be so good, what will the whole harvest be? shall a tast so refresh the soule? then doubtlesse a full meale must needs revive, ravish the spirit. Thinke on this, you that are in this wilderness; so shall it comfort your hearts exceedingly. For if to sowe, breed single joy; the reaping will trebble it.

This must perswade men to take up the yoke of Christ: for its easie, light: tast, and see how good the wayes of God be. Men are worse skard than hurt, when they draw their hand from the worke of the Lord; for great joy is to be found in well-doing. If this afford not comfort, what can? but the most thinke not so; therefore they are strangers from the joyes of a Christian. Beginne, I beseech thee, to avoyd sinne; cast off the communion of the wicked; reade, heare, pray, and bee doing of good, and experience shall tell thee, that no joy is like the joy of a Christian. Its hid in part from the best, totally from the worst: but if men would make tryall, they would say of it, as the Queene of *Shebab* did of *Salomons* wisdom, that the report is true; but the halfe of it was not told them. For it much exceeds the fame which they heard on'r. Finally, wee observe from these words; that

The strongest Christian may receive increase of joy from his weake brethren.

Doct. 7.

Paul, not inferiour to any of Gods servants, hoped to have his joy augmented by the comming of *Timothy*. As a poore man by wisdom may deliver a City; so may he that is weake comfort his stronger brethren. Did not *Jonathan* rejoyce *David*, the greatest Worthy in the world? and the poore widow of *Sarephah*, refresh the man of God? Yea Christ himselfe was comforted by an Angel; and betwixt him and them, was there any equall comparison? *1 King. 17. 10. 15. Luke 22. 43.*

For the best man may be left alone, and then any of Gods Saints must bee acceptable to him. If one bee in a strange countrey, and have no faithfull companion, the poorest boy of all his neighbors borne, would refresh his spirit at that season.

The best men receive joy in doing good, as well as in receiving; they gather comfort they can build up any.

Add to this, the willingnesse of good men to learne; the meane conceit they have of themselves; and how well they judge of others.

And that the spirit of God bloweth as it listeth, and will not then the point be certaine?

Here wee must needs soundly lesson the spirits of our dayes, who cry, stand apart, *I am holier than thou*; conceiving that none is able to teach them, comfort them. But let them swell like leaven; yet a frost of affliction will bring downe such risings. Truly, such persons know nothing as they ought to know; and will one day confesse it, when God (by correction) hath opened the eare. Have not then this swelling conceit of thy fulnesse: for such kind of symptoms have made shipwrecke of faith.

This, as it must teach them that are meaner not to be dejected or fearefull in the use of meanes, to comfort the strongest (for God may use weake instruments for his greater glory: so it must learne the best, not to despise the weakest member of Christ. The head hath had helpe from the foot and finger. Did not the master stand in need of comfort from his servants, when hee said, could ye not watch with me one houre? and may not servants one from another?

VERS. 5.

*When I call to remembrance the unfained faith that is in thee,
which dwelt first in thy Grandmother Lois, and in
thy mother Eunice, and am perswaded
that in thee also.*

The logical resolution.



IN the two precedent verses, and this ensuing, *Paul* layeth downe, 1. His affection to his sonne. 2. How hee prayed for him. 3. How hee desired to see him; and that from a double ground. The one was his teares, the other his faith, mentioned in these words wee have in hand. Which faith is thus described. 1. By the quality of it, *unfained*. 2. By the effect, *dwelt*. 3. By the subjects wherein, *Lois, Eunice, Timothy*. 4. By the order, how it did dwell. 1. In the Grandmother. 2. In the mother; and lastly in the child of the mother; and in conclusion, by a two-fold adjunct. 1. It was thought on. 2. *Pauls* testimony of it.

When I remember; or, call to minde:] See this phrase opened, *vers. 3.*

Unfained:] That is, found, sincere, true; not hypocriticall, not counterfeite.

Faith:] Faith may be appropriated to God; and then it signifieth the truth and certaine accomplishment of his promises, or threats: *shall their unbeloeve make the faith of God of none effect? Rom. 3. 3.* Or to man, (as in this place.) And it may have a double interpretation; being understood of the faculty, or of the act. In the former sense the Apostle doth intend it, when hee saith; *Above all things take the shield of faith. Ephes. 6. 16.* In the latter, where hee affirmeth, how all the Patriarches obtained good report through faith; that is, by the acts or effects of it. *Heb. 11. 2. 39.* Accept it in which sense you will, it matters nothing: onely they differ, faculty, and act, as cause and effect. Where note, that the second cannot bee without the first: For each cause in nature and order precedes its effect: yet by a metonymy, the one usually is put for the other.

which dwelt:] Dwelt hath in it, besides the habitation, and inhabitant, two things more; the one, possession, the other, a continuance. For before a thing can be said to dwell, it must first have possession, and then abide there continually; otherwise, faith should either bee an usurer, or a stranger where it remaineth.

First in thy Grandmother:] That is, it was in the mother of his mother, then in his mother, and last of all in himselfe: so that here you see, 1. The subjects of faith. 2. The order of its habitation, proceeding from one to another.

Lois:] That is by interpretation *Better*; shee was *Timothies* Grandmother, and *Eunices* mother.

Eunice:] Which is good *Victory*; shee was mother to *Timothy*, and daughter to *Lois*.

And am assured that in thee also.] This is *Pauls* testimony of *Timothies* his faith; declaring, that hee nothing doubted but it dwelt in him, as it did in his Grandmother, and mother before him.

The Metaphrase.

It is not without reason that I thus affect thee, covet to see thee, and in my prayers

prayers make mention of thee; for I remember thy teares, which argueth thy love to me, and the unfeigned faith, which is in thee, and thy religious Grand-mother, and mother before thee, in whom this excellent grace was also: so that thou art worthie to be much respected, highly esteemed of mee.

Whereas Paul commendeth faith, and omits all other graces, that were in these three religious persons, the doctrine to be noted, is this, that, *Faith unfeigned is chiefly to be respected in a Christian.* Doctrines deduced.

Favour is deceitfull and beautie is vanitie; but faith is a thing highly to be regarded; and all things that thou canst see, or desire, are not to be compared unto it. Psal. 121. Mat. 15. 28. Heb. 11. 2. 3. 9. Doct. 1.

For where faith dwells, Christ dwells. Eph. 3. 17. these be as twinnes in one and the same wombe. And as Lydia compelled the Apostles to come into her house; so doth faith constrain Christ to dwell in the heart of man. These two, (like fire and heate) cannot be parted. Reas. 1.

All other graces doe still accompanie it. Where it is they all be. Faith may be compared to a Prince, which, (wheresoever he pitcheth his tents,) hath many rich attendants. 1 Cor 13. ult. as love, hope, zeale, patience, &c. Reas. 2.

Faith expelleth infidelitie out of the heart, as heat doth cold, wind smoke: For they be contraries. It cannot, nor will not admit of so bad a neighbour; it shoulers out all unprofitable guests. Acts 15. 9. Heb. 4. 2. Reas. 3.

And besides this, faith makes our actions acceptable to God; for without it, its impossible to please God: this is that true fire, which commeth downe from heaven, and seasons all our sacrifices. Heb. 11. 6. Rom. 14. ult. Reas. 4.

What then are they worthy of, that neither respect it in themselves, nor others: many have no care to plant this flower in the Garden of their hearts; or if they have it, to preserve it from perishing. Ionah mourned that his gourd withered; yet we grieve not if faith be destroyed. Some, as Sarah did by Hagar; handle it roughly; and drive it into the wilderness: but alas, they know not what they doe. For if they did, they would water it, prune it, and by all means strive to preserve it, increase it. Vse 1.

Let us then be otherwise minded, esteeming it the best guest, that can come to our houses; and the only plant in our gardens; for, without it we cannot please God, or save our owne soules. This is that tree of life, whose leaves heale all our wounds, relish our actions, and that doth feed our soules to life eternall. The world cryes, what's a man without money? but I say, what's a man without faith? For no faith, no soule quickned, heart purified, sinne pardoned; bond cancelled, quittance received; or any person justified, saved. Faith is a wonder-worker in the world; it stoppeth the mouthes of Lyons, blunteth the edge of the sword, quen- cheth the violence of fire, of weak, makes strong; and proveth vallant in battell. Is not the ground cursed where its wanting? blessed that beares it? What shall I more say? it conquers the world, raiseth the dead, and converts Devils into the image of God: for, what's a man without faith, but an infernall spirit, a slave of Sathan, and like Elmas the forcerer, the enemy of all goodnes? wherefore get faith, and all things are possible for thee: nothing shall be wanting to thee. By the hand of faith, thou maist roll the stone from the cave of Adams paine, plucke out the Kings, set thy foot in their neckes, and say them every mothers sonne. Doe but pray in faith, and thou shalt have the upper spring; the dabbler springs, and all that thy soule lusteth after: a shame then, is it not, that so few seeke it, respect it? Vse 2.

Now seeing it is of such worth, wee will set it out, by a plaine description. *Seriously*, declare some particulars that attend it. *Thirdly*, wee will shew what

what impediments hinder men from it. And *last of all*, give some directions, how to procure it, accompanied with motives to perswade to the act of beleeving; the which being finished, we will wind up all in a brieft exhortation.

Faith defined.

Unfeigned faith is that faith, by which a man effectually called, beleeveth in God through Christ, for salvation.

In this description, six things are to be considered. First, Its described by its *kind*. Secondly, By its *subject*, wherein it is resident. Thirdly, By its *act* or *effect*. Fourthly, By its proper *object*. Fifthly, By what *meanes* it cometh unto it. And finally, by the *end* for which it is.

The description explicated.

Act. 16. 37.
Iam. 2. 19.

First, I say, that *unfeigned faith, is that faith.*] For we are to distinguish it from a *miraculous*; which was in *Judas*, or others. *Mat. 17. 20.* Again from the *temporarie*, mentioned *1 Cor. 13. 2.* and from an *Historicall*; which may be found in wicked men, and Devils. Some make the *Genus* of faith, to be a *confidence*; others a *perswasion*; a third, a *beleefe*; a fourth, a *grace*, and the like: all which in some sense are true; but I conceive, that *faith* is the proper *Genus* of this *faith*, as are in generall is the *Genus* of all *arts*, if it have any at all. If I call it a *confidence*, a *perswasion*, an *assurance*, I define it by the effects; if a *grace* or *gift*, that's too remote. For so is *love*, and *peace*, and *hope*, and what not? wherefore, we have rather made choice to define it, as abovesaid, *that faith*: for *faith* is the generall *Genus*, and the word, *that*, doth make the *difference*, declare the *species*.

And here we must learne two things. 1. That this *faith* comprehends in it an *historicall faith*. For without the credence of the history of the Bible, it cannot stand, though the other may without it. 2. That this *faith* hath no *specificall difference*, though it may admit of diverse degrees; as *Great*, *Little*.

Secondly, *By which a man effectually called.*] Man is the subject to which this *faith* adhereth, not Devils: and man *effectually called*, not reprobates; neither is it to be found in the *elect* themselves before effectually vocation. For that doth in nature and order (if not in time) precede justification; and so consequently, *faith*, of necessity. So that *unfained faith* dwells in none, but in them that are called, justified. And for this cause it may be called the *common faith*, or the *faith of the elect*; because its only found in them, that are elected, and common to none other: *Iude 2. Tit. 1. 4.*

Thirdly, *Beleeveth.*] The *forme* is the most subtil of all things: therefore we often, if not alwayes, put the effect for it. For it sitteth close upon it, as the lace doth upon the edge of a garment, and it beleeveth, according to its degree; either more strongly, as in a *great faith*; or weakly, as in a *lesser faith*. *Rom. 8. 38. & 14. 1. Mat. 6. 30.*

Heb. 4. 14. 16.

1 Ioh. 14. 1

1 Cor. 1. 20.

Fourthly, *In God.*] God, he is the adequate, and last object of faith: the Scripture is not. For then we might pray unto it. And Christ is not neither, considered as he is our mediator. For God the Father is the creditor: Christ but the surety. Therefore faith goeth a step further. Again, Christ is he, in whom the promises are made, by the Father, *Tea* and *Amen*; so that faith resteth not, when it comes unto him. Furthermore, the second *Adam* must bring us to that estate which we were in before the fall; and that is, to faith in God the Father. Its true that Christ is the object of our faith, especially for the matter of justification; but we rest not there. God, without Christ, is our enemy; for we are his debtors, and not able to give him full payment: therefore we goe first to Christ our surety, and take him, by the hand of faith, in the way, and then passe boldly to God the Father, who is our creditor: this must be marked. For many in this thing are greatly deceived. For though faith lay hold on many objects; yet God the Father is the very center or rather seat, upon which faith at the last fixeth it selfe, and wholly resteth; and untill then, the soule is not settled. *Psal. 116. 7.*

Ioh. 14. 6.

Fifthly, *Through Christ.*] Here is laid downe the order of faiths ascending. The

spirit

spirit leads us to Christ; Christ, hee as a second guide, conducts us to the Father; and then cryeth the soule, now *returne unto thy rest*: for it is by faith ascended to the highest step of its climbing in this spirituall passage.

John 14.26.
Mat. 3. ult.

Sixtly, *For salvation.* Every thing is for one end or other: and though there be subordinate ends of faith; yet the principall is, that wee may bee saved. Before *Adams* fall, it was said, *doe and live*: but since, *belevee and be saved.* Mat. 16. 16. 1 Pet. 1. 9.

By this that hath beene said, we see, That every faith is not unfained faith. Again, That all men have not unfained faith. Thirdly, That faith must rest in God the Father, and none other. Fourthly, That we must goe unto him by Christ, and none other. Fifthly, That faith is not idle, but beleeveth more or lesse. And lastly, That it is not unprofitable. For the end of faith is, that wee might obtaine *salvation*.

In the second place, according to promise, we will proceed to lay downe some proper notes of faith, whereby wee may the better know it; and if that it dwell in us, as it did in *Lois, Eunice, and Timotheus*.

First, Let it be remembred, that unfained faith hath two degrees: the one is *little*, compared to a graine of Mustard-seed; the other *great*, likened to a ship that is carried with a full gale.

Two degrees of faith.
Luke 17. 6.
Rom. 4. 19.

Again; Note that there bee some things, that are common to both of these degrees, whether *great* or *little*; and others that are proper but to the one of them.

Those that be common to either, be these.

First, Faith, whether strong or weake, is seated in an humble heart. It groweth not in any other ground, it is not to be found in an hard and untilled soile: but in such as the Lord hath humbled and broken to pieces, by the plough and harrow of the law. Proud hearts and high minds possesse it not. *Mat. 8. 8, 10, Luke 15. 21.*

Six properties of faith in generall strong or weake,

Secondly, Again, where it is, there will be prayer. This tree will have its fruit; this fire will either bee burning or smoking: and though a strong faith send out strong cries; yet a weake, in some modell, will not bee wanting. *Every true beleever is a Prayer.* Acts 9. 14. & 16. 16. Marke 9. 24.

Thirdly, Moreover it will purge the heart, where it inhabiteth. Faith is like barme, it will purifie, and cleanse the person into whom it is infused, by its proper nature, from the filthinesse of the flesh and spirit; or in that it assureth the soule, that no *uncleane thing shall inherit heaven*. Therefore it moveth man to bee holy. Acts 15. 9. 2 Cor. 7. 1.

Fourthly, These two degrees agree in their object: For they never rest untill they come to God in Christ. This is the way they both walke; and the onely stay that they both relye and depend on. *Psal. 20. 7. Is. 14. 1, 6.*

Fifthly, Besides, a true faith will apply the promises in particular: it resteth not in an implicit or confused kind of beleoving; but as the understanding doth distinctly discern them, so doth faith severally, yet distinctly apply them; otherwise to doe were papisticall. *Is. 19. 25. Is. 2. 28.*

Sixtly, Lastly, faith never separates the end, and the meanes that tend to it. A strong faith will not faile in thus doing; nor a weake faith either. A false faith doth put justification and sanctification, mercy and justice, Christ a Saviour, and Christ a Lord, asunder: these all be common both to the one and the other, whether weake faith or strong. And those that finde not these in themselves have no true faith at all.

Gen. 3. 22.
Col. 3. 2, 3.
1 John 3. 2, 23.

A great faith hath some excellent properties and effects, which are not proper to a weaker.

First, One is, to praise God in the greatest affliction. *Is. 1. 21.*

Properties of a great faith

Secondly,

Secondly, Another, not to make haste out of troubles ; but with patience to stay the Lords leisure : being assured , that great and long afflictions shall doe them more good, than if they were lesser, shorter. *Isa. 28. 16.*

Thirdly, To indure no deniall in prayer, untill the request be granted ; to aske fervently. *Gen. 32. 26. Mat. 15. 24. &c.*

Fourthly, To beleve beyond all hope or reason in regard of naturall meanes ; that might produce the effect they looke for. *Rom. 4. 18.*

1 Cor. 4. 13.

Fifthly, Boldly to preach, and professe the truth in the hottest skirmish of persecution ; and if need be, to resist unto blood.

Phil. 1. 13.

Sixthly, Finally ; to long and looke for the comming of Christ unto judgement ; and desiring to be loosed, which is best of all. These be some attendants that accompany a great faith. For a weake faith is often impatient in small tryals, forward to make haste, both in respect of time , and in using unlawfull meanes, now and then : It liveth too much by sight and sense, and doth not mount on high ; is easie and apt to take a deniall in prayer ; feareth death, judgement, and hell ; and therefore cryeth, *Stay thine hand a while, that I may gather strength before I goe hence, and be no more seene.* They then, that boast so much of the greatnesse of their faith, may here see, if they be not deceived. Dost thou praise the Lord in the greatest troubles ? with patience stay his leisure in all things ? admit of no deniall of thy requests to God in prayer ? beleve the promise, above hope, beyond hope, and past all hope ? in the greatest opposition, for the love of the truth, shew the most resolution ? and in a sound apprehension of the vanitie of this world , and the excellency of that to come , wishest to bee with Christ, as the chiefe object of thy blessednesse ? why then it is with thee as it seemeth, otherwise not.

Properties of
a weake faith.

The weake unfained faith hath these things to bee found with it.

First, A true and cleere sight of the want of it. *Luke 17. 5.*

Secondly, A prizing it above alle earthly things. *Mat. 13. 46.*

Thirdly, An earnest longing after it. *Acts 16. 30.*

Fourthly, A carefull and constant use of the meanes to obtaine it. *Acts 10. 33.*

Fifthly, A resolution to sinne no more. *Iohn 9. 36.*

1 Cor. 31. 19.

Sixthly, A great sorrow, they found the want of faith no sooner ; yet mixed with some joy, that now at the last, before it be too late, they have espyed it : not without this resolution neither ; that let God doe what seemeth best to his Majesty, yet they will still sue unto him for mercy.

He that findeth these things in himselfe, findeth a good thing : for assuredly unfained faith is rooted in his heart ; and though for the present it bee but as a seed ; yet, before long, in the daily use of Gods ordinances it will spring, spread, and prove as a great and large Cedar. This must comfort those that bee weake in the faith, that they be not, for the present, (untill faith grow stronger in their owne apprehension) swallowed up of overmuch heavinesse.

Hinderances
of faith in the
Preacher.

Now in the third place, the lets that hinder men from obtaining of this unfained faith, are to be discovered : and they are partly to bee found in the Preacher, partly in the people.

In the Preacher. First, When hee doth not preach at all ; but *lye and sleepe, and delight in sleeping.* Of whom I may say , as Christ did sometimes of the dumbe Devill ; that this kind is not to be cast out, but by prayer and fasting. *Marke 9. 29.*

Secondly, When men preach, yet rarely, as Papists come to Church according to the statute ; but more to save their livings, than their owne soules and others. *1 Tim. 4. ult.*

Thirdly, When, though they preach often, yet their Sermons, as Gallio said of Religion,

Religion, are but a matter of *names and words*; and a scraping together of fables, and vaine Philosophy. Col. 2. 8.

Fourthly, When the Preacher maketh wrong application, pressing that upon Gods people, which is the portion of the reprobate. This is the old custome of false Prophets, who grieved the hearts of the godly, and hardened the wicked in so doing, by promising them life. Wherefore, often, sound, powerfull and plaine preaching is the way to worke unfained faith in the people.

Ezech. 13. 22.

Lets in the people be many; yet few here shall be mentioned. *One* is a vaine perswasion, that all men have it from their birth. A *second* is, in that the people thinke it not a thing of great worth or necessity. A *third* is, a desperate idleness, which makes men negligent in the use of the meanes. The *fourth* is, a settled resolution to live in sinne for a season; and so, if they bee cut off in the meane time; yet they have made this conclusion, that then they will cast themselves upon the hidden, and unsearchable mercy of God. This is to hang a mans salvation (as *Iob* speaks of the earth) *just upon nothing*. But, if by any meanes such men might be allured; we will adde some motives, in the last place, to perswade them to it.

Lets of faith in the people.

Iob 16. 7.

First, Consider how often the Lord doth intreat us to get faith, and beleeve in him. Might not this move an heart of stone to this duty? who would not (out of his private judgement) condemne such a man that will not obey him, who doth begge and beseech, that might command and kill?

Motives to get faith.

Secondly, And is it not the onely way to get rest to our soules, and to procure peace *that passeth all understanding*? What person is he, that prizeth not this peace, that doth not wish for so great a favour?

Thirdly, Who ever came to Christ and went away uncured? the very devils that fought unto him, sometimes had their desires: and shall we doubt, or once despaire to speed, if we approach to his presence? Is it possible that he will not performe his promise to his people? *Mat. 11. 28.*

Fourthly, Call to minde how cheape wee may have this commodity. We may buy it without gold or silver. If wee bring empty hands, yet honest hearts, we shall not goe home without it. Let us but aske it, and we shall have it. *Mat. 7. 7.*

Fifthly, How many are the priviledges that accompany it? By it we are united to Christ, made the sonnes of God, partake of the Divine nature, quench the fiery darts of Sathan, overcome the world, and are saved.

Iohn 1. 12.

1 Pet. 1. 4.

Ephes. 6. 16.

1 Iohn 5. 4.

Ephes. 2. 8.

Sixthly, And if nothing will move thee to get faith unfained, and to beleeve in the Lord; yet let the fearefull judgements that are threatened against infidels prevaile with thee. Shall not such be cast into the lake that burneth with fire and brimstone for ever; *which is the second death*? *Revel. 21. 8.*

And let me winde up all in a short application, and exhortation. I say that to all, which I doe to one, *get faith, keepe faith, and increase your faith*: a mite of this graine is worth a million of gold; a stalk of this faith, a standing tree of earthly fruits; a soule fraughted and filled with this treasure, all the coffers of silver in the whole world. What can I more say? the least true faith is of more value than large demaines, stately buildings, and tenne thousand rivers of oyle. If the Mountaines were Pearle, the huge Rocks precious stones, and the whole Globe a shining Chrysolite; yet faith, as much as the least drop of water, graine of sand, or smallest Mustard-seed, is more worth than all. This will swimme with his Master; hold up his drooping head, and lend him safe at the shore, against all winds and weather, stormes and tempests: Drive then for this freight. For the time and tyde thereof serveth but once, and not for ever.

Unfained faith. Whence we gather; that

L

On

Doct. 2.

Our profession is not to be in Hypocrisie, but in Sincerity.

Paul speaks here of faith, that is not Hypocriticall, but sound, upright. And though he but mention faith; yet he comprehends under it, profession, and truth in our dealings. *Micb. 6. 6. Isa. 9. 17. Mat. 5. 8. 1 Cor. 5. 8. 2 Cor. 6. 6.*

Reas. 1.

For if it be not thus, we are under the curse, and subject to all judgements whatever. How many woes doth Christ denounce against Hypocrites? and the Prophets, every where in their Sermons, crying, *Woe bee unto you Hypocrites? Luke 11. 44.*

Reas. 2.

Againe, the Lord loveth sincerity in the inward parts; such service is a delight unto him. And will not Sathan one day or other, as he did *Isaiah*, arrest us, and carry us into the kingdome of darkenesse? our adversaries reproch us, and our owne courses condemne us? truly, if our profession be in hypocrisie, we can neither please God nor profit our selves.

Vse 1.

Away then with the profession that is in many, in our dayes? What forme without power of godlinesse may wee finde? what shewes without substance? and shadowes that are not accompanied with the true body? Doe these men imagine, that the words of God are uttered in vaine? or that his judgements shall not befall them? What heart can they have to looke God, Sathan, Death, or Iudgement in the face, when as their owne hearts are a strong and crying witnesse against them? What if they doe? shall it profit them? no verily.

Vse 2.

In the second place, seeing wee all professe the truth, let us keepe our feasts with the bread of Sincerity and Truth; and mixe all our actions with sincerity and integrity. Let us shunne the practice and properties of Hypocrites; which be these.

Sixe properties of an Hypocrite.

First, To be one in the face, another in heart. Hypocrites bee like stales, that seeme to have life; window cushions, glorious without, yet stuffed with straw, flocks, or some course rubbish within.

Luke 11. 39.

Secondly, They straine at a Gnat, and swallow a Camell. Make great conscience of a humane ceremony; yet are desperately negligent in the commandments of God. *Take Annise, Mint, and Cummin, yet transgresse the Law for a morsell of bread.*

Mat. 7. 3.

Thirdly, These persons picke quarrels for moates in others, and spy not moates in their owne eyes. Censure their brethren sharply, if they stumble; yet justify themselves, though they fall and tumble in the mire and ditch.

a King. 10. 16.

Fourthly, They are wonderfull in ostentation. Give almes with the sound of a trumpet, write their good workes in the windowes, have the least act in record; and *Isaiah*-like, cry, *Come see what zeale we have for the glory of God and the Lord of hostes.*

Job 27. 9, 10.

Fifthly, Such be inconstant in all their courses. They will pray in affliction, but not call upon God at all times; be humble when God threatens; lifted up like the bull rish, if the sunne doe but for a moment shine upon them.

Marke 12. 40.

Sixthly, In a word, they blesse at the Church, curse at home; drinke with the drunkard, and commend precisenesse with the Puritan: they are like water that fits it selfe according to the vessell wherin it is. They be all things in shew, nothing in substance; but thou, O man of God, *see these things; and follow them that call upon the name of God with a pure heart.*

Doct. 3.

The next thing whereby this faith is described, is, in that it dwels, it stayes not like a stranger: whence it might be noted; that *if true faith take possession, it remains for ever.*

Reas. 1.

If it once be well rooted, it cannot be removed. *Rom. 11. 19. 1 Pet. 1. 5.*

Reas. 2.

For the right hand of the Lord hath planted it, and put it into possession.

Reas. 3.

Christ hath prayed for it, that it may not be dispossessed.

The spirit doth water it, and watch and ward its habitation.

The

The soyle wherein it is seated is holy ground ; the house where it dwelleth, is swept and made cleane every morning. Why then should it dye or wither, or be call out by any ? *Reas. 4.*

This confutes the contrary doctrine of our adversaries, who hold it may decay and perish. *Vse 1.*

This also is of great comfort for them that have it : for it abideth and endureth continually. And let Sathan and corruption doe their worst ; it shall never perish. *Vse 2.*

But before wee passe this point ; a double question may bee demanded. The one is, In what part of man faith is seated : The other, Whether it continue in the world to come for eternity. *Quest. 1.*

Vnto the first, I answer, that faiths seat is in the will ; that is the proper subject of its habitation. And the Scripture seemes to confirme this, placing faith in the heart. *Psal. 112. 7. Acts 8. 37. Rom. 10. 10.* Yet here is a trope ; for by heart is meant the will which is in the heart. So that if the will bee in the heart, and faith in the will ; then faith may be affirmed to be in the heart : *example.* If there be wine in the Butte, and the Butte bee in the Ship ; then its a truth, that there is wine in the Ship : For that which comprehendeth the subject, comprehendeth what is contained in the subject. And the reasons bee these. *Ans. 1.*

First, Divinity is the rule of the will ; that therefore which is immediatly ruled by it, must be in the will ; as for the body and the parts of it, they are but guided by Divinity at the second hand. *Gal. 6. 16.*

Secondly, Faith is said to be the ground of things hoped for ; now hope is in the heart ; therefore faith : else make the foundation in one place, and the building in another : what more absurd ? *Heb. 11. 1.*

Thirdly, Faith must have a seat where it may have the best rooting ; and that is in the will. For an error or truth in the understanding is soone removed ; but if either passe to the will, then they sticke fast ; as in their proper subject.

Fourthly, It is where it worketh. And doth it not, like a strong hand, pull Christ into the heart, purifie the heart, and worke by love, as by an instrument in its fist, that is seated in the heart ? *Gal. 5. 6.*

They that have placed faith in the understanding, are therefore deceived. Wee grant that the rules of faith are first in the understanding, as of all other arts ; but faith is not seated there. And this may be the cause why knowledge is often put for faith ; because that must be first, or the other can be never. And there is also a logicall assent in the understanding of the truth of a thing ; but that may bee found in wicked men and Devils. For as the externall sense conveyeth species to the internall, so doth the understanding put them over to the will, where faith being resident, stretcheth forth her hand and maketh that good, which the understanding did judge for truth. For as the eye of the body guides the hand ; so doth the eye of the mind the will : and as we first see, then worke ; so wee first know, then beleeve. And to hold this for a truth, seemes to me, and many more, to be a truth.

Concerning the continuance of faith, there be diverse opinions. Some thinke it ends at death ; others at the day of judgement : but what if wee hold that it dwells in the soule for eternity ? there can be no danger at all in that ; but rather on the contrary. And this position hath strong reason, which may seeme sufficient to confirme it. *Quest. 2.*

First, For doth not the Object of faith continue for ever ? if the Object, then faith. For the better understanding of this, I'll stand a little to explaine my meaning. We must observe, that in Christ, God the Father hath made many promises ; some of this life, others of the life to come ; those of the first kind cease. For *Whether true faith remaine for ever.*

man being once made Spirituall, hath no need of corporall food or rayment. Now for the other promises, we are to consider two things in them. First, The truth of them; or secondly, The extent of them. At the coming of our Lord, they shall all be accomplished, not one of them shall faile; yet there is a promise of continuance in that condition, which yet is to be beleevd; *example.* My Father doth promise, at such a day hee will give mee a good faime for ever. Now in this, there be two things observable: The one is, the time of possession; the other the continuance. When my Father hath put mee in possession, a part of the promise ceaseth, as it is just; but the other part is still of force, and I beleve my Fathers word; and by vertue of that, I doe still injoy my living. And thus it is betwixt God and his children. All the promises he hath accomplished, or will at the day of judgement; and then he putteth his Sonnes into full possession: yet have not they a promise from him, to remaine there for ever? So that faith doth still continue, to beleve the continuance of that condition, which they have in fruition, and no otherwise.

Secondly, And is it not comfortable to be assured, that as they have fulnesse of joy, so it shall be for ever? *Adam* was in a good condition in the Garden; but God never gave him a promise. For, in that estate hee stood so as hee might fall, and the event proved; yet the Lord hath given us a sure word, that we shall never be moved. And is it not faith, that must by application, perswade us thereof, and fill our hearts, like a never dying spring, with unspeakable joy? What a miserie were it for a man to be put into possession of an house, but no assurance to enjoy it? had hee a good lease and could read it, then hearing it, hee rejoyceth, otherwise not. Now the sonnes of God may be glad: For they have a lease in their hands, and by the eye of faith read it continually, So that they never feare dispossession.

Thirdly, When is faith made perfect? in earth or heaven? What then becomes of it? is it annihilated? by whom? either by us, or by him that wrought it. But shall we conceive, that when so excellent a worke is perfected; that, on the sudden, it shall be turned to nothing, by its owne author? and if it be not so; then it abides for ever.

Fourthly, I would demand from what our good actions proceed, as from their proper cause? Is it not from faith? why are we no more holy? is it not want of faith? let this then be granted, and faith must of necessity continue. For else holinesse would cease also. And if we hold, as some doe, that faith is the essentiall forme of a Christian; and that every good act comes from it, as naturall acts from their proper formes; then who can deny the proposition?

Object.
1 Cor. 13. 13.

Resp.

Rom. 14. 22.

But against this it will be objected; that now *abideth faith, hope, love, but of these, the chiefest is love.*

First, The scope of the Apostle is not to declare the continuance of love; but the excellency of it. Secondly, Love is commended above faith and hope, but wherein? why they two worke inwardly; and their effects are more secret, according to that saying, *Hast thou faith? have it with thy selfe before God.* Love doth declare her selfe outwardly, & manifesteth by her effects, that we are Christians indeed: otherwise, faith is the cause of true love; and therefore more praise worthy. For that which produceth such a thing, must needs be better than that it effecteth: because it cannot communicate its whole nature to its effect, or what it hath not in its selfe. This is that excellent way to demonstrate to the Church, that I am a true member of it; when I am loving and charitable to my brethren. Thirdly, Many boasted of faith, yet wanted workes: *if they had workes,* yet they did them out of sinister respect, and not in love: therefore *Paul* commends it. Fourthly, The word, *now*, doth not denotate alwayes an adjunct, period, or any part of time; but a kind of asseveration or affirmation, and the like; and when

when it doth ; yet the Greekes use it sometimes for time future, and not for the present. And so much for this objection.

But it will be further objected, that we have no need of faith, having all things in perfect vision. *Object. 2.*

It is true, we have not, for the believing of any further degree of glory : yet it is necessary to assure us, for the continuance of what we have. And though the blessednesse we possesse be present ; yet eternity is not. Wherefore, faith runneth on, holding the promise by the end, to eternity. It beleeveeth no more ; but keepeth fast what it hath. A man going up many steps, when hee commeth to the highest seat of his wished desire, hath neede of somewhat to hold him there : so faith having passed all the promises, now only secureth the soule of what it hath in possession. *Sol.*

Some may yet object, that hope then abideth also ; but that cannot be, seeing we enjoy the things we hoped for. *Object. 3.*

We have the things, yet time and eternity is not in vision. Againe, God gave man hope to sustaine faith, being weake ; and the promises being afarre off : but now faith being perfect, needs no supporter. *Sol.*

But is it not said, that we receive the end of our faith ? *1 Pet. 1. 9.*

True ; but by end is meant, that, for the which faith was given us to obtaine, viz. salvation. Moreover, salvation hath in it two things : possession, and continuance. *Object. 4.*

If this seeme a paradox to any, I would have him know, that it is not without authority ; and besides, were there the least danger in holding this, as I see not any, then by me it should never have beene mentioned. Wherefore receive it, or reject it ; so you once have faith, it skils not. *Sol.*

Which dwelt first in thy Grandmother Lois :] Here is faith laid out by its subject, in whom it dwelt ; from the which we gather, that

Weaknesse of sex binders not soundnesse of faith.

Doe wee not reade that women are the weaker Vessels ? and are not here two mentioned who had unfained faith ? so that the point is plaine ; the weaker sex may have soundnesse of faith. *Judg. 5. 21. Mat. 15. 28. Heb. 11. 35. Rom. 16. 1. &c.* *Doct. 4.*

First, For they are capable of it ; having understanding, affection, will, memory, &c. Secondly, All the ordinances of God are as freely offered to them as to the other sex : and they have as much priviledge to use them. Thirdly, They knowing their owne weaknesse and Sathans malice, are moved and stirred up thereby the more carefully to seeke it. Fourthly, And is not the spirit of God the author of it ? doth he respect any persons ? may he not doe what, and worke faith where he pleaseth ? *Reas. 1.*

This may comfort the weaker sex, and encourage them to use the meanes for the enjoying of this precious treasure. It should also make them thankfull to God, that he doth vouchsafe so great grace unto them. Many doe rejoyce, that they in some things resemble man ; but let not this be counted a small thing, in that thou art like to him in this thing. For faith is the first foundation that God layeth within us of our felicity. *Reas. 2.*

This also should teach the man to have the woman (though the weaker vessel) in honour ; and not too basely to esteeme of her. For hath not the Lord looked on her ? Wee must (whom it concernes) indeavour to makethem, by calling on them, *sound in the faith.* Sowe the seed of the Word in this soyle : for there is hope that it may prosper. *V. 2.*

Where we reade, that faith was first in the mother, then in the child ; it may be noted ; that

Faithfull parents will indeavour to make faithfull children,

Doct. 5.
Who

Who doubteth, but these mothers here practised this duty; and might bee instruments for the begetting faith in their children? *Gen. 18. 19. 1 Chron. 28. 9. Psal. 44. 1.*

*Reas. 1.
Ephes. 3. 3.*

For they know they have given them but a miserable being, made them by nature, *the sonnes of wrath*; and therefore they strive to make them, through grace, the children of blessing.

Reas. 2.

Againe, this is the way for them and their seed to escape the revenging hand of God; and to receive all good things from him. For make thy sonne the son of God, and hee *can want no manner of thing that good is.*

Reas. 3.

Godly parents know by experience, that children will take instruction, better at their hands than from others. They will conceive that the Preacher speaketh out of spleene, not of affection; and therefore they regard not his words.

Reas. 4.

And they are wise for the world to come, and loving to their children; therefore they doe this. For herein consisteth true affection, and the principall duty of good parents to their children.

Vse 1.

What then be those parents that never practise this point? Nay, who never so much as once mind it? may wee not from the rule of contraries conclude; that they are profane and impious? they will prune their plants, breake their horses, and traine their hawkes to the lure; yet never dresse the plants of the Sanctuary, instruct their sonnes, or take the least toyle to make them faithfull, and of the Lords family. Doe they not rather, by rotten speech, lewd example, and wicked courses, make them twofold worse, *the children of the Devill*? If they procure them a competent portion, a profitable calling (which be good, wee grant) they thinke they have done their duty: but what have they done all the while for their soules; and to make them the Lords sonnes? the unreasonable creatures will feed their young till they can prey of their owne wing; so that thus far they are equal to them.

Vse 2.

Let them then that would be accounted religious, shew it in the imitation of these godly parents. Provide food and raiment for the body; but especially a spirituall portion for their soules. Worke faith in their hearts, grace in their persons; and in thus doing, *thou shalt save thy selfe and thy children*. Let their cares heare, not thy trickes of youth; but what *God hath done for thy soule, in the dayes of old*. Let thy practice be a patterne, worthy their imitation; say to thy sonne, *doe thus, as well as this*; that it may be said of thee: a *Godly father, a Godly childe*. And doe not deferre the time, but take the season; teach them while they are young; and let these reasons move thee.

*Children to
bee taught
young, & why.*

First, For then they will remember it *when they are old*. *Pro. 23. 23.* Dye cloth in the wooll, not in the webbe; and the colour will be the better, the more durable.

Secondly, To deferre this duty is dangerous: For thou maist be tooke from them. Who then shall teach them after thy departure? or what if they dye in that condition? must not thou answer for their bloud? *2 King. 2. 24.*

Thirdly, Besides, what if they come to faith? will it not be with the more difficulty? fallow ground must have the stronger teame; great trees will not easily bend: and a bad habit is not easily left, and a better come by. If their memories be stuf with vanity, as a table-booke, the old must be washt out, before new can be writ in.

1 King. 14. 13.

Heb. 2. 14.

Fourthly, What shall I more say? God workes strangely in children; and rare things have beene found in them: and what a comfort will it bee for parents in their life, to heare their children speake of good things? and at the last day, when they can say to Christ, *Here am I, and the children thou hast given mee*?

And

And here, children must attend to their fathers instruction, and not despise their mothers counsaile; lest the Raven of the valley plucke out their eyes, and the young Eagles eat it. *Pro. 30. 17.* Some care not for the instruction of their parents, other can out-run them; but can they escape the hand of God? and hee that obeyeth not his parents speech, shall certainly bee destroyed. *1. Sam. 2. 25.*

Vse 3.

Wee reade here of good women; but there is no mention made of their yoke-fellowes: the mothers bee commended, not the fathers: whence let bee noted; that

Faithfull wives may have faithlesse husbands: Good women may bee unequally yoked. *1 Sam. 25. 3. 1 Cor. 7. 13.*

Doct. 6.

And this comes to passe through beauty; for that being in a man, may much prevaile with the weaker sex. For why did the sonnes of God take the daughters of men to their wives? Was it not because they were faire? So might it fall out with the daughters of God. *Gen. 6. 2.* Beauty prevailes much in this matter. *Gen. 12. 12.*

Reas. 11

Covetousnesse also may be a cause. Honest maides bee often poore, have but small portions; wicked men sometimes rich and mighty, and that may worke mightily. *Hest. 2. 16.* And if there be but such a motion, how will carnall parents presse their daughters to it?

Reas. 21

Sometimes men affecting, and knowing the person to be religious, will like the *Shechemites*, serve the true God, to gaine favour. By this divellish dealing many have beene deceived. *Iosh 9. 4. Gen. 34. 9. 14.*

Reas. 31

It often falleth out, that when persons marry they are both faithlesse; and so the Lord calling the wife, and passing by the husband, that woman becomes unequally yoked. *1 Cor. 7.*

Reas. 41

Whence we are taught, not to judge wives by the carriage of their husbands; neither husbands by their wives. For in so doing, wee may commend or condemne without cause or reason. *Nabal the foole* may have a wife *Abigail*; and *Hester* a good Queene, an unbeliever.

Vse 11

All wives that have good husbands must first praise God for such. Secondly, make much of such. Thirdly, pittie and pray for those that have not such; and fourthly in their lives endeavour to walke worthy of such; else they may receive the greater condemnation in being yoked to such.

Vse 21

And good wives that have bad husbands, are first to seeke out the true cause, if some carnall respect did not make them to marry such: if it did, they must acknowledge their sinne with great sorrow: if not, bee patient. For it is but a fatherly correction; and God may worke great good out of it, aiming at another end they are not aware of for the present. *Hest. 4. 14.*

Vse 31

Secondly, They must bee subject to their husbands, that though they obey not the Word, yet they may without the Word, by their good conversation, bee wonne to the Word. *1 Pet. 3. 1.* The wives good actions must bee their husbands instructions.

Thirdly, Let this teach them to love Christ, their first husband, the more perfectly. For by the badnesse of the one, you may judge the better of the goodnesse of the other. This is to draw good out of evill, and worthy to bee remembered.

Fourthly, Such must admire the mercy of God to them, that they had not themselves beene bad, their husbands good; and live in hope, that through the blessing of the Almighty, they may prove instruments to save their soules. And if this fall out, how would that man affect then his wife, more than ever hee disliked her?

From this doctrine, the women, maids, or widowes that intend to marry,

Vse 41

may

may learne a lesson; to beware in their election, lest they fall into the like condition. And the better to direct thee, let these rules be observed in the choice of an husband.

How to choose
a good husband

In the choice of an husband (or a wife either: for the rules will hold in that respect also) two things must be regarded: first, *the person*; secondly, *the portion*.

The person is to be respected afore the portion, for divers reasons. First, For hee is of more worth. Secondly, He being bad, may soone mispend it. Thirdly, What comfort can that woman have in goods, her husband wanting grace? And fourthly, Otherwise thee may be said, not to marry the man, but the money. Wee must crosse the worlds custome, and first say; What is *hee*? then *What hath hee*?

Now in the person two things are to be considered; the one, *grace*; the other, *nature*. Grace must be regarded in the election, and much set by. For what is beauty, or birth, or wealth without this, but very vanity? And in grace wee may consider, either the *truth of it*, or the *degree of it*. If wee (in the judgement of charity) finde some beginnings and sprouts of this tree, wee may not reject such a plant; for it will grow, and in time come to greater perfection: but if wee finde none at all, this is not to *marry in the Lord*, 1. Cor. 7. 39.

Quest.

Some may demand, may not one marry with one that hath not (so farre as she can judge) any saving grace at all, being tractable and hopefull?

Ans.

Diverse answer diversly; but I say, the safest way is to make a good thing as sure as wee can. And its a safe course, when wee have choice, to choose the best. Nay, take heed that he whom thou art well perswaded of, doe not deceive thee, and prove bad enough.

The next thing to be respected in the person, is the nature or his disposition; the which will be more *meek* and *gentle*, or austere and froward. A little grace, in a crooked-crabbed nature will not easily be perceived; in a good tractable nature it will, and shew excellent. Wherefore, if the disposition, constitution, and complexion content thee as well as grace, there will be the greatest, strongest, and durablest bond of affection.

It is a fault in some that are carelesse in this respect, and cry; give me grace, and let him be crooked, or deformed, or froward, that will never trouble mee. Thou art deceived, my friend; a little Sugar in sweete wine makes it excellent; but a great quantity in tart will not change the taste: so when grace and nature doe both answer thy desires, then will thy love and content be the greater. We have in our selves a double man; and if thou canst please both, *use it rather*. Next the goodnesse of the cloth, regard the colour: and when thou hast found grace, have an eye to nature.

The second generall thing is the portion; maintenance must be had, or love will waxe cold. Did not the Lord provide for *Adam* before hee put him in this condition? And portions may be in *hand*, or in *hope*. In hand, either good domesticall, or terrestriall; grounds, mines, ponds, &c.

The portion in hope, is either the promise of parents and friends, or the fruits of ones hands, having an honest calling. The latter is good, but the first is better.

By all this, wee may be directed how to know a good, and a very good; or a bad, and a very bad husband.

If a man have much grace, an ingenuous and tractable nature, accompanied with lands and possessions, this is a very good husband. If true grace, a tractable disposition, and a small promised future portion: This man is not (though not equall to the first) to be altogether rejected. Indeed, naturally wee desire lands:

For

For wanting much faith, wee live by sense; and earth is least subject to be removed from us

And on the contrarie, when men are not sanctified, of a froward disposition, and neither have goods in hand or in hope, these must needs prove (if the Lord worke not above mans reach) evill husbands, dangerous to match withall. Wherefore in thy choice, be wise as the Serpent; and lay hands on no man rashly.

But how shall a gracious man be knowne? First, If he take delight in the society of the Godly. Secondly, If gracious words proceed out of his mouth. Thirdly, If he be well reported of. Fourthly, If he make choice of thee for grace, not goods: and this may appeare, if hee refuse another that hath a greater portion than thy selfe.

Four signs of a gracious man.

When I call to remembrance the unfained faith:] These words bee the first in the verse; yet wee have made choice to handle them last. Out of which wee note; that

Unfained faith cannot be had, but it will be heard of.

Dott. 7.

Paul could not remember, but what hee had either heard or scene. For remembrance is of things past, and so properly to bee understood here. Faith will get fame, and cannot bee hid. Fire will give light; the winde makes a noyse; and so will faith unfained bee perceived. Rom. 1. 8. Col. 1. 4. Why should this be so?

For it will, by its effects, declare it selfe to the world. If roots be found in the earth, some sprigges will be sprouting. Hot rivers will smoke; and a living heart set the pulse a working: So will faith in the soule, sprout, smoke and worke apparently.

Reas. 1.

It is ordinarily conceived in sorrow, and borne with great groanings: Before it bee begot and brought forth, there will be some stirre and strivings. And can the travell of a woman bee hid? or a Prince bee borne without rumor, great report?

Reas. 2.

Meanes must also bee used to maintaine it, as hearing, reading, singing, praying, conferring; and will not the world, and good men too, take notice of these things? these are like so many flashes, which argue fire for certaine.

Reas. 3.

And the Devill too will put to his hand to declare it: for then like Herod, hee will goe about by all meanes to murther it. Hee would eate up this seed, wither this branch: if neither; yet hee will sowe some cockle to choke it; or send some pur-blinde crowe to pecke about it. Truly, the sunne may as soone runne his full course about the whole Globe unscene; as faith passe her Pilgrimage till death, and not be heard of.

Reas. 4.

Doe not those then incurre reproofe, that would be reputed faithfull; yet their bruit must not goe abroad? they would willingly goe to heaven, but like Balaam, it shall bee betweene two walls, or in corners. What hope is there, that men will fight, when they tremble to bee termed Souldiers? resist to bloud, and cannot suffer to be scene in the combate? doe these thinke to steale their passage, and not pay their fare to heaven? to bee wiser than their fore-runner, and Grand-Captaine the Lord Iesus? take heed, lest now walking folded in the ragges of darknesse, thou be not one day wrapped in the rober of blacknesse.

V. 13

This may meet with those also, that will commend, for a handful of Barley at the day of death, such whose faith was never heard of all the dayes of their life. Is there not a woe denounced against them that speake good of evill? and is hee not culpable of judgement to honour those the Lord never did? I would have men to judge charitably, rather than to speake too confidently: yet God is wise; for such praise without just desert, stirres up men to sinne up that whereby their

V. 21

ll. 5. 29

their names rot; and so that is effected, they never intended.

Vse 3.

And may not this give us some glimpse, what to deeme of them, whose faith to this day, was never heard of? may not such feare their present condition? and wee mourne to consider their wofull estate? wast thou never a noted person? reputed singular? or entertained of the Saints? surely thy faith is dead, and thou art dead; the Lord quicken thee.

Vse 4.

Let this, in the last place, bee a comfort to those, whose sound goeth through the world; and whose names are famous too amongst the faithfull. For it argueth some good thing to be in thee, when good and bad have some words about thee. Crows doe not flocke, and hover, and cry, but its about something; nor Eagles soare, and gather themselves together, except there be a carcase: yet take this also with thee; be sure thou art such in truth, as good men report of thee; and contrary to what the world daily dischargeth against thee. For otherwise, thou maist have *but a name to be alive, and art dead; and defamed, but of desert.* And by the way, take this, as a note of faith unfeigned, viz. A care to become better; when either the good commend thee, or the bad condemne thee.

Notes.

It may here be demanded, how *Paul* came to know, that these three had one and the same faith? Its not to be doubted of; but by the effects that flowed from these persons, (though hee had an extraordinary gift of discerning too.) From the which this will arise, that

Doct. 8.

Faith unfeigned is to be judged by the effects. We cannot see it, in its selfe, or in its cause. But we omit this, and collect another doctrine: which is, that

Doct. 9.

Faith workes like effects in diuers subjects.

The Grandmother, the mother, and the mothers sonne, had the same faith; and the like fruits proceeded from them: else *Paul* would never have called it, *unfeigned*, or said that it dwelt in them; or given them all three one and the same testimony. All three had faith, and unfeigned faith. For the likenesse of actions were in them, and proceeded from them; by the which it was called unfeigned, and equally appropriated to each particular person. And it is an undoubted position, that faith produceth the like effects in all Gods children; in *truth*, it must be understood, not in *degree*. For as faith increaseth, the effects are bettered. Many Lanternes, with severall Candles, will all give light; but in proportion to their diuerse degrees and quantities. Every peece hath his report, but according to the bignesse: and each instrument will sound, but variously as they be in proportion; and that for these reasons.

Reas. 1.

Because faith differs not in kind, but in degree; and like causes produce like effects. Every Bell hath its sound, each stone its weight; and severall planets, their diuerse influences: yet not in the same measure, though they may varie in kind.

Reas. 2.

Againe, faith is diffused into subjects, though severall; yet they are the same in nature, and consist of like principles. Fire, put into straw, will either smoke or burne, let the bundles be a thousand: life, in the body, will have motion, though not in the same degree and measure; and reason, in every man acteth, but not so exquisitely. The constitution may not be alike; therefore a difference may be in operation naturall: and also from the same ground, in acts spirituall. A darke horne in the Lanthorne, dimmes the light somewhat.

Reas. 3.

Faith is begot, and increased by the same originals; the spirit and the word be both the principall and conserving causes of it. If one woman conceive and bring forth a child, and another nurse it, varietie of food might somewhat alter the nature and disposition of it; but that spirit which begets faith, doth also preserve it; therefore it cannot be, but that the like effects should proceed from it. Here, by the way, wee may see, that those mothers, (if a forced necessity compell

compell not) who bring forth and beare children, yet have no care to nurse them, are to be blamed for so doing; in that they differ from Gods manner of proceeding.

In the last place, if faith had not like effects in all Gods children, then could they not attaine to one and the same end; as justification, sanctification, salvation, &c. And so should it be in vaine, the Lord failing, and man too, of their chiefe scope & purpose. Hath not God made every eie to see? and hand to work? and shall we then judge, that faith shall not act, but be idle? away with that.

Reas. 4

From this point, we may learne, how to judge of the faith in our times, which so many boast of: they cry, have not we faith? doe not we beleeve aswell as the best? but where be the fruits of faith unfeigned? hast thou an humble and purging heart? dost thou call upon God at all times, tary his leasure, and relie upon his promise? art thou bold and resolute for good causes? canst thou resist Sathan? cleave to God, and shunne the appearances of evill? will neither poverty oppress thee by despaire; or prosperitie by presumption? Why, its well, and wee beleeve, that Faith is to be found in thee: but it not, thou hast it not rooted in thee. For the tree is knowne by the fruit. Will not the flower smell? the candle give light? and the fire heate? and shall true faith be without her effects? boast not too much, lest thou deceive thy selfe, taking the shadow for the body; and that which is not, for that which should be.

Vse 1

And this doctrine is of great comfort for them, that often call the truth of faith into question. But hast thou the true signes of it? then thou hast it. What if it worke not so mightily as in others? will it follow that thou art without it? suppose thou wert carried to the toppe of some high tower, and casting thine eye upon severall chimneyes, of the which number thine is one, and all smoking; wouldst thou not conclude, that fire is in thine house, aswell as in thy neighbours? there is the like effects; therefore the same cause of certaintie. When men, in heart and life, are like the Godly, let them be assured they have the same faith. It may differ in some degree: yet the quantity greater or lesser, alters not the kind of it. Leaven is leaven, though never so little; and, if the meale be seasoned, it is to be found in the lump.

Vse 2

This must teach us to take heed, how wee rashly censure others; for in so doing, wee may bee blame worthy. Let a poore Christian cry out, that hee is tempted of Sathan, troubled with doubting, and call his estate into question, the which is usuall in the Lords children, shall we not have some that will tell it in *Gath*, that such are haunted of the Devill, brought to despaire, and not of the number of the faithfull? but these grieve the holy Ghost, wound their owne flesh; or rather declare evidently, that they are strangers from the life of God.

Vse 3

Let the Magistrate, with *Moses*, repress impiety, suffer not the offender to goe without penalty; and if he be resolute to advance religion, how many will be ready to tell, that he takes too much upon him? if the zealous Preacher, with *John*, put the axe to the roote of the tree, lash the conscience, and speake with power, what exclamations will fly, like uncought fire-workes? this man is without mercy, damnes us all; and sends our soules to hell, afore our bodies be cold. When men pray in their families, search the Scriptures, sing Psalmes, Catechize their children, and frequent the house of God; shall not such be counted *Puritans*? nicknamed *Practicians*? And yet doe but looke into Gods booke, and tell me if all the faithfull have not done these things? and the profane, as branded to destruction, omitted them? but these granting *Swine* are never satisfied: such *Dogs* will vomit up their filth; and every *Kite* of that nest, cast up his stinking gorge. And what wonder is't? for corruption will follow his kinde, and like grace produce the contrary effects to her from opposite principles.

principles. For Christ was counted a wine-bibber; *Iohn* reputed to have a De-vill; the faithfull to bee full of *new wine*; and the same censure must and shall accompany the members, and cleave to the successors. Yet let us take heed, lest falling into the same sinne, wee one day partake not of the same punishment, or the like.

Vse 4.

In the last place, let us all prove our selves, whether we be in the faith or not: for by this point, rightly applyed, we may doe it. Thou sayest thou hast faith; but hast thou the effects that follow it? Dost thou beare like fruit, and bring forth good workes, as did thy faithfull forefathers? And for our better triall, have we an eye to such as have beene before us, and have exercised the same vocation with us? and then if our actions be proportionable to theirs, we have the same faith unfained.

Who have faith unfained.

Art thou a Magistrate? and dost thou desire to take a true triall of thy faith? then compare thy proceedings with some one of that condition, who in the booke of God hath beene reputed faithfull. And thou maist consider to this purpose, *Nebemab*; and take a view, whether thine actions parallel his. What inquirie dost thou make to know the Churches state? what care hast thou to reforme things that bee out of order? how dost thou pity the oppressed? build up the decayed wals of Ierusalem? pull downe the high places? and give charge for the Sabbaths strict-sanctification?

Hath the Lord called thee to practise that great art of soule saving? and is thy care so to preach and practise, as that thou maist save thine owne soule and them that depend upon thee? and dost thou yearne for the gathering together the scattered Saints? to build up the body of Christ? and wish (might it stand with Gods pleasure) that all other with thy selfe, were in the path that leadeth to heaven?

Is thy estate to governe a family? How then bee thy servants and children trained up in the knowledge of God? What care hast thou to have a little Church in thine house? and morning and evening to offer up a daily sacrifice? In a word, into whatsoever calling thou art cast, is thy choicest care to glorifie thy God, to worke out thy salvation, and to draw others with thee to eternall glory? then be of good courage, comfort thine heart, for thy faith is unfained, and shall assuredly save thee. But if these things be omitted, and the contrary committed; what should I more say, except I should dissemble? but that thou art a cursed *Ieroboam*, a wretched *Alexander*, a profane *Esau*, and *son of perdition*? Be not deceived; for if faith have not its perfect worke in thee, and good fruits proceed not from thee, thou art no graffe in Christs stocke; but a wilde *Olive*, whose end is *neere to cursing and burning*. Why wilt thou not try thy faith by its effects, if it be sound, seeing this is a sure rule, and will not, cannot deceive thee? looke thy face in this Glasse, weigh thy estate in this ballance, and measure thy faith by this rule: for it is the onely way, and I cannot give thee a better.

And from these words it may also be collected; that

Dost. 10.

The approbation of Gods people is not to be despised, but much respected.

Its good to be well reported of by the faithfull: for *Pauls* speech tends much to their praise. *Nebem. 7. 3. 1 King. 18. 3. Gal. 1. ult.*

Reas. 1.

For the faithfull have the best judgements in spirituall things; and the least subject to be deceived.

Reas. 2.

They shall judge the world: and is not their testimony of great estimation who are so honoured? *1 Cor. 6. beginning.*

Reas. 3.

Againe, a good name is a great thing: especially, when it proceeds from the best people. *Mat. 16. 15.*

Reas. 4.

And finally, whom they give good report of, they will be sure to pray for: and what can be better? *Phil. 1. 5.*

Such

Such then undergoe reproofe, as never regard the good report of Gods people. There bee many who had rather have the applause and praise of the Gallants, and good fellowes of these dayes. But doth this make for their reputation? can this yeeld them any ground of true and sound consolation? well; they have it, glory in it, but a miserable thing is it. For its true honour to bee honoured of the righteous: Therefore *Paul* little regarded to bee judged of the world.

Vse 1.

In the next place, this must teach them that are well reported of by the faithfull, to esteeme it a favour, and not slightly to respect it: for of a truth, it will comfort the heart, encourage to good, and strengthen the weake faith, to bee well respected of the Saints: and the contrary cannot but wound and grieve the upright in heart. 1. *King*. 18. 9.

Vse 2.

And let all men learne so to shew forth the fruits of faith, that they may have with these people the like commendation. Set up the ordinances of God in your families, cast out the profane person, relieve the poore Saints, and entertaine the men of God. For, for such things sake, is the approbation of Gods people acquired; and if you doe these things, who will, or can speake evill of you? if men doe; yet you are blessed in that you are evill reported of, for good things, falsely. *Mat* 5. 11.

Vse 3.

How a good report may be got.

Furthermore, wee gather this doctrine also; that

The infidelity of the Father prevents not faith in the children. For if it had, *Eunice*, and *Timothy*, and many moe should never have bene found faithfull. 1. *King*. 14. 13. 1. *Cor*. 7. 14.

Doll. 10.

Because there is nothing that precedes the Lords election, or that could move him to shew mercy; but according to his owne good pleasure he chooseth, calleth, justifieth, and sanctifieth.

Reas. 1.

Then this would follow, that all the seed of unbelievers should perish; which were a bloody, and a most unmercifull assertion, and not to bee once named among Christians.

Reas. 2.

This may make much for the comfort of such wives as bee unequally yoked; seeing its no prejudice to the salvation of their children. Were it for the possession of an earthly inheritance, then this priviledge would bee highly respected.

Vse 1.

But some may say, how may I know that my husband is faithlesse and profane?

Quest. 11.

First, When a man delights more in the strange woman than in his yoke-fellow. Secondly, When he provides not things necessary for the wives maintenance. Thirdly, That will not beare with her infirmities, but upbraid her. Fourthly, Who doth not teach her the wayes of godlinesse. Fifthly, Which makes her a servant, rather than his companion. Sixtly, That will not pray with her, and for her. *Ephes*. 5. 28. 1. *Cor*. 14. 35. 1. *Pet*. 3. 7.

Answ. 1.

In the Second place, this serveth to instruct us, for the answering one of Satthans temptations; who often will abuse the Scripture, suggesting, to trouble the weake Christian, that his parents were profane; and therefore they have no part of the promise: but this is an old lying shift, therefore credit it not.

Vse 2.

And might not all of us learne to praise God for this, and to imitate him in so doing? why should man be more cruell than his Maker? cast off the seed, for the parents sinne?

Vse 3.

Moreover, where *Paul* makes relation of faiths habitation in the Grandmother, mother, and her sonne, yet omits all other priviledges, as kindred, lands, possessions; we note, that

Succession of faith is the best succession.

Doll. 11.

The

The others may bee praised, but this surmounts them all. 1 Chron. 4. 9.
Rom. 16. 7.

Reas. 1. For this will bring us to a kingdome that cannot be shaken, but eternall in the heavens.

Reas. 2. Againe, all others bee for this, and subordinate unto it; they be hand-maids, this the mistresse.

Vse 1. This condemnes some in these times, who never once mind this great privilege, and prerogative. If they may succeed their progenitors in lands and livings, offices and revenues, the other is not regarded; to bee of the household of faith, is altogether forgotten: but when death comes, the worth of it will bee understood; and the vanity of the other made manifest.

Vse 2. The poore faithfull person may from this point draw water that will refresh him, in the heate of afflictions; and such hony and oyle, which will make his face shine, and heart merry in the pangs of greatest misery. For what will it availe to have beene of the race of Kings, of Nobles, or successor to the mightiest Monarch, and want this other? and what can meannesse of birth, weaknesse of estate, or poore alliance deprive thee of, so thou have faith?

Vse 3. Let us all be taught from hence, to be forward to be of Gods family, and to succeed our forefathers in the faith. What is a Scepter, a Crowne, a Kingdome to this? Had it not beene better for *Ieroboam*, or *Rehoboam* to have succeeded their fathers in faith, than the princely throne? but men will never be wise, to see wherein true noblenesse of descent consisteth. Art thou a Cobler? a drawer of water? a tankard-bearer? yet hast thou faith? then thou hast *Abraham* to thy father, and shalt one day inherit heaven with him. Or wouldest thou bee blessed for eternity? then strive to bee a branch in this stocke, and a point in this line; then shalt thou reigne in white robes, when the flesh of Kings shall bee rent in pieces; and take possession of the holy habitation, when Princes, who wanted faith, shall never see the face of God. And here I must put thee in remembrance, that faith comes not by generation, but regeneration: neither (as the Papists would gather from this place) is it sufficient to be of our ancestors religion; except they had beene found in the faith, for the attaining of this *for ever blessed succession*: But wee must succeed those in doctrine, in renovation, and faith, who have trod these steps before us. Yet we deny not, but foure sorts might in the former dayes of Popery be saved. First, Infants that actually had neither done good or evill in their owne persons. Secondly, They that were aged, and opposed Popery; of which number, some of our ancestors might be. Thirdly, They that erred not in grosse points of Popery: And fourthly, That lived, yet at death renounced their former doctrine, and dyed not Papists: besides, that knowledge that would save them, will not save us, wee living in a more blessed time than they.

Ezech. 10.

Who might be saved in the time of Popery.

I could yet collect moe usefull instructions, both from the verse in generall, and the words in particular; as, that

Where wee see signes of goodnesse, wee are to judge the best.

When we give others instruction, we are first to possesse them with the persuasion of our affection.

For then they will take it in good part; and our words will have the deeper impression. But I passe to the next verse.

VERS.

VERS. 6.

Wherefore I put thee in remembrance, that thou stirre up
the gift of God that is in thee, by the putting
on of my hands.



Hese words may indifferently bee handled as they have de-
pendance on the former, or succeeding verse; but how e-
ver, the particulars are these. First, *Paul* puts *Timothy* in
mind of a duty. Secondly, Mention is made what it is, viz. *to*
stirre up. Thirdly, What must be excited, *the gift in him*.
Fourthly, How he came by it; the principall meanes is *God*:
the instrumentall, *the imposition of hands*. Fifthly, The
cause why it is to bee stirred up, is laid downe in the first

The logical
resolution.

word, *Wherefore*.

Wherefore:] This is a word of relation; and when it is used, it doth denotate
(for the most part) a reason of the thing done, or to be perfected.

The theologi-
call exposition.

I put thee in remembrance:] That is, by writing I doe declare unto thee thy du-
ty, and bring it to thy mind.

That thou stirre up:] This is a Metaphor borrowed from fire; as when sparkes
bee under the ashes, or the flame begins to bee quenched, then there is need to
keepe it burning, and from being extinguished; and so it is in respect of the gifts
of grace in us.

analogy

The gift of God:] By gift may be understood his office; or the graces of the
spirit, common to all Christians; or particularly, faith; mentioned in the for-
mer verse. We may be assured of this, that *Paul* would have his son to be dili-
gent in his calling; and that could not be, except he stirred up the speciall graces,
as well as the common gifts of his particular vocation. For as a Peece furnished
with shot, yet wanting powder, will never discharge it selfe of it; so if the saving
gifts of God stirre not, they ordinarily lye still. This gift is further amplified by
the author of it, *God*; and in it are two things: One is the *thing given*; the other,
the *freedom of it*. For gifts must be free.

Which is in thee, by the putting on of my hands.] This Ceremony of laying on of
hands, hath beene used of parents in blessing their children, *Gen. 48. 14*. In sacri-
fice, *Levit. 1. 4*. In healing of diseases, *Acts 28. 8*. In conferring the excellent gift of
the holy Ghost, *Acts 8. 17*. And in making of Ministers; to which time these
words have reference. *1 Tim. 4. 14*. Where *Paul* saith, this gift was in him by
laying on of hands, wee must avoyd the Papists grosse glosse on this place; who
hold, that ordination, or (to use their phrase) holy orders conferre grace:
for this action was accompanied also with prayer; and the conferring of
grace by the hands of the Apostle, was extraordinary, and continued but for a
time.

My sonne *Timotheus*, I being so well perswaded, that thy Grandmother,
and thy mother were indued with faith unsained; and also assured that it
now dwelleth in thee, am therefore the more willing to put thee in mind, that
thou suffer not the gifts of God to decay or to be idle, neither neglect the calling
wherein thou wast established by the putting on of my hands; but that thou
prospere

The Meta-
phrase.

preach and practise, as becommeth him, who had so excellent parents, such a good testimonie, and so lawfull a call: all which be great encouragements to these duties.

Doctrines deduced.

Therefore:] Let this word have reference to *Timotheus* his Grandmother and mother (asthough *Paul* would incourage him from their fidelitie, and brings them as a patterne to be imitated) then this will follow; that

Children are to tread in the steps of their religious parents.

Doct. 1.

They must have an eye to their Godly wayes, holy courses, and walke in them; but if they be crooked, then must they avoyd them, shunne them: *Dan. 2. 23. Ezek. 20. 16. 1 Pet. 1. 18.*

Reas. 1.

For it will rejoyce the hearts of religious Parents, and induce then to blesse God. Why did *David* mourne so bitterly for his sonne *Abalom*; certainly, one cause was, he erred from his Parents holy pathes; living a young traitor, and dying an impenitent sinner.

Reas. 2.

Againe if children imitate their Godly forefathers, its both commendable and profitable; for they may expect the same recompence of reward from God, in life, death, and in the great and last day, else not.

Vse 1.

This may make for the shame and confusion of some in our dayes; who wander (as birds from their nests) from the wayes of their faithfull forefathers. Can these expect the blessing promised to their holy Parents? may they not looke for a curse rather?

Vse 2.

You therefore that be sonnes and daughters, cast your eyes on their pathes, and if they be good, tread in their steps; if bad, turne the contrary way. The Romanists are head-strong in thus doing; yet runne the broad way. Let us then, whose Parents professe the truth, be as resolute in imitation of their religious courses.

I put thee in remembrance:] *Timotheus*, an excellent man must bee remembered; and provoked to discharge his function faithfully; whence we note, that

Doct. 2.

Good men stand in need of a memento.

The best must be provoked, pricked on, and to religious duties: if not, *Paul* here, and his brethren elsewhere, might have spared their paines. *2 Pet. 1. 13. and 3. 1. Ezek. 33. 7. Acts 20. 28. Col. 4. 17.*

Reas. 1.

For are not the best forgetfull, unmindfull of what the Lord requireth of them? how often doe the actions to bee performed by us in our callings, slippe out of our minds?

Reas. 2.

And are we not dull and slow to good duties, though we have them in remembrance? the best have more need of a spurre than a bridle.

Reas. 3.

Doth not Sathan also strive to steale away the heart, and allure the minde to fixe and exercise it selfe on unnecessary objects?

Reas. 4.

What if a man be willing to worke, is this any let? doth it not rather helpe than hinder, as the winde doth the ship to make speedier passage, notwithstanding it hath already the tyde?

Vse 1.

They are reprov'd, who neglect this dutie, or that scorne to be provoked. Some men are like kicking jades, that fling out when they are spurred, rather then amend their speed; or not unlike to the overcharged Cannons, that when the match is put unto them, either burst or recoyle, and so indanger the Gunner.

Vse 2.

But let us practise the contrarie, putting the best in minde of theirs; and be contented to heare of our owne duties. I know the best have need of it, and would be saved; why then should they not willingly undergoe a remembrance, and indure a memorandum? we count it a favour to bee awaked out of sleepe; and shall we first be stirred up from sinne?

That thou stirre up the gift of God that is in thee :] From this metaphor, wee collect ; that

The graces of Gods spirit are of a fierie qualitie.

Was not the Prophets lippes toucht with a coale from Gods altar? did not fiery tongues sit on Christs disciples? are not the faithfull Baptized with the holy Ghost and with fire? and all of us forbidden to quench the spirit? *1/a.6.6. Acts 2.3. Mat. 3.11. 1 Thes.5.19.*

For grace doth enlighten the eye of the minde, as fire doth the eye of the body. What is *urim*, but fire? and *Paul* saw a light when hee was converted; so did the Gentiles, so doe all Christians. For grace is fire; and fire gives light.

Againe, grace will heate like fire, and make the Godly to burne in the spirit: the more fire, the more heate, and the more grace, the more zeale.

Thirdly, Fire gives life and motion; so doth grace and faith. When the sun is in his *Apogy*, or farthest from us, are not the creatures in a kind of death? but being in his *Perigy*, and neere unto us, doe they not revive and spring? so when grace comes, life comes; if it be absent, death is present.

Fourthly, As fire doth congregate things *homogeneall*, but segregate *heterogeneall*; so doth faith and grace. It will dissolve things of diverse natures, but unite the other. Grace will cast out the sinner, but receive the Saint; yea make divisions in a mans owne house; and yet cause union with *Gentile*, *Barbarian*, *Sythian*.

Fiftly, fire will convert other things into it selfe, as wee see by a stone cast into it; or make them burst in pieces, and fly about the house; so let the profane dwell among the faithfull, hee will either be converted or expelled out of doores.

Sixtly, the nature of fire is to goe upward, and to carry other matter with it; and this is the reason, that when water boyleth, it flieth out of the pot. For the fire being united with it, would carry it upward; but being not able, it falls downward; so grace will ascend on high, pierce the very heavens, and indeavours to draw others also: though sometime it falls out with it as with the fire. For meeting with a cold subject, it loseth its labour; and cooleth it selfe for a season.

Seventhly, fire is the most active of all other elements, having much forme but little matter; and so is grace. For where it is, it will be working, not idle.

Finally, fire comes downe by accident, through the motion of the sun, thats placed in it; and were it not for the Sonne of righteousness, grace would never descend from on high, into this low region.

This informes the carnall man why hee is cold in good duties, and others hot; why he is unwilling to worke, and others so forward in the greatest opposition: why? can a man carrie fire, and not give light? coales and not be burned? aske the Sunne, why hee shineth, and the fire why it heateth, and they will tell thee, its their nature to doe so, and so is it the nature of grace to shine like a starre in a darke night amongst the wicked, and be hottest in the greatest frost of persecution; and to strike the highest tower in pieces, as well as devoure the dryest stubble.

And here wee must all learne a double lesson. First, to get this fire; and next, to keepe it from quenching. This is that one thing necessarie; and how should wee rejoyce, if it be already kindled? For without it, wee are blind, corrupt, cold, yea starke dead. Wee must make our hearts, the hearth to uphold it, and our hands, the tongs to build it; it must lodge with us daily, send out a flame from us, and our lampes must be continually burning; then shall we glorifie our God, give light to others, walke safely, as walled about with a defence of fire, in this Pilgrimage; and the Lord, at length, shall send us fierie Chariots to carry us to heaven,

Doct. 3.

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

Reas. 5.

Reas. 6.

Reas. 7.

Reas. 8.

Vse 1.

Vse 2.

heaven, where our Lamps shall burne day and night, and shine, as the Sunne in the cleere firmament, for ever and ever. One sparke of this is more worth than all the *balme in Gilead*. This is that true fire that commeth from above, which boyleth, roseth and seasoneth all our sacrifices, and makes them acceptable and us also, unto God: for without this fire, wee cannot escape eternall burning. What have I said? yes I have said, that *where this fire is not kindled, that person cannot be saved.*

Stirre up the gift.] Note further hence, that

The gifts of God are to be stirred up within us.

Doct. 4.

Wee may not permit them to lie under the ashes; and ever to be smoking, never burning. Did not father *Isaack* call for *savorie meat*, before hee would blesse his sonnes? and the Prophet, a *Minstrell*, before he would Prophecie? *David* would cry, *Awake my soule, why art thou so cast downe within mee?* and Christ, when he lifted up his eyes towards heaven, might hee not intend the same thing? *Gen. 27. 7. 2 King. 3. 15. Psal. 42. 5. Iob. 17. 1.*

Reas. 1

For if they be not, will they not perish? have you not heard, that they are of a fierie qualitie? and therefore subject, without stirring, blowing, to decay and be extinguished?

Reas. 2.

And in so doing, shall we not send forth the more light? give the greater heat? want of this causeth darknesse, coldnesse, in our conversation.

Vse 1.

Here the idle servant is reproved, who wrappeth his *Talent in a Napkin*, covereth this fire in the ashes, and never useth the bellows to blow it up, and kindle it; and yet those will stirre up lust, envie, and all the bundle of corruption, that is within them to the uttermost. What provoking is there to strife and debate, carrowling, and all manner of uncleannesse? but this is to set wild fire a burning, and to kindle a flame that will devoure to destruction, and cate up all our increase. This fire needs no fewell, this coale wants no blowing; for of its owne nature it will burne to the bottome of Hell. O that these knew what a cooler the Lord hath prepared for them. Let our *Sodomites burn in lust, fire and brimstone will consume them.*

Vse 2.

Well, let vs take warning, by their warming, and practise this point so necessarie. And that this fire may never dye, but flame, and ascend continually, wee must: *first*, avoyd what may quench it; and *secondly*, use the helps that will inkindle it.

What quen-
cheth the grace
of God in us.

The things that put out the fire of the spirit in us, are

First, *Evill cogitations*; as smoke weakneth the eye, cold frosts nippe the tender budde, and stinking smells damp and dull the purest spirits; so doe bad thoughts disturb, impoverish, and enfeeble the gifts of God that be in us.

Secondly, *Corrupt speech*; that troubleth the fountaine, and stoppeth the spirits spring: it shakes the young plants of grace, as the boisterous windes doe the late graffed fions: this will cause the new man to dye before his time, and the best fruits he beareth to become blatted.

Thirdly, *Wicked workes*; they raze the foundation, and, like the Boare of the wood, root up all: when these breake forth into action, then fals grace suddenly into a consumption: for they doe not only wither the branches, and change the complexion; but also kill the body, devoure the juice of life, and destroy the constitution.

Fourthly, *Leud companie*; This doth presse downe, and keepe under the gifts of God, that they cannot shoot up and spring; as water to fire, green wood to dry, this quenchereth all; one grain of this leaven leaveneth the whole *Damp*. Let the *Israhelites* live among the *Egyptians*, though they hate the men, yet they will learne their manners; and *Peter* will grow cold, if he warme his fingers at *Carpas* his fire.

Fifthly,

Fiftly, *The prosperity of the wicked*: that will buffet the soule, wound the very spirit, and make grace to looke pale and wanne: how have the faithfull fainted to see this? and the strongest foote of faith reeled, staggered? this mudde hath made the men of God almost to turne out of the way. Psal. 73.

Sixtly, And finally, *the pampering of the flesh*: it will impoverish the Spirit, and make it looke lanke and leane: if the one bee cherished, the other will bee starved. When one of these buckets is ascending, the other is descending. Paul knew it well, therefore would beate downe his body, and keepe it in subjection. These be the greatest impediments that hinder the gifts of grace from stirring, growing.

Thus having removed the quench-coale from oppressing the fire of the spirit, 1 Cor. 9. ult. like an over-laded beast eased of his burden, wee will adde some incentives to blow and stirre it up, that it may kindle, flame, and ascend; and they be either publike or private.

First, Goe not, my friend, from Ierusalem to Iericho, where, though the situation be good, the waters are naught; but plant thy selfe under a powerfull ministry; and then diligently attend to the word. When Paul had said, *quench not the spirit*, hee addes immediately, *despise not Prophecies*: Preaching will, like a mighty wind, cause this spirituall fire to kindle and burne within us. Helpes to stirre up grace in us. 1 Thes. 5. 19.

Secondly, *The Sacraments*: The one puts us in minde of our promise; the other of the comming of our Lord in glory. Will not the least token from a friend cause our hearts to leape within us? Did not the babe spring in his mothers wombe, when the mother of Christ came neere him? and shall not grace be stirred up in consideration, that he is at the very doores?

Thirdly, *Good companions*: Saul will Prophecy among the Prophets; and the greenest wood burne, being bound with the dry: one coale will kindle many, and diuers little brands set one another on burning: when Silas came to Paul, did hee not burne in spirit?

Fourthly, *Diligence in our particular callings*: This will constraine us to stirre up the grace that is in us; for the actions thereof are like so many instruments, without which wee cannot set this fire a working; and through idlenesse, doe not our gifts lye dead, rust, and canker?

Fiftly, *Singing of Psalmes*: When we joyne with others in this action, how will grace flame within us? every word will lift up the minde, and each period leave a sweet relish behinde it, that will glad the spirit. Love-songs do no more inflame lust, than the song of songs will grace in the heart.

Sixtly, Lastly, *Admonition*; it will worke wonderfully, if it be performed with circumstance, and in season. Its like oyle, that makes the face shining and glorious; or the morning dew, that waters the tender plants. Where this falls, grace will sprout and flourish.

The private helpes are,

First, *Reading*, either the scriptures, or other holy writings: This being done in a corner, will refresh the spirit. Its like food to the fainting Passenger.

Secondly, *Meditation*: Hee that sits long by the fire shall have his body to grow hot, and his cold spirits to become active, nimble. Let this bee done thorowly, and it will make grace to stretch it selfe beyond its ordinary wont, and the Christian to be rapt out of himselfe. He that viewes the sun will soone cast downe his head; so he that thinkes seriously of the Son of God, will cry, *I have joy enough*.

Thirdly, *Prayer*: Who ever in his secret chamber went to God by earnest prayer, but he was raviht in mind, and in the strength of that action, spent all that day without wearines? God giveth the greatest gifts in secret; and like man, revealeth himselfe a part. Yea, private prayer doth both stir up & increase grace mightily.

And as secret meales make a fat body; so doth that a wel liking mind.

Fourthly, *Observation*; and that of the *daily acts of Gods providence*. Shall wee not see one converted, another hardned? Some in extreame miserie, and others in great prosperitie? Our selves prosper, and our neighbours crossed? And will not these, and the like observations, lift up our hearts, and constraîne us to stirre up our gifts to honour our God?

Fiftly, *Examples*; not the worst, *but the most excellent*. Set before thine eyes *the cloud of witnesses*, that have farre out-stripped thee. Think what a shame it is for thee to come so farre behind them. Will not a comely suite make some leape into the fashion? And what courfers Iade will not *bound and trot* after one, who neigheth and leadeth fiercely.

Sixtly, *Resolution*; which must consist in propounding to our selves, *an higher pitch of perfection*. He that would shoot or leape further than before, will cast his eye and aime beyond the marke. But if all these will not stirre up this fire, then consider; what a losse it is to be a dwarfe and bankrupt in this grace: How God may forsake us, an evill spirit possesse us, and Sathan seeke about to apprehend us, as the Philistims did *Sampson*; so shall we plucke up our spirits, stirre up our strength, rise out of this lethargie, and flie for our lives. Vse thou these helpes and avoyd the former impediments; and be thou assured, that the gifts will be stirred, strangely strengthened.

By putting on of my hands.] From *Pauls manner of proceeding*, let it be observed, that

Doll. 5.

Imposition of hands, in the ordination of ministers, may be used.

Neglect not the gift which is in thee, which was given thee by Prophecie; with the *laying on of hands by the Presbytery*. Then *layd they their hands on them, and they received the (gifts of the) holy Ghost.* Acts 8.17. 1 Tim. 4.14.

Reasons.

First, For it is ancient. Secondly, Of good report. Thirdly, It separates betwixt the office and dignity of the preacher and common people. Fourthly, It stirs up the persons present to pray earnestly for a blessing on the person ordained. Fiftly, And its a speciall helpe to strengthen the faith of ministers, for Gods protection of them. Finally, it puts them in mind of their dutie, and will provoke much to the execution of their function, and the expectation of a blessing on their labours.

Vse 1.

Why then should any carpe at, and except against it, condemning and disapproving the custome as unlawfull, sinfull? It may justly be objected against such, that they take too much upon them, and are not to be excused, but accused for so doing.

Vse 2.
Cautions in
imposition of
hands.

And it warrants the practice as just, holy and good; so these succeeding *cautions* be observed. First, Men must not make it a Sacrament. Secondly, Nor defend simply that it confers grace. Thirdly, Neither hold it of absolute necessity, as if the bare omission of it made a nullity of ordination, consecration; for thus to doe were erroneous, Papisticall.

Though our Apostle mention onely imposition of hands, yet other severall circumstances, are not to be omitted, excluded; as *Prayer, Prophecie, Fasting*, with the *presence of the elders*. See Acts 8.17. and 14.23 1 Tim. 4.14. From all which we may gather; that

Doll. 6.

Great care is to be had in the ordination of ministers.

First, For the Person, *lay hands rashly on no man*. Secondly, For the manner of consecration: read 1 Tim. 5.22. Acts 13.23. & 14.3. Num. 1.5. &c.

Reas. 1:

For *some mens finnes goe before hand, some follow after*. Many at that time will change themselves into an *Angell of light*, who afterward appeare to be but messengers of Satan; unsound in doctrine, unsavory in conversation.

Reas. 2:

Againe, is it not an action of great honour, high dignitie? It is as it were the consecration

secration of a king, and is it then carelessly, cursorily to be passed, and posted over? away with that.

And what evill may follow, is manifold. For, first, It is an offence against God. Secondly, the soules of many are endangered. Thirdly, the person himselfe incurreth an heavy curse. Fourthly, And may not such a one possesse the place of one thats lawfully sent, and called of God and man? and make the ground of the Church barren?

Reas. 3.

Let them then who assume to themselves this office of dignity, take heed what they doe. The person ordained must be of good report, well qualified: For, otherwise it may and will be the very bane and pestilence of the Church, when men unfit, not furnished with convenient gifts, are ordained, inducted. What saith our Lord? *If the blind lead the blind, doe not both fall into the ditch?* Mat. 15. 14.

Vse 1.

This also, from the rule of relation, must teach them who enterprize this high calling, to be carefull to enter in an holy manner; at Gods doore, not the devills window. Such can neither expect the protection or blessing of God. They sit like a man on the toppe of a malt, the least gust makes them subject to drowning. Some assume this place, as a theefe, an untamed horse, backe him with much adoe, ride him in a sweat, and come downe with a mischief. It may be justly said to such, *friend how comest thou in hither? who sent thee, or requirerth this at thine hands.*

Vse 2.

Whereas *Timotheus* his gifts were increased, by prayer, prophecie, and imposition of hands, we may conclude; that

The ordinances of God are not without profit, if rightly practised.

Doct. 7.

Whoever used any in an holy manner, but prevailed for a blessing? Was not the plague stayed, when *Aaron* took a censer, put fire thereon from the altar, and incense according to *Moses* command? and did not the blood of the Paschall Lambe, stay the Angel which destroyed the Egyptians, from touching the Israelites? When was preaching or prayer vain in the Lord, if duely performed? Numb. 16. 8. Exod. 12. 23. 2 Sam. 24. 16. Acts 2. 41. and 4. 31. and 16. 14. 1 am. 5. 16. 2 Chron. 30. 20. Isa. 38. 5.

For hath not each ordinance a speciall promise; *Aske and ye shall have, Seeke and ye shall finde, Knocke and it shall be opened unto you?* And shall wee thinke, that, the condition on our part performed, the Lord will faile on his word? Let not such a thought once creepe into our minde. Mat. 7. 7.

Reas. 1.

What if our best actions be imperfect? is not the sinne removed by the blood of Christ Iesus? shall he not present them to his Father without spot, without wrinkle? When our Lord hath corrected our errorrs, cut off the superfluitie, supplied the defects of our doings, then shall they appeare good before God, and receive a recompence of reward. Rev. 8. 3.

Reas. 2.

Away then with that old, and (no lesse) profane complaint, *We have fasted and thou seest not*, afflicted our soules and thou regardest not; and what profit is there in serving the Almighty? Was not *Abahs* humiliation rewarded? *Schuers* zeale commended? and in some sort recompenced? Yet were they not Hypocrites? reprobates? Their word was the Lord of hosts, but their proper scope the praise of men, the safetie of themselves; not the glory of God, rather their projects were an earthly kingdome: Shall wee thinke then, that sinceritie in Gods service is without reward? that his ordinances are not, being in an holy manner performed, profitable every way to his faithfull servants?

Vse 1.

Isa. 58. 3. Job 21. 15.

What stronger motive, can be in the world, to induce men to be frequent in good duties, than this consideration? Humble thy selfe, the Lord shall lift thee up. Preach, the Saints shall then be gathered, the body of Christ edified. Fast and pray, and thou shalt prosper. Commune with the best of Gods servants;

Vse 2.

ben

shall bee a companion to them that feare him. Come often to the Lords table, and corruption wither, dye; the fruit of the Spring grow, flourish, and wax strong within thee. For, is not the promise of God true? doth not his word stand for ever? and are not our imperfect actions, perfected by the Lord Iesus? Wee seeke and doe not finde, because we seeke and aske amisse. Let me exhort thee to preach and pray, read and heare, propound and resolve profitable questions; and then if thy labours be in vaine, count mee a false Prophet, curse mee at thy death. Who ever did sow good seed in its season, but had a rich and plentiful croppe at harvest? If Peter cast in his net at his masters command, though in former time he hath laboured hard and caught nothing; yet at the last, hee shall encompass many great fishes, hale them to land, and be sufficiently recompenced, satisfied. Its not a trade, but the well using of it; not a farme, but the well husbandry of it, that will enrich the one and the other. Wherefore, be steadfast, immovable, and abundant in the worke of the Lord, knowing that your labour is not in vaine in the Lord.

1 Cor. 15. ult.

Doct. 8.

What? did Paul and the people fast, pray, and lay on hands, without observing the effect of their actions? No; hee, and they saw, how the gifts of Timothy were augmented, increased in so doing; whence it will follow; that

In the use of Gods ordinances we are to observe, how he dealeth with us.

Have not the Prophets, Apostles, and all the Lords people done thus? Should we make a collection of each particular, we should be exceeding large. When they did offer sacrifice, did they not observe the successe? fast and pray, what effects did follow? read and preach, how people were converted, comforted, or hardened? In administration of the Sacraments, that, Many were sicke, and weake, and slept; others healed, rejoiced, and received the holy Ghost? Gen. 4. 3. and 10. 20, 21. Nehem. 9. 9 &c. Psal. 106. 23. and 107. 6. &c. Mat. 7. 28. Acts 4. 31. and 28. 23. 24. 29. 2 Chron. 30. 20. &c. 2 King. 22. 19. Io. 13. 27. 1 Cor. 11. 30.

Reas. 1.

Ioh. 7. 17.
Iam. 3. 17

For, in so doing wee come to have an experimentall knowledge of the truth and fidelitie of Gods promises, than the which nothing is better. If any man will doe his will, hee may be assured, that the doctrine wee deliver is not sensuall, earthly or drvellish; but pure, peaceable, good and profitable. For, all the Lord speaketh shall come to passe. Iosb. 21. 45.

Reas. 2.

And will it not yeeld matter of thanksgiving? Why are wee so barren in blessing of God? have our mouths so empty of our praises? doe not continually sing songs of gratefulnesse? Is it not the neglect of this observation? Could wee with the Prophet, register the many mercies wee receive in the use of Gods ordinances, wee should cry as hee did: *What shall I render to the Lord for all his benefits?* Psal. 116. 12.

Reas. 3.

Would it not also constrain us to be more frequent in good duties? provoke and pricke us forward to preach and pray? will not men spend much time without wearinesse in that calling, that affordeth great commoditie with constancie? who will cast off a profitable art? or waxeth dull in doing that, which his owne experience makes sure, hath recompence of reward?

Reas. 4.

Suppose we found no fruit in thus doing, but all our actions of this kind were blasted: Yet would it not cause us to looke out the cause, why God withholdeth a blessing? Should wee not finde some Babilonish garment in our tent? some Jonah a sleere in the shippe? one sinne or another, that hinders the good successe of our spirituall indeavours; and were not this worthy of our paines?

Vse 1.

Hence comes to be reprov'd many a person, who thought they performe holy duties, yet never have eye to the event. Are not these worse than Caine? For, hee observed the successe of his sacrifice. Or Balaam? Did not hee perceive how the Lord answered him? Doe we not read that hypocrites marked, what fruit they

they reaped in *fasting* and *afflicting themselves*? Are not christians then blame-worthy, who come short of such in this thing? True it is, that in nothing the best faile more, than in not joyning *watchfulness* in the use of Gods ordinances. Want of this one thing breedeth doubting, staggering in the promises, withholdeth matter of thankfulness, causeth slownesse, dulnesse in good duties; and keepeth sinne close, from being revealed, discovered.

What shall wee then doe? Why wee must imitate men in other vocations, recreations. When the husbandman hath cast good seed into his soile, will he not have an eye to its rooting, sprouting, and growing? Who planteth or grafteth, but observeth how the tender blades budde, shoot forth, and spread themselves? will not the fisherman, having cast in his net or angle into the river, expect whether any fish be caught by the gill, or intangled in the meshes? What fowler spreadeth pantels, setteth his ginne, dischargeth his piece, but will haunt the spring, view the shrap, and looke with a stretched out necke, to see if any bird be caught fast, insnared, or wounded? Shall Physitians give pills, administer potions, and grow carelesse how their physicke workes? Learne then by their examples, what successe accompanieth the Lords ordinances; Preacher, people. Sow the seed of the word in *season, out of season*; and marke, which doth prosper, *this* or *that*. In thus doing, peradventure thou maist finde some person stricke with the shot of the word, who like a wounded Pigeon, will single himselfe from his former companions, fall in some obscure corner of a field, spread the wings of his armes, and with a drouping conscience, call and cry to God for mercie, for pardon. Pray, and watch what the Lord will say unto thee. Read, and heare, and take notice how thy heart waxeth hot, corruption is cooled, and grace kindled. Yea, in all holy actions, looke to the successe; and experience will let thee see, that, as the shadow followeth the body, the blessing of God doth accompanie his ordinances. Above all things, thinke thou on this; so shall thy faith grow strong in the promises of God; thou shalt find them a sure word that never faileth. Also thou maist have matter of praise to God-ward, and tell thy brethren, what hee hath done for thy soule. And how will this experimental knowledge encourage thee to preach, pray, read, heare, and never grow wearie in well doing? At the least, or (if I may so say,) at the worst, this benefit will accrue; how that there is some sinne in us not repented of, one corruption or other not mortified, or just circumstance in Gods service omitted, which causeth our indeuours not to prosper, our best fruit to be blasted.

From the words diversly considered, might many more doctrines be collected; as, that

First, There may be an increase of grace in the best Christian:

For *Timothie* was an excellent man before this time; and were not his gifts now augmented?

Secondly, That a Minister hath need of more grace than a common Christian.

This is the reason his gifts were increased.

Thirdly, That the more worthy calling God sets us in, the greater portion of his spirit will be poured upon us.

Hee did so by *Timothie*.

Fourthly, That preachers may (above others) depend upon God for a blessing.

For, are they not consecrated with great care and solemnity? enriched with extraordinary gifts and graces? Thinke on this, O ye men of God, and in contempt of the world, let the honour of your calling, and hope of good successe in the faithfull execution, comfort your soules, and breed an undaunted resolution in you.

Ps 2.

*2 Tim. 4. 2.
Eccles. 11. 6.*

Ps 66. 18

VERS. 7.

For God hath not given us the spirit of feare; but of power,
and of love, and of a sound mind.

The logical
resolution.



His verse may either be applied to the verse going before, or that which followeth; in the which is contained a Reason, why *Timothy* should stirre up the gift of God in him, or not be ashamed of the Gospel. And thus the Argument stands. Whosoever is freed from the spirit of feare, and is endued with the spirit of power, love, and a sound minde, must stirre up the gifts of God in him, be resolute in his calling, and not ashamed of the testimony of Christ the Lord: But thou, my sonne, art free from the Spirit, &c. Therefore thou must stirre up the gift of God. &c.

In the verse wee may observe two things. First, what the children of God have not; viz. *The spirit of feare*. Secondly, What they have; viz. *a threefold gift*. First, *Power*. Secondly *Love*. Thirdly, *A sound mind*. The Author of all which, is said to be God.

The theologi-
call exposition.

For God:] That is, *God the Father*, the first person in the deity, though we exclude not the other: For as all the three persons consented to, and cooperated at mans Creation; so doe they at his Re-creation. *Gen. 1. 26.*

Hath not given:] In a *Gift*, is, First, A giver. Secondly, A thing given. Thirdly, The freedom of the thing given. Fourthly, An act by which it is given. And lastly, Some person that is made partaker of the gift given.

Us:] To me *Paul*, thee *Timotheus*, and (it may extend to) other grounded and strong Christians, under the Gospell.

Spirit taken in
a bad sense.

Matth. 8.

Luk. 14.

1 Tim. 4.

1 King. 16.

In a good sense.

Ioh. 4.

Esa. 48.

1 Iohn 4.

Gal. 5. 17.

Ephes. 3.

Rom. 8.

Acts 13.

1 Thes. 5.

The Spirit:] This word *Spirit* is sometimes tooke in a bad; sometime a good sense. In a bad. First, For *Sathan*. Secondly, For a *Ghost* that wandereth. Thirdly, For *false doctrine*. Or, Fourthly, For some *evill* motion, stirred up by the *Devill*; or some other cause &c.

In a good sense. First, For *God* in generall. Secondly, For the *substances* in particular. Thirdly, For the *word of God*. Fourthly, For the *workes of grace*. Fifthly, For the very *act or motion*, that proceedeth and floweth from the worke of the *Spirit*. And it is applyed to the whole *soule*, and the faculties of it; with the naturall, animall and vitall parts, the which we omit.

But in this place, it is to be understood (I take it) both of the ill motions, that proceed from *Sathan*, and his cursed worke within us: Or, the good motions of the *Holy Ghost*, and his blessed worke, that is wrought within us. For *Sathan* like the Spider, is seldome separated from his wicked webbe; neither may we put asunder the Spirit and the worke, or gifts of the spirit. For so good a cause will not be absent from his effect.

Psal. 2.

Prov. 1.

Isa. 33.

Iam. 2. 19

and thus we see

and thus we see

Feare:] Wee reade of a feare commended and commanded; the which some stile a *filiall* or childlike feare, and it was in *Adam* by Creation; and is restored to man at his Regeneration: And wee reade of a feare in *Devils*, and wicked men, condemned, and to be abandoned; the which *Devines* call a *servile*, or *slavish* feare. (*Paul* in *Rom. 8. 15.* makes it an effect of the Spirit of bondage or servitude, and opposeth it to the Spirit of adoption or filiation:) the which feare is here meant; and

and it befell man for sinne, and came not by creation: For before *Adam* had transgressed, there was no evill object in the world. And this feare is a punishment of sinne: therefore it may be called, the gift of God; but given in revenge, as wee give blowes to the peccant person.

Others, by *feare* in this place, understand that *feare*, which is at a mans first conversion: Or comparatively. For they (say they) under the Gospell had lesse feare, than those that were under the Law; and because the Scripture calleth that often, *nothing*, which is not in that measure. But I rather hold the first interpretation; making carnall men the proper subject of it.

But of power:] By *power* is not to bee understood any distinct grace, but rather a strength of all other graces. For every grace hath some enmity that must bee overcome by this power. And as in the naturall body, there is a power or strength in every member: so in the spirituall body, an ability of each part, to the welbeing of it.

And of love:] Naturall affection is not here meant; but that which is Spirituall: and seeing our Apostle sets it downe indefinitely, and without its object, wee may expound it of Love to God and man.

And of a sound minde:] Some turne the word *Sobriety*. As if the Apostle had meant it, of meates and drinckes: But I understand it, of a spirituall sobriety; the which hath in it two things. First, *Soundnesse of judgement*. Secondly, *Moderation of affection*.

It stands thee in hand, my Sonne, to stirre up the grace of God that is in thee, to looke diligently to the work of thy Ministry, and not to be idle, or ashamed of the testimony of our Lord, the Gospell of Christ; Inasmuch that the Spirit of bondage (which the unregenerate are possessed withall) is tooke from thee; and the spirit of power, and love, and of a sound minde, to aide thee, to move thee and to direct thee, (the which are by God conferred and onely given to us his peculiar and adopted children) be imparted upon thee.

The Metaphrase.

And now, if wee consider the words as they be a Reason, and have relation to the precedent and consequent verses; then this is the first point, that wee observe; that

The Deduction of Doctrines.

The duties of our callings are not to be neglected.

Doct. 1.

We must goe through good report, and evil report: And not feare any contrary opposition; but quit us like men and be resolute.

*Ioh. 11. 9. &c.
1 Cor. 16. 13.*

For to doe otherwise, is to bring the evil upon us that we are afraid of. The Iewes would not confesse Christ because of the Romanes; who, if they did, feared would spoile their Temple. Yet was it spared? No: it was razed downe to the ground notwithstanding.

Reas. 1.

Math. 16. 25.

And more than this, they that be fearefull to doe that which is good, shall not inherit the kingdome of God; for without shall be the fearefull and faint-hearted; as well as the whoremongers, murderers and faithlesse persons, and shall taste of the second death;

Rev. 18.

This reproves the timorousnesse of our daies, and pusillanimitie that is in many persons. The Magistrate, like *Pilate*, sometimes feares the people, and so quits the guiltie, condemnes the innocent: The Minister, too often, cries *peace*, *peace*, when there is a sound of much warre; powres in oyle when vinegar were fitter; and all because hee feareth the Auditors. *Peter* thus denyes his Master; and *Pauls* friends doe forsake him: Yea, this evill is but too generall under the Sunne.

Vse 1.

But let it not be so with us, Beloved, lest what wee most feare, fall to be our portion.

Vse 2.

Ioh. 11.

portion. Let us be diligent in our severall courses : For *hee that walketh in the day, stumbleth not*. Wee cry out against him that first breaketh the Ranke, and count him and call him a white-livered and faint-hearted Souldier: then let us avoyde, what we so much condemne and dislike in others. For that which thou detestest in another, by others shall be as much detested, if it be found in thee also. And learne to feare God; so shall hee make all creatures to stand in awe of thee. For as *Moses* serpent did devoure all the false; so will this true feare cate up all that is counterfeit.

The next thing we note out of the words is this; that

Growne Christians have not the Spirit of servile feare.

Doct. 2.

Rom. 8. 15

Psal. 23. 4.

& 112. 7.

Yet such as be lately converted and weake, have much and many troubles, and inward terrors. Carnall persons are full of despaire and feare, but men of age and grace, are freed from it (at the least) in a great degree.

Reas. 1.

1 Tim. 1. 9.

Rom. 6. 14.

For such are not under the Law, subject to the curse; but under the Gospell of grace and mercy. Hee that varieth the object, and altereth his habitation, shall finde in his naturall body a divers operation: so they that come under the act of Gods love and favour, are freed from their former feare.

Reas. 2.

Gal. 4. 5.

Eccles. 9. 7.

Againe, they have the spirit of adoption, whereby they be certified, that they are the sonnes of God, and in state of salvation. Now may they *cate their bread with joy, and drinke their drinke with a glad heart*; for the Lord accepteth them. The favour of a Prince, maketh the subject merry: and shall not the loving kindnesse of the most High, expell all mourning?

Vse 1.

First, by this we may try the truth and strength of grace in us. Are we full of terror? doe wee tremble at evill tidings? and quake in the remembrance of death, judgement, and hell? Then, we are either weake, or no Christians at all: for faith and Gods favour maketh a glad heart, and a cheerefull countenance. They that are alwayes trembling, have the spirit of feare, and cruell bondage.

Vse 2.

And in the second place, we are directed how to expell feare, and blow away the thicke mists of terror; why, get a growth in all grace; strive to be a strong man in the Lord. Cripples are afraid of every thing; so weake Christians and wicked persons quake at the wagging of a leafe, at every little sound.

A third thing from the former part of this verse we gather, which is; that

Fredome from slavish feare, is no small favour.

Doct. 3.

Rom. 8. 15.

Ioh. 13. 21.

Reas. 1.

Gen. 3. 10.

Paul doth make mention of it, as of a matter of much moment, and a thing not lightly to be passed over, from the which they were delivered.

Because its a fruit of sinne, and an heavy curse incident to the wicked. For if man had not offended, hee had never feared, either the remotion of good, or the infliction of evill; the proper objects about which this passion is conversant, exercised.

Reas. 2.

Psal. 39. 11.

Besides, doth not this feare wound the Spirit, cate and gnaw out the very heart, consume the bones, dry up the marrow, and make the face locke pale, wanne, grievously, ghostly? and the whole body to consume and wast away?

Reas. 3.

Heb. 11. 11.

And is it not an opposite to boldnesse, hope, joy, and that inward peace, that passeth all understanding? For no *Chastisement*, of this kind, is for the present joyous, but grievous. What can pierce the soule more, than this dart? enter so deeply into the secrets, as this keene arrow? Let *Cain's* flight further confirme it; and our owne experience speake the truth of this thing.

Reas. 4.

Ioh. 3. 1. 2.

Luk. 19. 21.

Gen. 30. 21.

2 Sam. 21. 13

Matth. 26. 59

Fourthly, doth it not hinder a man from the doing of many good duries? why doe we run from God? often lay his honour in the dust? forsake our brethren? deny the truth? and omit divers good actions, holy exercises? Why? feare constrains us. Why did *Abraham* call his wife, Sister? *David* faine himselfe madde? *Peter* curse and banne? Oh! it was a slavish feare, that produced these effects.

Then

Then let such as are freed from it, praise God, and repute it no common favour: Freedom from this evil is either thank-worthie, or nothing. You that sometime have felt the force of it, cast your eye behind you, and forget not the dayes of old: What would not a man give to be rid of this guest, when hee lodgeth in the house of his heart? Nothing would be too deare at such a season. And shall God dispossesse him, and we prove ungratefull? well, take heed what thou doest; for God can cause him to returne with a double sting, and vex thee more than in former time.

Vse 1.

And here we must learne to avoyd all occasions, that may procure it; and to use the meanes that will expell it, drive it away. Take heed of the omission of good, or the least commission of evil; for these two, be the naturall parents that produce it, conserue it. For as everie body hath his shadow, each Bee her sting; so every sinne hath feare for his attendant. Wouldst thou sleepe securely? lay thee downe in peace? live with joy, and dye with comfort? Then learne to doo good, cease from evil.

Vse 2.

Here is yet another point to be noted, out of Pauls manner of reasoning. Why doth hee couple himselfe with Timotheus, saying, for God hath not given us, and not thee? I take it, to encourage him the more to stirre up the gift of God in him: whence observe, that

There is a wise handling of a matter to be observed in the provoking of others to good duties.

Doct. 4.

It is worthie of our consideration, to marke how our Apostle sometimes severeth himselfe; sometimes coupleth himselfe with others in his Exhortations, Pro- vocations, Reprehensions. Why did Paul say to the Centurion, *Except these abide in the ship, ye cannot be safe?* and not, *we cannot be safe?*

Neh. 2. 3.

Act 22. 26, 27.

Act. 27. 31.

The Reason shall be a Reason of the Doctrine. For otherwise his words would not have tooke so deepe impression: for if hee had said *we cannot be safe?* Then they would have peradventure objected, that Paul said so for his owne safety; but excluding himselfe, they might conjecture, that God, though they perished, would save him another way. And thus did our Lord by his wisdom put to silence the Pharisees in his reasonings.

Reas. 1.

Again, when we have used the likeliest course in our proceedings, for the effecting of a thing, we shall have the greater hope of the end we aime at; And if we be prevented, yet the remembrance, how we observed the best and wisest way, will be of great force to comfort and content us. Every wise Christian and daily workman, know the truth of this by daily experience in their proceedings.

Mark. 11. 30. &c.

Reas. 2.

Ester. 4. 16.

In the use of this, we are constrained to reprove the indiscretion of Preachers, and private persons; who observe no wisdom in their provoking of others to good duties; and thereby rather hurt, than helpe others; with whom they have to deale, in the way of godlinesse and honesty. What wilde fire shall you sometime see to fly from the Altars in the Temple? what indiscreet carriage and gesture? incompounded and indigested phrase from the Pulpit? and a great deale of passion: little compassion? The same is often scene in the Auditors also; in censuring the Preacher, condemning of his method, manner of delivery, his deduction and prosecution of doctrines. Is this to honour an Elder? to admonish him as a father? is this wise and Christian dealing? And, let but one once have a little life, and true light, he is crying out against all men; condemning blindness to the Center of darkenesse. These have forgotten what they sometime were; and, though they have zeale, yet its not guided by knowledge, discretion; and so their Actions worke no Reformation, but Deformation.

Vse 1.

Let us then get wisdom in the guiding of all our speeches and perswasions. Imitate the thresher, when thou art to deale with thy Brother, who first Tappeth his corne in the sheafe, before he lay on greater strokes; for else the good

Vse 2.

O 2

graine would fly into every corner, and the straw not endure the flail: so, begin by degrees with another, and when he will endure Tapping, then smite harder, or else thou dost but labour in vaine.

And thus we come to the second branch of the Verse.

But the spirit of power, and of love, and of a sound mind:]

These words have a threefold consideration. First, As they have relation to the former verse. Secondly, As they are opposed to the spirit of feare: and Thirdly, As they one depend upon another.

But first we will handle them as they be absolutely considered in themselves; where we collect, that

Doct. 5.

Gods people have the spirit of power.

Had not the Posts of an house neede to bee of heart of Oake? Gods' people should be as Gedeons children, every one like the sonne of a King: or Davids worthies, men of valour, mighty and strong: able to turne the wheele over the wicked, to smite them with the sword of the Word, *hippe and thigh*. Was not *Jeremiah* a defended Citie? an iron pillar? a wall of brasse? *Ezechiel* his face made strong? his forehead like the adamant? harder than flint? *Michaiab* full of power, judgement, strength? *Barnabas* of faith; *Steven* of the holy Ghost? *Ier. 1. 18. Ezek. 3. 8, 9. Acts 7. 5.*

Reasons.

*1 Cor. 16. 13.
Ephes 6. 10
Col. 1. 11.*

First, Preachers have the spirit of power: else, First, How should they studie, preach, watch and pray? Secondly, withstand all oppositions? Thirdly, Boldly reprove great obstinate sinners? for sound preaching will have much resisting; *Judas* will be betraying, *Alexander* withstanding, and drunkards railing, balladizing. Fourthly, And will not the devill play his part, who is strong? And all private persons have this power.

Reasons.

First, Else how should they resist all naturall weaknesse in them, which hinders the cheerefull performance of good duties? Secondly, Overcome all outward impediments they shall meeete withall? Thirdly, Support the heave burden of affliction, which is a concomitant of the Gospell? And fourthly, Without fainting indure to the end? Weake travellers will soone be tired, feeble professors quickly foyled.

Vse 1.

*Iob 9. 4.
Mat. 7. ult.*

And here is condemned those, both Preachers, and people, who have it not themselves; neither can indure it in others. Wee commend the deep-mouthed hound, the shrill sound of the trumpet, the lowd report of the piece; yet cannot away with, care not for the spirit of power, and resolution in a Christian. Nay; is not the drunkard, who is mighty to powre in strong drinke, applauded? the great beasts and huge Bulls of *Babylon*, for pushing and goaring one another, admired? Why then, should not the spirit of power in Gods people be regarded, extolled? Is not power appropriated to God? Did not Christ *speake with authoritie & power, and not as the Scribes*? Is not this recorded for his praise? then where be mens wits? are they not besides themselves?

Vse 2.

Wilt thou heare me? or wouldest thou be reputed Gods? then strive for this strength, procure thou this power: for is it not a grace of the spirit? are not they that want it subject to slavish feare? what can be of more worth? stand thee in greater stead another day?

For can a Souldier be too strong? a traveller over well limbed? then may a Christian be too well fenced, armed. Maist hee not wrestle with *principalities and powers*? combate with the sons of *Anak*? tread upon the *Lion* and the *Aspe*? and who can tell what weight may be put on his shoulders for time to come? will we not provand our beast for a long journey? rigge our ship for a rough passage? build them strong for a long voyage? bend our staffe before we leape? and shall we never fortifie the inner man? repaire the battered barke of our soules? nor try the truth of that stilt, which must helpe us to heaven? Wherefore, gather spirituall greatnesse, strive for this strength, and purchase this power by all meanes possible; and that thou maist doe these things.

First

First, *Endeavour to see thine owne weaknesse*: when men thinke they want nothing, they will not care for any thing. If we truly did discern our infirmities, we would then labour for strength and stability: but ignorance in this, makes men, like *Peter*, full of presumption.

How the spirit of power may be procured.

Secondly, *Avoid sinne*: For as the more wee bleed, the weaker we become; so the more we sinne, the lesser power have we: he that sinnes, weakeneth this spirit of power, and pineth away.

Thirdly, *Mortifie the flesh*: For that is an opposite to this spirit. Weaken the weeds and the good corne will flourish; so crucifie corruption, beate downe the old man, and the new will grow strong and over-master him.

Fourthly, *Strive to increase thy faith*: For as that groweth thy strength will come. The more naturall spirit, the more corporall power; so the more spirituall strength and ability by faiths increase. For as naturall actions are said to proceed from the one; so may all spirituall seeme to flow from the other. No spirit, no motion: no faith, no power.

Fifthly, *Censure not the weak*: Doe not count him as nothing; lest the Lord strengthen him, and weaken thee. And what hast thou which another hath not, that thou hast not received? This is a foule evill in our dayes: and have not such beene met withall? yea, God often letteth such bloud, who are so ranke censurers of their weak brethren.

1 Cor. 4. 7.

Sixthly, *Use that power well that God hath imparted unto thee*: For by use it will growe; and to such, more shall be given. God will not give addition, and augmentation of strength, when as he seeth the abuse of that we have.

Seventhly, *Add to all these, often and earnest prayer*; crying with the Prophet, *Firmly sustaine me, O Lord, with a free, or (as some reade) a Princely spirit*. Psal. 51. 13. For Prayer, like the still dew the tender plants, will cause a growth of spirituall strength.

And of love: Love being here related indefinitely without its object, will give us full scope to treat of it at large. First then it shall be noted, that

The children of God have the spirit of love.

Doct. 6.

This grace, by the holy Ghost, is shed abroad in the hearts of all good Christians, whether publike or private persons; not one, who is borne againe, wants it. Rom. 5. 5. 1 Iob. 4. 8.

For what we had by Creation, we have (in part) by Regeneration. Shall not the second *Adam*, *Christ*, recover for us by Redemption, what we were spoyled of by the first *Adams* transgression? The *Apostasie*, and *Anasie*, fall, and rising againe, are equall in this, though not in the latitude of their object: for the fall was of all, the restauration is but of some. Iob. 17. 9. &c.

Reas. 1.

Again, Christians are members of *Christ*; and from that union, have of his fulnesse received grace for grace. Had *Adam* stood, all his seed had participated of what goodness was in him; and shall not those that bee regrafted into *Christ* have the same in truth, though not in measure? If it were not thus, why should they bee said to bee partakers of the *Divine nature*? Iohn 1. 16. 2 Pet. 1. 4.

Reas. 2.

And have the children of God love? Wouldst thou then be one of them? First, Learne what love is; and Secondly, strive for it.

Vs 1.

Love is an act of the will, embracing with delight whatsoever is first approved by the understanding.

Love defined.

In this description are six particulars, whereof we will speake in order.

First, I say its an act. For first, all Divinitie is practicall, and consists not in a bare and naked speculation. And secondly, if love were a passion, (as some will) and not an action, then the promise should belong to the suffering *Patient*, not the working *Agent*, the which were absurd: for its a more blessed thing to be,

than

than to be loved; because the lover hath a promise for his action; but the beloved person none for his passion.

Secondly, And it is an act of the Will, not of the tongue or hand; For first, Divinity is the rule of the Will immediately, though of the whole man mediately. Secondly, Again, if love were not an act arising from the will, but from an affection seated in the heart (as the most hold) then should love cease in the Saints at their deaths, and the Angels never have it: the which may not be admitted.

Thirdly, we affirme that *this act embraceth the object beloved*. For first, The nature of love is to unite it selfe to the thing loved, as the hand taketh hold of what the eye beholdeth. And secondly, Should not the Will after its extension be conjoynd to the object affected, it would never be at rest and settled. Thirdly, Hatred rejecteth; therefore love embraceth.

Fourthly, It embraceth *with delight*: For first, As every flower hath its smell; so every action in Divinity is accompanied with delight and comfort, none excepted. Secondly, Besides, the Will doth embrace whats offered to it as good, and the fruition of a good thing must needs breed delight, else nothing can.

Fifthly, *whatsoever*: Here note the latitude of the object of love; for it may be either truth or error, good or evil, person, or thing by accident; and the reason is; first, in that the understanding may present to the will an apparent truth for the truth it selfe: As the silly fish catcheth the counterfeit flie for the naturall, through misapprehension. And secondly, the will may be so much corrupted, though it be not deceived; that it may with delight embrace the thing that is evil, as we may see in wicked men and devils.

Sixthly, *Whatsoever is first approved by the understanding*: In this sentence, wee see the order of the wills act; for the understanding precedes it in acting, as the eye the foore. The reason is; first, because of an unknowne thing there can be no love or desire: and secondly, as whatsoever is in the inward sense was first in the outward; so whatsoever thing is in the will, was formerly in the understanding. It is with the inner man as with the outward: The eye may be compared to the understanding, the feet likened to the affections, and the hand to the will: the eye beholds the object, the feet carry unto it, and then the hand takes it by acting: so the understanding judgeth; then love coveteth, and the will as the hand worketh for it, if it be not possessed: if it be, then it endeavours to retaine it still. Now from this that hath beene said, many things may be induced.

Corrolaries
from the defini-
tion.

First, *That they that know not God cannot love him*: Ignorant persons have not the love of God. For from the understanding proceeds sound affection, and there is no desire of what wee know not.

Secondly, *That Error in the understanding deceiveth the affection*: for love takes things as they are presented and judged; if the one be deceived, the other is also. This is manifest.

Thirdly, Besides I conclude hence, that *the affection is more worthy than the understanding*; and *the will than both*. For that which is for another, is of lesse dignity than the thing for which it is. The Sabbath was for man, the Woman for man; therefore Man is more worthy than either.

Fourthly, Moreover this followeth also; that *the affections doe immediately attend the understanding*, as we receive objects, and are in the first act. Parents when they importune the Will, like an earnest suitor, so worke for what they affect: for the Will commands them actively. When God workes to man, hee begins at the outward and inward senses, and ends his worke at the Will as the Center. And when man workes to God, and for him; his act begins at the Will, but ends at the externall and extreme parts and members.

Fifthly,

Fiftly, In the next place, it will follow from the fore-going definition, that, *They who love God have inward joy*: for love alwayes receives its object with great delight. And little doth the world know, what melody the children of God have in their hearts: *no stranger can intermeddle with their joy.* For from the best intellect, and best object, proceeds the most comfort; and the faithfull have both.

Sixtly, And lastly, we may safely gather; that, *Such people as doe not embrace the Lord, and endeavour not still to be united to him, did never truly love him.* For the nature of love is to be alwayes present, and to become one with the thing she loveth. *Christ*, loving us, became *Emanuel*, *God with us*; and hath promised never to leave, nor forsake us. And if *Jacob* affect *Rachel*, hee would bee espoused to her. For by marriage they are made one flesh, united in the neereft bond.

In the next place, wee come to handle *Love*, as it hath relation to its object; Whence we may note, that

Gods children love God.

Doct. 6.

This is a short point in words, but long in worke; soone proved, of many confessed, yet of a few practised. *Psal. 46. 7. & 73. 25. & 97. 10. Col. 3. 14. 1 Iohn 4. 19.*

For they have the best intellect, therefore affect the best object; which is *God*: the acutest eye covets the choicest colours; the quickest sense, the sweetest smell; so the best understanding the best object.

Reas. 1.

Againe, they preferre many Petitions to him, and hee granteth their desires, by the remotion of evill, and the donation of good: Hence *David*, *I love the Lord because he hath heard my Prayer*: Will we not love him that never denyes us any thing we request? *Psal. 116. 1.*

Reas. 2.

Before wee apply the point, wee will lay downe some sound signes, inseparable properties of this love.

First, *What thing doe we see in God, worthy of our affection?* When the sonnes of *God* saw the daughters of men to be fawne, then they made chaise of them: Doe wee love his attributes of mercy, and knowledge, and presence, and justice? for hee that loves *God*, loves all that is in *God*, and seeth nothing but good in him.

Trials of the love of God.

Secondly, Doe we desire to be acquainted with him, as he with us? For this is the property of true affection; that as we know, and would better know him whom we affect; so we would be knowne of him that loveth us. They that are strangers in this, are strangers from the grace of love.

Thirdly, *Would we have God to love us reciprocally?* For if we love any, we would be equally affected of him; else our love should be lost, and our joy not full. Is it not so betwixt friend and friend? how should it be otherwise then betwixt the sonnes of *God* and their heavenly Father.

Fourthly, Furthermore, *if we love God, we then desire to be like him.* First, In nature, being conformed into his image. Secondly, In actions too, into the similitude of his proceedings. For wee have such a deepe consideration, and good perswasion of what wee affect, that we thinke all perfection to be in it, and to flow from it.

Fiftly, Againe, *they that truly love the Lord, thinke all others should doe the same.* See this in *Mary*; shee thought others minds were busied about no other thing but her Lord; the Church in the *Canticles* did the same. For they see admirable things in the object beloved, to be desired.

Iohn 20. 15.

Sixtly, In conclusion, *if God be affected of us, we will use all means to please him, to retaine his favour, and doe nothing to discontent him;* yea the nature of love is such, that it rejoyceth greatly to have any occasion offered, whereby it may manifest its unfained affection to the subject beloved.

And

Vse 1.

And are these things true? then undoubtedly the love of God is rare in the world: it is not like fire, kindled on the hearth of every mans heart; or grasse that groweth in each kinde of ground. Every one will cry, hee knoweth as much as the Preacher can teach him: *viz: to love God above all, and his neighbour as himselfe.* But, what admirable things doe these see in God? what desire have they to know him, and be knowne of him? that the Lord would love them or they to become like him in person, and action? doe they wonder that others doe not love him? take they care to please him in all things, to offend him in nothing? the contrary is manifest: wherefore, whatsoever they brag & boast, the love we speak of, was never shed abroad in their hearts: this herbe is a stranger from the garden of their minds. Be not then deceived; for if these things be not, in truth, though not in degree, found in thee, thou art an hater of him, and a lover of profit and pleasure, and not of God. *Dauids heart gusht out teares,* when others kept not his law: these themselves rent his precepts, like the vaile of the Temple, *from the topp to the bottome.* David set him alwaies at his right hand, these never have him in their thoughts. *David trembled at his word;* these feare not to sweare by his holy name. *David did meditate of him day and night;* these cry, *Depart from me, wee will none of thy wayes.* *David made songs to praise him;* these write bookes, and coyne oathes to dishonour him. David bade the lovers of God, *to bate iniquitie;* these call others to commit all villanie. Shall they then have *Dauids* portion? nay, *how can they escape swift damnation?*

Vse 2.

In the second place, seeing wee have scene what it is to *love the Lord*, and the true attendants that accompanie the same; let us never be at rest and quiet, untill these letters of love be engraven on the tables of our affections, and imprinted in the leaves of our mindes. And to move thee to this, take these directions following.

Motives to love
God.

First, *We must of necessity love something;* for as no place in nature will admit of a vacuitie, so all mens affections will covet some object; then love God for he is the best thing. Take what goodnesse is in all the creatures, its no more equall to him, than a droppe of water to the whole Ocean; hee is all faire, and there is nothing unlovely in him.

Secondly, *Consider also, what a neere union is betwixt us and him;* hath not hee tooke upon him our nature? married us to himselfe? is he not *bone of our bone, and flesh of our flesh?* and shall not this move us to love him? what neerer, or more honourable bond? what can be of greater force to allure our affection? shall the creator thus stoupe to the creature, and we not love him?

Thirdly, *They that love him, shall not lose their labour:* and is not this something? sometime we love him, and her, setting on our affections as the Bee her sting, but lose our labour; and, as *Paul* of the *Corinthians*, are *lesse beloved;* the which makes vs to cry, *my sighes are many, and my heart is heavie.* But love God, and thou shalt be beloved; for in this love is no losse.

Fourthly, *He only can give us content:* For as the foote is never stable, till it be pitcht on firme land; so our affections are ever wavering, untill they be fixt on God; who is the first *Being*, the sustainer of the soule.

Fiftly, *Call to mind, how he hath loved us:* Shall he choose us from eternity, and we reject him in time? Nay, rather, let his love to us, worke in us a reciprocall love of him; and so it will, in all his chosens: let me but give warmth, to my clothes, and shall I not receive heate, by way of reflection?

Sixtly, *He is alwayes with us, in us, and neither will, nor can be absent from us:* What a grieve it is, experience tels, not to bee present with the thing beloved. This division, like *Rubens*, causeth many thoughts of heart. For personall presence, when friends affect, above all things, is desired; and here only, and no where else, it is to be obtained. Me thinkes these things should, like the Load-stone yron, draw and

and knit our hearts unto the Lord, were they well weighed. But if all this will not, let us further consider; that if he be not the object of our affection, we shall be the subjects of his eternall wrath and indignation.

This may suffice to have beene spoken of love, as it looketh towards God: now we will handle it, as it hath relation to man; where we observe, that

The children of God love one another.

This point is but short in speech, but long in practice: wee must owe nothing to any man, but that wee love one another. Love is a debt, alwayes to be paid; yet ever to be owing.

First, For are they not sonnes of one Father? Secondly, Members of one Body? Thirdly, Temples of one Spirit? Fourthly, And heires of one and the same Kingdome? Fifthly, Doth not the image of God shine in them? Sixthly, And are they not beloved of him? And shall the Creator love that which the creature will not?

What then shall wee judge of some among us, that scoffe, deride, persecute, and thinke they doe God good service in putting of his Children to death? are these the sonnes of the most High? or rather be they not bastards? have such the spirit of love, who hate the holy? despise the most sincere, religious? verely, they are as yet strangers and aliens from the household of faith, and commonwealth of Israel.

Learne how we are to love one another, that we deceive not our selves, in this duty, thinking we love when we doe nothing lesse.

Rule 1. As thy selfe. *Mat. 19. 19.* The rule whereby we love our selves must be the same in loving one another; and this may appeare, either affirmatively, in what we will doe for our selves; or negatively, in what we will not doe to our selves. For the first, affirmatively.

First, A man will clothe himselfe. 2. Feede himselfe. 3. Lodge himselfe. 4. Praise God, and pray to God for himselfe. 5. Grow in, and gather grace for himselfe. 6. And for heaven he will daily prepare and fit himselfe.

For the second, negatively.

First, A good man will not quarrell with, or kill himselfe. Secondly, Hee will not steale from, and rob himselfe. Thirdly, Nor lye, and beare false witness against himselfe. Fourthly, He will not urge, and carowse to make drunke himselfe. Fifthly, He will not slander, and discredit himselfe. Sixthly, and lastly, He will not goe to law, and sute with himselfe.

But may not one Christian goe to law with another?

Yes; but if it may be, he must prevent it. First, And that by dealing with his adversary hand to hand, proving if he may prevaile. For the Law is to make peace.

Secondly, Then if not, tell the case to two or three, to see if they can end the controversie. Thirdly, But if these two wayes faile, then he must call the Elders of the Church; the which, as some will, are the Presbytery; others, all the settled congregation: and if they cannot make peace, then may a Christian goe to law, else (it seemes) not: for Paul checkes the *Corinthians* for going to law one brother with another. But having used all the former meanes, account him thy adversary, a *Publican*, and no brother, if thou canst not winne him, appease him.

The second Rule whereby we are to love one another, is, *As Christ hath loved us.* *Iohn 13. 34.*

First, For order: Christ loved us before we loved him; for we love him, because he loved us first: so should wee love our brother before wee be beloved of him. *Iohn 4. 19.*

Secondly, In the end; Hee loves us to doe us good, not that he receives good from us. As Job of righteousness, so we say of love; *Our love may profit the soules of man; but if we love the Lord, what receiveth hee at our hands?* *Job 35. 7.*

P

Thirdly,

Doct. 8.

Mat. 22. 39.

Rom. 13. 8.

Psal. 16. 3.

Io. 15. 10.

Reasons.

Vse 1.

Vse 2.

Quest.

Resol.

1 Cor. 6.

Thirdly, It must bee in *sincerity*; that is, not in hypocrisie, or dissimulation: our love must bee pure, not mixed, not in word, but in deed and truth: 1 Iohn 3.18.

Fourthly, And we must have regard to the *degree of love*: Paul tells us of the height, breadth, depth, and length of his love; and this will thus better appeare in these things.

First, *He being God became man*, that by this his poverty we might bee made rich: What a degree of humility was this? 2 Cor. 8.9.

Secondly, *He dyed for us*; and herein is the love of Christ made manifest. For greater love than this can no man shew, to lay downe his life for his friends; Nay, for us who were his enemies. Rom. 5.8.

Thirdly, *Christ loved us without measure*; for who can limit his love; and say, *Hither came it, and no further?* this is a great breadth.

Fourthly, And he loveth us *for ever*; the persecution of wicked men, temptation of Sathan, nor yet the infinite wrath of his Father could either stay or interrupt it; here's the *length* of it. Without end it is; from eternity to eternity hath he loved us; and the *quantity* of it is unmeasurable.

Should we try the love of our dayes by the *first rule*, wee shall finde but little: if by the *second*, much lesse; for who clotheth his neighbours? may nor many a member complaine with the head, *they have parted my raiment, and on my garment have they cast lots?* We have few *Iobs* or *Dorcasses*, that make coats to clothe the poore. Shew me the man, that if his neighbour be hungry, *will give him meate*; if he thirst, *will make him to drinke*? so our backs be clothed, and our bellies filled, we forget the afflictions of *Ioseph*. How farre might we travaile to finde out a *Centurion*, who hath built the poore a *Synagogue*? a *Paul*, who will make mention of his friend *Timothy* in his prayers, *night and day*? Where is hee, and what is his name that growes in grace himselfe, and seekes to enrich others with that treasure? Wish I doe, that there were not some who envie the *Prodigall* for his returne; and that thinke too much grace makes men madde. But for preparing a place in heaven for his neighbour, let him bee one of a *thousand*, that mindes matters of that nature: so that wee may say true, *love in these dayes is little, and very cold*: many cry they have it, who never yet sought to know it.

And shall we once imagine that they who quarrell and kill, robbe and steale, sweare and forswear, drinke and be drunke, slander and reproch, contend and goe to law, as the yong man (if hee lyed not) kept the *Commandements* from his youth upward, that these love their neighbours? Nay, doe they not hate themselves? To all these I may say, How dwelleth the grace of love in you? Such (we heare say) have learned all that the Preacher can teach them, viz. to love God above all, and their neighbours as themselves; when as they are without naturall affection, and have no sparke of this grace in them. But were Christians tryed by the second rule; that is, *To love one another as Christ hath loved us*; wee might cry out, *Help Lord, there is not such a man left*: for we will not love where we are beloved; our love is for goods, not for doing others good; and if wee have any of this water shed abroad in our hearts, Oh! how is it mixed with mudde! Truly, our love is short and shallow, weake, and often interrupted. It is hardly kindled, soone quenched; beginnes with a flame, but suddenly ends in smoke and smother. We have little fewell, much quench-coale; a droppe of water will extinguish our love; a small puffe will put it out. Our affections are like a lime-twigge; to day they catch a fowle, to morrow they will not hold the softest lightest feathers: so that in my heart I had almost said, *all men are liars*, who say they have it; for there's none that hath it; No, not one. Wee talke of it, and of professors, but let our love bee weighed at this balance, it will be

be found too light; and not many amongst a million, to have any of this fire on the hearth of their hearts, for all their boasting. Wherefore let us try our selves, whether wee be in the love or no: for either we have in possession, or at the least in resolution, what hath beene said; else wee want the love of God and of man. Now if thou finde it in thee, after due search; blesse God for it, follow it, keepe it, and increase it still. But if not, let these motives following induce thee to pursue it.

First, He that loveth not his brother is a murderer; and wee know, that no murderer hath eternall life abiding in him.

Motives to
love one another.
1 John 3. 15.

Wee account murder a fearefull thing; why? all that love not as wee have said, are guilty of this foule sinne, and one day shall bee arraigned, and condemned for it.

Secondly, By love thou maist try the truth of thy new birth; for hee that loveth his brother is borne of God; and is not this worth the knowing? 1 Joh. 3. 10.

Thirdly, Without this love thou art but a dead man, odious in the eyes of God and man; he that loveth not his brother is dead till now. Who would be dead among the living? how nature abhorres it wee perceive, when wee view but the dead corpse of our dearest friend.

1 John 2. 9.

Fourthly, Finally, love will expell feare, and make a man bold against death, and the day of judgement. Why doe so many Christians tremble and feare? why doe they shrink and shudder at the remembrance of death? alas, they want love, either in truth or in degree; for perfect love (like wind the chaffe) driveth away feare. And know this, that he who harboureth hate in his heart, is often stricke with horreur; but he who maketh love his guest, is filled with boldnesse. For he that loveth his brother is Christs Disciple, and hath a portion in all the prayers of the Saints; what need then such a man to feare? Then get love, and forget not; and if thou doe but over-take it at the day of thy death, it will recompence all the paines thou hast tooke in thy life.

1 John 4. 18.

And that thou maist love thy brother, observe these directions.

First, Banish selfe-love: out of thine heart: say unto it with indignation, get thee hence.

Directions for
Love.

Secondly, Get a good understanding of the worth of a Christian: For knowledge of that (like a Bee her sting) will set on our affection with strength.

Thirdly, Take a view of the best things in thy brother, winke at the worst; Hee that would alwayes pore on the defects in his owne person, and not eye the best, will in time hate himselfe.

Fourthly, And last of all consider that Christ comes to thee, and is in thy poore brother: a Balaam will not beate his beast, if once hee perceive the Angell of the Lord to be in him, and speake by him.

More might we adde; as first, Labour to be united with Christ, grafted into him; so shalt thou be like minded, and receive of his fulnesse, grace for grace, affection for affection. Secondly, Strive also to love God: For as a greater circle comprehends the lesser; so doth the love of him, the love of all his children.

Thus having finished our discourse of love, we come to speake of a sound mind. And out of the diverse readings, or severall interpretations, wee may derive a double doctrine: first, that

Christians have sound mindes.

Doct. 9.

Iudgement, wisdom, understanding, is the portion of every Christian; Godly men are not like moles, but resemble the glegge eyed, quicke sighted Eagle. Isa. 56. 10. Hos. 4. 6. Mat. 23. 16, 17. Pro. 19. 2, 3. & 30. 2. Ephes. 4. 23. Col. 1. 9. Else how should they wisely be directed in all their actions? A sound mind is to the soule, as a quicke eye to the body.

Reasons

And doe not good things often goe masked under bad names? evill clothed with

1

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with glorious titles? Now without a good judgement truth cannot be discerned, error discovered.

3 Also, *by it* are they taught, what they may, and what they may not doe in their callings. For *all things lawfull are not alwayes expedient*.

4 Moreover, *by it* they conceive of their owne ability; and is not that needfull? What more common evill in these times, than to presume above our strength?

5 Besides, when many good actions meet together, like the Sunne and Moone in one line, (as sometimes they will) a *sound minde* doth direct which is best to be done, which not, for the present.

6 And is it not *that* which teacheth them to observe all due circumstances, order, manner in doing of good? The excellency of a thing, is *in the well-handling of a matter*.

Vse 1. This confutes the doctrine of the Papists, who lull men in ignorance; and maintaine it to be the mother of devotion. Why had the Apostles all *tongues*, but to teach all nations to get sound minds?

Vse 2. Also it reproveth those Preachers that take upon them to teach others, yet never learned the truth themselves: *Such* (saith God) *shall be no Priests for me*. Nay he threatneth further, to *forget their children*, Hos. 4. 6.

Vse 3. And it condemneth the vulgar sort, who live in all kinde of ignorance, never striving to be made *wise for their salvation*, to *discerne betwixt good and evill*: when as concerning the time and meanes, they might have *beene teachers of others*, they have yet need to *learne the principles of religion*. Heb. 5. vers. 12.

Vse 4. In the last place, let all, who would be reputed Christians, get sound mindes; be not like *children*, but *men of ripe age*. Are not men without this compared to fooles? *madde* and frantike persons, who laugh when they should weepe; account friends, for *telling them the truth*, enemies; *kick against the prick*; thinke, being bastards, they are borne to a kingdome; and deceive their *owne soules*? What is a man without a *sound mind*, but a very beast, led by lust? not considering of times past, present, or to come. When these returne to their wits, like the *Prodigall*, will they not be ashamed? what doe such but abuse the best things, to the dishonour God, and their owne damnation? Wherefore get knowledge, strive for a *sound minde*; for *men of understanding are of excellent spirits*. And for our furtherance herein, wee will set downe what a *sound minde* is; and wherein it consisteth.

A sound minde defined. A *sound mind*, is the mind guided by the art of Logicks; that is, the true rules of Reason. For every good Logician hath a *sound minde*.

God hath given to man Reason, which is the very eye of the soule; and to guide this reason, hee hath appointed precepts, the which if hee follow, hee shall *doe well*. For as it were to no purpose to have an eye, if he had no object for it; so in vaine to have reason, wanted he rules to guide it. And God having made man, and all things for man, hath given him an eye to see them, and how by rule to dispose of them. And this must be noted; that the rules of Reason crosse not the precepts of *Divinitie*; for they will stand together, though some things in *Divinitie* goe beyond our reasonable apprehension. For in the Word of God there is first *Truth*, secondly *Goodnesse*. Truth is the object of reason; Goodnesse the object of the will; hence, the *will* is more noble than the *understanding*, from the goodnesse of its object.

A distribution. And for our better proceeding in this wee have in hand, wee may consider a *sound minde*; first, In *it selfe*; or secondly, In respect of its *object*.

All things in the world may be said to be primarily the object of *Reason*: for as the eye hath all creatures and colours visible for his object; so all arts, or the irradiations that proceed from them, first reflect on the glasse of mans reason or understanding. And as the eye guides the hand, so reason guides the will. The eye

eye in order of naturall operations, directeth the foot and the finger; the eye of reason in morall actions guideth affection, and the wills faculty. And as the hand and foote guided by a dimme eye, doe often worke and move amisse; so the will and affection, misled by the darkenesse of reason, operate and doe things not convenient.

And observe further, that as the eye of the body hath diverse severall acts, so hath the eye of reason; the which some call *Intellectuall vertues*. I thinke they be distinct acts of reason, arising from the variety of the object, about the which its conversant.

Five intellectu-
all vertues; all
defined.

First, *Intelligence*; which is, that act of reason whereby wee understand every particular concerning every thing.

1

Secondly, *Science*; which is, that act of reason whereby we know all truth in all things.

2

Thirdly, *Sapience*; which is, that act of reason whereby we understand and perceive what will follow from every thing.

3

Fourthly, *Prudence*; which is, that act of reason whereby we observe the fittest opportunities for the effecting of all things.

4

Fifthly, *Art or Skill*; which is, that act of reason whereby we know how to effect every thing most skilfully.

5

Or, the first act of reason is to see simple arguments without any relation one to another. The second act, how one depends on another, as cause and effect, absolutely; subject and adjunct, after a manner. The third act, is discerning of what will follow, as the deduction of axiomes. The fourth act, is to apprehend how these are to be applyed in use. And the last act is skill, how to dispose of all aright. For he that doth the foure first, is an *artist*, and a skilfull *artist*; so that we see what is needfull for a sound mind.

But yet we would not ensnare the tender conscience here, as though without this acute knowledge none could bee saved; we rather doe deliver this doctrine, that man seeing his blindnesse might be truly humbled, and not boast, as many doe, of their judgements, that know nothing as they ought to know; and consequently, seeke unto God for wisdom, who giveth it to the simple for salvation. And there is no good Christian but hath, in some measure, a *sound minde*; for the spiritual man discerneth all things: and Christ hath promised to send them his spirit, which shall leade them into all truth. Yet the best know but in part; and before they understand any thing aright, God must take the vail from the eye, and anoynt it with oyle, that cometh from the Lampe of his spirit. 1 Cor. 13. 9. 1 John 2. 27. Revel. 3. 18.

1 Cor. 13. 9.
John 16. 13.

And now we will a little touch the object of a sound minde, and so winde both up together. And to these particular heads it may be referred, First, *Logick*. Secondly, *Grammar*. Thirdly, *Rhetoricke*. Fourthly, *Geometric*. Fifthly, *Arithmetick*. Sixthly, *Philosophie*. And seventhly, *Divinitie*.

The object of
a sound mind.

The art of *Logicke*, guideth *Reason*: *Grammar* and *Rhetoricke*, *speech*: *Geometric* and *Arithmetick*, *quantitie*, both discrete and continued: *Philosophie*, *nature*: and *Divinitie*, the *will*. And a man may be said to have a sound mind, that is skilfull in any of these arts. Further it may not be omitted, that *Arts* may be compared to the steps of a ladder; and as the lowest guideth and helpeth to all upwards, yet it selfe borroweth ayd from none; so doth *Logicke* give direction and helpe to all the other arts, yet it selfe receiveth assistance from none; and this is worth our learning, to see how one depends upon another.

God, he hath made all things liable to reason; and that man might apprehend them, he hath tipt the creatures, as with colours for the eye, so with *Logickall* irradiations, for the understanding to receive instruction. Now because all things fall not under the act of one mans understanding; and in regard he is a communi-

cable

Mans messen-
gers bee:

1. Loquentia.
2. Eloquentia.

cable creature, and all things made for him; he hath appointed a post (*for speech is but the carrier of the truth to the person*) that others might partake of all his wisdom. Grammar, like one in a plaine sute, delivers the thing as it is, plainly: but Rhetoricke, like a brave man in purple, or some cut, laced, or jagged sute, brings it more plausibly. Thus good was God, to give man variety of vessels, that hee, with the more delight might entertaine the truth. And here you see how Logick prepares packes for Grammar and Rhetoricke; which be as Carriers to travell with truth. Where note, that Logicke may be without Grammar; and they that bring speech into Logicke, are in an error, greatly deceived.

For Logicke hath not to deal with speech, but is a distinct *art*; and speech is but the vessell, by which from man to man, truth is conveyed. Its true, that Logicke is in the words, but no otherwise than meate in a vessell, as a common adjunct to it; not as the forme in the matter, which is an essentiall part of the thing. Now when Logicke, Grammar, and Rhetoricke have done, comes in, *Quantitie*; for if *Reason* finde it out, and Speech give it nomination; it will be for quantitie, *great* or *little*; for number *one* or *more*; and here comes in the use of quantitie *discrete* or *continued*. Thus five of the *arts* are passed. In the next place, *Philosophie* steps in, and tels you the nature of the thing, whether *hot*, *cold*, *sweete*, or *sowre* &c.

And finally, *Divinitie* like the highest steppe of a ladder, having borrowed helpe from all the other, comes in last of all, and is the rule of *goodnesse*. And as the understanding doth apprehend *truth* and *falsehood*; so the will embraceth *good* or *evil*. But *evil* comes in by accident, and is not any part of the wills proper object; no more than falsehood of the understandings object, except the understanding be first deceived; and so the will embrace it as *good* (though *evil*) in *appearance*. And now from all this that hath beene said, we might draw many excellent conclusions.

Conclusions
from the dis-
course.

1

First, that he who would be a *profound Divine*, must have some knowledge of all the *arts*; especially, he must be a *Logician*. All men have Logicke by nature; but knowledge of the *arts* precept, doth much helpe and rectifie reason. Those then are farre wide, that cry out against Logicke, as though a *Logician* were no better than a *Magician*. And they are as farre to blame, that though they approve it, yet seeke not for to obtaine it; for *if the blinde leade the blinde, both fall into the ditch*. I wish, this were well thought upon, by such as take charge of Gods people, his chosen: For we doe all know, that a blind guide, cannot well leade others; a dumbe Dog call his companions, by barking; and an ignorant pilot conduct the ship safe to land, and preserve it from splitting.

Mat. 19. 14.

2

Againe, we may perceive; that sound minds are not easily come by, whatsoever the world may judge. Some thinke themselves wise with a little wit; as others doe themselves rich, with no great wealth.

3

Besides, we gather that one *Art* doth not crosse, or hinder, but helpe another; no more than the steps of staires, being rightly placed, doe one another; if we thinke otherwise, its our ignorance; for God knew well how to make all things to agree, and further man in his proceedings.

4

Moreover, its plaine hence; that there is a concretion, or Composition of all *Arts* in one subject; and an *Apbairesin* or separation, by the distinct *acts* of the understanding, of them. As wee may see in this phrase, *All flesh is grasse*. Bring this to Logicke, here is *Comparates* in similitude and likenesse. *All flesh is grasse*; that is, *is as grasse*: And the Axiome is true, affirmed, generall; subject and adjunct. Here's also Rhetoricke, and a double trope; for *flesh* is put, being a part, for the whole; and *all flesh* in generall, for man in speciall; so that here is a two-fold *Synechdoche*: part put for the whole; and the *Genus* for the *Species*. And who seeth not the rest of the *Arts*, under the words, *grasse* and *flesh*? For here might

Philo-

Philosophie be handled at large. But the divinitie, when Rhetorick is removed, and laid bare, is this.

First, That man is mortal: in this axiome, is subject and adjunct.

Secondly, That all men are mortal: for it is appointed for all men once to dye; and death went over all men: for all men have sinned.

Heb. 9. 27.

Rom. 5. 12.

5

Note further, that Divinity is the best Art, for all serve as handmaids to their Mistresse: And here we see, that the more speciall a thing is, it may be the better; for Divinity is the most speciall Art; yet the best, so that the old Rule, *Bonum quo communius &c.* The more common a good thing is, the better it is, must be warily understood: for the more common a good horse is, hee may be the worse. But this is a truth, that the more subordination of things to a thing; or of ends to an end, the better that last thing or end is: Hence God is the chiefe good; for all things are subordinate to him, he to nothing: so divinity is the best Art; for all are subject to it; it not to any. Wearing the suite is better, than either shaping or sewing: eating the meate, better than killing or roasting: for they are subordinate, and make way for the other.

Common quo communius &c. expounded.

6

But I am sensible of my digression; we will therefore conclude with this, that the sound mind, the Apostle meaneth, is the true understanding of such principles and rules of Religion, that are of absolute necessity, either in the right dividing and handling of the word; or for the well guiding of up in all the duties of Christianity; whether superiors or inferiors, or in what condition soever.

There is yet a second doctrine that may be drawne from the word, (if we reade or interpret it as some doe) which is; that

Moderation of affection is needfull for every Christian. 1. *Thi. 5. 6.* 1. *Tim. 3. 2.* *Tit. 2. 2.*

Doct. 9.

First, its needfull in regard of our selves; for otherwise, we are but indiscreet passion; feare, despaire; anger, fury; joy, madnesse: Yea even Gods graces, without this, worke strangely in his children; for knowledge, like leaven, puffeth up; and power worketh, beyond its commission.

Reas. 1.

Againe, its needfull in respect of God. First, That we may be patient in adversity. Secondly, Humble in prosperity; for both these are well pleasing unto him.

Reas. 2.

And in regard of others, its necessary; either in writing, or speaking; for still words, and moderation of affection, worke mightily in others, especially in some natures.

Reas. 3.

This condemneth the rashnesse and headinesse of some in our dayes, who would have fire and brimstone to come downe from heaven to destroy the adversaries. Oh! how rare is this moderation of affection to be found in the sons of men? I had almost sayd, there is no moderation at all. And if we well weigh it, we shall finde but little. For how doe some joine house to house, *house to house*, so that the poore have no habitation left, *about*? The Judges love to cry, *Woe to them*, Bring yee. The Ministers are not altogether excuseable in this; and in too rash censuring, blameable. How doe many men also stuffe themselves with the Creatures? and keepe no moderation at all, in their apparelling, recreating? Doe not some discharge Canons, and drinke carowfes; as if the Kings ship and powder were provided for no other purpose, but to make mirth, and not to wound his adversaries? One cryeth, like *Moses*, *Heale her now*, another with *Rabbi*, *Give me food*, or else I dye: a third, as *David*, *Would God I had dyed for thee*, and with the *Thessalonians*, millions mourne, as men without hope. But we omit further reprehension, and come to exhortation.

1. *Thi. 5. 6.* *Tit. 2. 2.*

Ho. 4. 18.

Let us all then strive for moderation of affection, for its not the least degree of sanctification. And tell me wherein Gods children have more *saith* than in this? How did *Peter* misse it many times in many things? and *Zeus* grieve for a gourd?

V. 2.

The

The Minister must labour for it in the delivery of the word: hee must suffer evil men patiently, sow the seed in his hand, and contentedly stay and waite for a blessing: informe the judgement before hee worke on the affections, or else, like the Carpenters pinnies, if hee strike without bearing, his words will fly againe in his owne face.

And that wee may all of us have moderation, observe these following rules, as remedies.

Rules for Moderation.

If wee deale with men, they be either whole *Churches*, or particular *persons*. Wee must not separate from those that differ with us, but in Ceremonies: wee must wisely and moderately carry our selves towards them; for the band that tieth us together, is not bare Ceremony. Its want of moderation of affection, when men make a rent in the Church, spet their Mother (if they have any) in the face, and count all her children Antichristian. These know not, or doe not what is required of them.

Art thou to deale with particular *persons*? why then, they are either *called*, or *not called*: if they be called, then they be either *weake*, or *strong*. If they be weake in the faith, receive them; not for disputation, but for edification: Few observe this thing. If he be fallen, then restore such a one with the spirit of meekenesse. Bones out of joynt have need of a tender fingered person.

What? are they without? then deale gently with them at the first; for fell opposition driveth them off the further: instruct them with meeknesse, and prove what the Lord will worke that way. Wee see that a skilfull Cooke, when he would have the fire to rost, and not burne the meate, he at the first layeth it a farre off: for the heat being lesse, it sooner openeth the pores, and pierceth to the bone, by reason of the small opposition; whereas, were it at the beginning put too neere, it would shut the pores, scorch the meate, and never rost thoroughly, by reason of the opposite force of the contrary qualities: So, when wee bee to deale with one that's cold in Religion; beginne wee by degrees, use not too much heate at the first, least hee oppose the more, and bee gone: Try him, if hee will bee wonne with the gentle words of exhortation. I assure my selfe, that for want of moderation in this kind, the Magistrate, Minister, and private man, have not beene so profitable, and succesfull in their proceedings, as they might.

Object.

But some may object, they are such as hate and persecute the truth.

Sol.

God beares, so should we; he knowes reprobates, so doe not we; he may have a strange working in it, the which we doe not see: he dwels with Angels, but so doe not wee.

Repl.

Oh? but they are dogs and swine.

Resol.

Why then, First, Give them good example. Secondly, Provoke them not. Thirdly, Pray for them. And fourthly, Do not finally judge them, but leave them to the Lord.

Iudg. 9.

Thus wee come, in the next place, to speake of moderation in personall injuries: wherein thou must be very carefull; for wee love our selves but too well. Doe men speake against thee, or write against thee? avoyd thou all bitternesse, and immoderate courses: rashnesse and heate in this case (as I have especially observed in some mens writings) hath done a good cause harme: Say with *Micah*, avoyding railing words, *The Lord rebuke thee*: or with *Paul*, *I pray God it be not laid to their charge*. And we must beare with small errors in others, and naturall infirmities, for this is great wisdom: Yet wee must not bee tainted with their errors, but reprove them, though our dearest friends.

Caution.

I might follow this point further in respect of outward things; but a word of all in generall. Take heed how thou letteth thy affections loose, they bee nimble birds, quicke spirits, and not easily recalled. Let them not light and sit long of any

any stand, either *person* or *thing*; for they will with the more difficulty be removed. When men set them on (as the Cripple leans on his Crutches) with all their strength, then, when the thing they affect is tooke away, they fall upon all foure, and are foulely bemuddled. Set them on, as Citizens doe their Maskique patches on their faces, or as we put gloves on our hands; so will there neither be paine or perill in the remotion of them: Or doe, as hee doth by his feete that standeth on the quick-sands, remove them often, by withdrawing the mind from them; so when the tyde of trouble approacheth, thy affections, as his feete, will not sticke fast, but without danger thou maist plucke them up, and be gone. The true cause why the best men have beene so turmoyle in crosses, hath beene the immoderate affection of earthly and moveable objects. In conclusion, avoyd all counterfeite moderation, for its as bad as immoderate affection; and be thou assured, that if thou use either, at one time or other, it shall wound the heart, pierce deepe into the soule, and cost thee full deare. Learne this lesson now, lest it prove too late hereafter.

Caution

Having handled *Power, Love, and a Sound mind*, as they are absolutely to be considered, we come in the next place to speake of them, First, (but briefly) as they have dependance on the verse going before: Secondly, As they are opposed to the *Spirit of feare*: and thirdly, as one hath relation to another. And first we note; that

Power, Love, and a Sound minde should move us to be resolute in good actions, and to stirre up all other gifts we have received.

Doct. 1.

Againe, we observe, as they be in opposition with the word *feare*; that

The Spirit of power expelleth feare.

Doct. 2.

For the weaker is easily subdued by the stronger. Men of strength will with ease overcome feeble infants.

Besides, we collect; that

Love driveth away feare. Perfect love casteth it out, as another Apostle writeth. 1 John 4. 18.

Doct. 3.

And this may be observed also; that

A Sound minde putteth away the Spirit of feare.

Doct. 4.

Hee that knoweth all the dangers in his voyage, and hath skill to guide the Barke, will not *feare* shipwracke. Ignorant Pilots; so injudicious Christians, are timorous persons.

Reasons

For first, It will teach a man why he should feare,

Secondly, What to feare, and what not to feare.

Thirdly, When he is to feare, when not to feare.

And fourthly, How to feare, for kinde, measure.

4

Wouldst thou then not feare as the wicked doe? then *strive* for a sound mind, a profound judgement.

Vse

And as they depend one on another, we gather; that

Power, Love, and a Sound mind are of absolute necessity for a resolute Christian; Preacher, or private person.

Doct. 5.

Reasons.

For Power without Love can worke, but will not.

1

Love without Power would worke, but cannot.

2

And Power and Love can and will, but a sound minde is requisite to guide both.

3

Woe then to those that stand in the Sanctuary of God, to feede his flocke, and have none of the three, neither seeke for them. It had beene good for such, they had gone to Plough or Cart. I say no more of them, but the Lord have mercy upon them.

Vse 1.

In the name then, and feare of God, let us strive for these three; this cord will not easily be broken. Get we power, love, and sound minds; so shall we be resolute in good courses; and fight valiantly the battels of the Lord. Sleepe not

Vse 2.

with

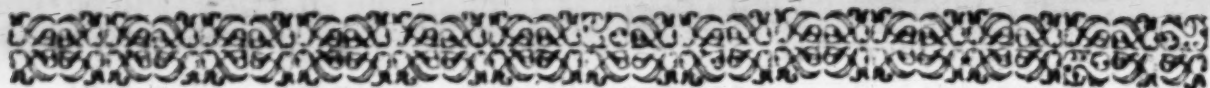
with the vaile of darknesse over thine eyes; cover not thy heart with the mantle of hatred; neither be thou like the Cripple, that is alwayes crawling, or relying on his Crutches. But get thou the annoynting of grace from above, that thine eyes may bee opened; love shed abroad in thy heart; and strength and nimblenesse to runne through the whole man: Omit not the season, neglect not the meanes, lest thou seeke one day and shalt not be heard.

Dofl. 6.

And finally, we note another thing; that

Power, Love, and a Sound mind are the gifts of God.

Man by his fall lost all. Learne then whom to praise for them, if thou hast them: whither to goe for them, if thou want them.



VERS. 8.

Bee not therefore ashamed of the Testimony of our Lord, neither of me his prisoner: But be partaker of the afflictions of the Gospel, according to the power of God.

The Logically
resolution.



Two things in generall in this verse are to bee observed. First, *A Dehortation*. Secondly, *An Exhortation*. In the Dehortation are three things. First, What the Apostle dehorts from. viz. *Shame*. Secondly, Whereof *Timotheus* must not be ashamed. viz. First, *Not of the Testimony of Christ*. Secondly, *Neither of Paul his prisoner*. And thirdly, The ground why hee must not be ashamed, is contained in the word, *Therefore*.

In the Exhortation three things also may be noted. First, To what the Apostle exhorts him; and that is, *to suffer afflictions*. Secondly, What afflictions; such as accompany *the Gospel*. Thirdly, How hee must suffer; *according to the power of God*. And the word, *Therefore*, may also bee a ground to the Exhortation, as to the Dehortation.

The Theologi-
call exposition.

Be not therefore:] This word, *Therefore*, presupposeth two things. First, An inference drawne from some precedent reason. Secondly, A thing to bee omitted, or performed, subsequent.

Ashamed:] Shame is an effect that followeth the commission of some evill; and alwayes is a companion of true repentance: But by not being ashamed, *Paul* intendeth more, as boldnesse, resolution, constancy, perleurance.

Of the Testimony of our Lord:] That is, the Gospel of *Christ*; and it may bee called his Testimony, for two reasons. First, For *Christ* did seal it with his blood. Secondly, Because in the Gospel testimony is given of *Christ*. Testimonies are either *divine* or *humane*: they be inartificiall arguments, having little force of arguing, or proving a thing, and that they borrow from the artificiall; for they have it not in their owne nature. Now the Gospel is a divine Testimony, and hath great power and authority, because the author of it, *Christ*, was truth it selfe; and they that penned it were carried by the Spirit, and could not erre.

1 Pet. 3. 19.

Neither of me his prisoner:] There be two sorts of prisons and prisoners; *spirituall* or *corporall*; of *spirits* or of *persons*. *Peter* speaketh of spirits in prison: where note by the way, that soules departed are in place, contrary to the judgement of some. But here is meant a corporall or personall prisoner; for so was *Paul* at that

that present. And he joynes himselfe with *Christ*, because his cause was coupled with *Christs*.

The Exhortation followeth.

But be partaker of the afflictions of the Gospel; or, Doe thou suffer together for the Gospel:] This word, *Partaker*, intimates two things. First, Companions, or divers persons. Secondly, a thing divided, or shared amongst them. The persons, Companions to *Timothens*, was *Paul* and others: the thing they had part of, was afflictions. And afflictions are such as either wound the *soule*, or *body*: for man consisting of a double substance, may suffer two kinds of torments: But man onely can hurt the body; not the soule of *Paul* was in their fingers.

Of the Gospel.] *Gospel* in Greeke is glad tidings; and *Gospel* some derive of God and *speech*, saying it is an old Saxon word, signifying *Gods speech*, or *good speech*. The sense is, Endure such troubles as accompany the Preachers and embracers of the word of God, and of *Christ*.

According to the power of God:] There is some difficulty in the understanding of this phrase; and my Authors say nothing to content me. Some understand them thus: *Being moved by, or with the power of God*: others reade, *Being persuaded by the Gospel, which is according to the power of God*; that is, in which the power of God doth plainly shew and declare it selfe.

For my part I take this to be the truth, that *Paul* would have *Timothens*, to suffer as he was able, and had, or should receive ability from God. And hee seemes to answer a secret objection, that might arise in his sonnes heart. Hee might thus reason: How am I able, being young and weake, to endure such great troubles as accompany *Paul*, and other strong Christians? *Paul* takes away this thus: Why *Timothy*, doe thou suffer according to thy power, beare what thou art able; for that's all I require of thee, or that the Lord will afflict thee withall.

Seeing that the Lord hath set thee apart for the worke of the Ministry, The *Meta-* hath also fitted thee with gifts for the execution thereof; I therefore doe de- phrase. hort thee from being ashamed and abashed in regard of the great and many troubles and trialls, that doe accompanie the preaching and professing the glad tidings of Salvation: and doe further from the same ground as exhort thee, for to endure with patience, constancie and perseverance, such afflictions, as thy fellow-labourers partake of, and are incident unto: neither let thy youth or weaknesse daunt or discourage thee; for all that I desire of thee, or that the Lord will inflict upon thee, is no more, than that thou hast or maiest receive ability to undergoe & beare; this is all I would, this is that thou oughtest to doe.

First, out of the word, therefore, we note; that

Doctrine, Reason, and Use, is a warrantable kind of preaching.

The Deduction
of Doctrines.

Doct. 1.

It is not any upstart and fantastickall, but an ancient and an Apostolicall kind and way of teaching. When *Paul* by many Reasons had proved the Resurrection and judgement to come: in conclusion hee makes use. *Wherefore, my beloved,* 1 Cor. 15. ult.] *be yee steadfast, immovable, abundant alway in the worke of the Lord; in as much as you know your labour is not in vaine in the Lord,* So doth hee. 1 Thes 4. 14. ult. And *Peter* treadeth in the same steps of method, 1 Pet. 4. And you shall find it practised throughout the booke of God. For (saith the same Apostle) *Seeing these things are so, what manner of men ought we to be, in holinesse of life, and blamelesse of conversation?* 2 Pet. 3. 11.

For is it not reasonable? Who can deny it? wee gather some note that directly floweth from the Text; then we confirme it. First, By axiomaticall propositions; and Secondly, By some third argument. When two pieces of cloth be in

Reas. 1.

Q 2

contro:

controversie, we take a light, and by that we discern whether is the better, for colour, substance: so when two things are controverted, which of them is the truth, we produce a third argument, and laying that to them, as the candle to the cloth, we come to judge the better, which is false, or true.

Reas. 2.

And application is profitable. For men naturally, being unwilling to receive the seed of the word, as the hard earth is the corne, Application, like a mallet or harrow, breaketh the heart, and causeth the truth to take the better, and deeper impression.

Vse 1.

Object.

Sol.

Men therefore must not condemne this Method, as though it were unreasonable, unprofitable. But some may say, The Scripture doth not use it. I answer, it doth; yet not so exactly: for God in wisdom and goodnesse, hath scattered things, and often useth an inversion of the parts, that man might seeke and search in the use of his Reasons. For Logicks Rules are like so many hounds, beating the bush of Gods booke, to find out the truth. And as flowers, were they layd upon an heape, would not be so delightfull to the gatherer, as when in the garden, they be pluckt here and there by one, and one: So the truth in Gods Booke, being found out by seeking and searching, here a little, and there a little, is much more acceptable and well pleasing unto man. And this (I judge) is one Reason, why the Scripture is writ as an history.

Vse 2.

This may confirme and encourage those, that use this method, to goe on, and not to cast it off, for the dislike of a few. Notwithstanding we tye no man to our order; but let every one write and speake, as he hath received of the Lord. Yet this I adde, that it is good for memory, and the common people doe profit the most by that way of teaching: therefore its not amisse for their better edification, to descend and stoope to the capacities of the simple, unlearned.

Directions in
the deduction
and application
of doctrines.

And this by experience I have proved, that the doctrine and my text (if rightly deduced) make a Syllogisme; the text it selfe alwayes being the third argument to confirme it. Againe, my Reason and my doctrine make a Syllogisme also; my Reason being a third argument further to confirme it. And last of all, my use and doctrine must be also a Syllogisme, and ordinarily a connexe: so that so many uses as you deduce from the doctrine, if they will (the doctrine being the third argument) make a Syllogisme, you never misse your rule, be they few, or many.

Doct. 2.

Hcb. 12. 1.

Be not therefore ashamed:] Whence note; that

No man is to be ashamed of, but resolutely to beare witnesse unto the Gospel.

The faithfull are called a cloud of witnesses: And this is not without command. Acts 1. 8. Matth. 10. 32. Acts 26. 16.

Reas. 1.

Rom. 1. 16, 17.

For it is the power of God to salvation, to the Jew first, and to the Gentile; this Reason Paul gives of the point. Who would be ashamed of that ship, that was a meanes to preserve him from drowning?

Reas. 2.

Hcb. 10. 39.

Because to be ashamed of it, is to be ashamed of the author of it, Christ: for hee that despiseth his doctrine, despiseth him; and is neere unto cursing and burning.

Vse 1.

This reproves both Ministers, and people; for how many have we, that will not beare witnesse to it, but are ashamed of it?

Quest.

Ans.

What Preachers be ashamed of the Gospel.

You will say, who be they?

I answer, for Ministers: First, such as can Preach, but doe not. Secondly, They that give over their calling; and, with Demas, doe embrace the world. Thirdly, When men Preach without study and premeditation; idly, not soundly. Fourthly, When they fill their Sermons, and stuffe them with a bastard kind of eloquence, of variety of tongues, Poets, Authors: for why should they doe this, if they were not proud? and had not a base conceit of the Gospel?

Quest.

But may not a man doe this?

Yes,

Yes: when he speakes to a learned, intelligent, and judicious Auditory: or when the point is in controversie betwixt us and our Adversaries: or when the end is not for ostentation, but to winne dignity to his Ministry; and for edification of the people. But yet Cautions must be observed.

Ans.

First, It must be done sparingly.

Cautions in Quotations.

Secondly, *Augustine, Chrysostome and Ierome*, must not shoulder out *Peter and Paul, James and Iohn*.

And those Ministers may be said to be ashamed of the Gospel, who preach one thing, and practise another: herein *Peter* was to be blamed. *Gal. 2. 12.*

And for people, these may be said to be ashamed of the Gospel.

When, and what people are ashamed of the Gospel.

First, Who thinke that the power of godlinesse consists in Ceremonies, beggarly and impotent rudiments; as the Papists, and some ignorant persons doe.

Secondly, Who if they dislike the person, they will none of the doctrine: these are like those that will not drinke good wine out of an earthen vessell, or wooden dish. *Mat. 23. 3.*

Thirdly, Who, if any sentence dislike them, they reject all the rest of the Sermon: these will no corne, if chaffe be growing neere it. *1 Thes. 5. 21.*

Fourthly, Who, when a Sermon is twise preached, cast it away: meate that hath beene once before served, pleaseth not their pallats. *Phil. 3. 1.*

Fifthly, Such as will not speake the truth, having occasion, but seeme worse than they are: they had rather bee counted wise and wicked; than simple and religious.

Sixtly, Those, who will not professe the Gospel, because Christians are poore. Proud men cast off the fashion, when it growes common among the vulgar sort. *Iohn 7. 47.*

Seventhly, Who, when some fearefull judgement befalls a man that hath beene forward in religion, shrinke backe, and are daunted. *Eccles. 9.* These will not to sea, for a skilfull Pylot hath beene drowned in it.

Eighthly, Those, that will have Sermons when they are dead, but will none in their life time. These take Physicke when the disease is past cure: Or would have a funerall that their friends might be commended, who never deserved any.

Ninthly, That, of all company, care not for the communion of Saints: but can rejoyce in a conventicle of roaring swine, and beasts.

Tenthly, That have a forme of godlinesse, but deny the power of it. *2 Tim. 3. 5.*

Eleventhly, and finally, who will none of their sonnes to bee Divines, except he be blind, or maimed.

But (beloved) let us not be of this number, but beare witnesse to the truth; the which is done two wayes: First, Inwardly, by loving of it, and believing on it. Secondly, Outwardly, by confessing it, and professing it. *Rom. 10. 10. Iohn 3. 33. Rom 10. 9. Luke 9. 26.*

Vse 2.

And to move thee the rather to it, First, Consider that God is not ashamed to be our God. Secondly, Christ is not ashamed to call us brethren. Thirdly, Thinke what an honour it is to bee witnesses, chosen of the Lord; hee hath Angels that would doe it, *Act. 14. 17.* Fourthly, Our disgrace shall turne to our good, *Rom. 8. 28.* Fifthly, Wee ought to be ashamed of nothing but sinne, *Rom. 6. 20.* Sixthly, and lastly, Consider what shame they that deny Christ and his doctrine shall undergoe another day. Compare our shame here on earth with that which the wicked must partake of at Christs comming, and it will seeme as nothing.

Motives not to be ashamed of, but to beare witnesse to the Gospel.

And that we may be good witnesses, and not ashamed,

First, Let us get a true understanding of the worth of the Gospel: First, In respect of it selfe; and secondly, The great benefit that wee doe and shall reape by it. Get a feeling of it in our hearts.

What needfull for a good witness.

Secondly,

Secondly, We must strive for faithfulness, justice, integrity, for they will further us.

Thirdly, Labour for love to the truth; and abandon covetousness, pride, pleasure, &c. for *Love will constrain us.*

And fourthly, Get courage and resolution, for that will embolden us. This was wanting in *Pilate.*

Now from these Rules we learne; that no ignorant, covetous, unfaithfull and faint-hearted person is either fit, or able to beare witness of the Gospel, and not to be ashamed.

Number of me his prisoner:] Here we might consider, first, who was in prison; *Paul.* Secondly, Of whom he was put in prison; of the great men of Rome. Whence from the person we collect; that

Doct. 3. They that have persecuted the Gospel, may prove prisoners for the Gospel. And from his adversaries; that

Doct. 4. Great mens proceedings are not alwayes according to equity.

Injustice may lodge in the mightiest persons: What was *Pharaohs* course to the *Israelites*? *Ahab* towards the *Iewes*? *Herods*, *Pilates*, and the *Pharisees* to *Christ* and his Disciples?

Reas. 1. For great men are not alwayes wise, neither doth the aged alwayes understand judgement. *Iob 32.6.*

Reas. 2. Because though they have knowledge, yet injustice may be executed through covetousness. *Felix* may take a bribe; and *Judas* sell his Master for money. *Acts 24.26.*

Vse 1. We must not therefore thinke that all is well which great men doe: for they may, and have missed it; and might hath, and usually doth, overcome right.

Vse 2. And let us not hang our selves on man, and make flesh our hope; but put our confidence in God, whose actions are alwayes just and equall. For God is not a God that loveth iniquity, neither can the Almighty pervert judgement. *Iob* friends mist it farre, crying against him; *Art thou the first man that was borne? dost thou restraîne wisdom to thy selfe? hast thou heard the secret counsell of God? What knowest thou that we know not, and understandest that is not in us? With us are both ancient and very aged men, farre elder than thy father.* So some cry, wee have such and such on our side: what though? may they not be deceived?

Againe, where *Paul* put the Saints in prison the time past, and is now a prisoner, we gather; that

Doct. 5. With what measure we mete to others, the very same may befall our selves.

Judg. 1.6,7. Gen. 27.35. & 29.35. *Pharaoh* was forward to have drowned *Moses* and the people; yet was not he and his host drowned themselves? *Adonibezek* cut off the thumbes of seventy Princes, and was not he served as hee served them? Let *Jacob* trip up his brothers heeles, and deceive him both of his birth-right and blessing; *Laban* shall give him bleare eyed *Leah* in stead of faire *Rachel*, and change his wages many times: And if *David* will wrong *Uriah* in abusing his wife; an *Absalom* shall spring out of his owne bowels, to defloure his Concubines in the sight of all *Israel.*

Reas. 1. For its just with God to measure to us, as wee have done to others: and hee hath said it, and shall he not doe it? Yet it is not alwayes in revenge, but to his as a correction: *Paul* was better in the being a patient, than an agent in this regard. And action is not alwayes better than passion; except the ground, end, and the rule by which the act is guided, be just and good. For wee gaine more by *Christs* passion, than by *Adams* action.

Reas. 2. And the Lord doth this, that we might the more warily avoyd sinne, and not have that punishment to fall on us, that hath done upon others. The master sometimes strikes his servant in the sight of his sonne, for a fault committed; because

cause hee would have his child to avoyd his steps, by the beholding the others correction: so what God doth, is for our edification, and that wee might flee sinne and evill.

This may informe us, how to carry our selves in our troubles: wee must not lay the fault on him or her, this or that, fortune or chance; but cast our eye on our former dealings to others, and peradventure we shall spy out the true cause, why, in that particular, we are afflicted. And if in so doing wee finde out the roote from which this branch sprouteth; why, plucke it up, and let it no longer grow in our ground: Lay the fault where it is, for feare a worse thing follow.

Vse 1.

And is this true? then let us all learne Christs lesson: Doe as wee would bee done unto another day. Would the servant have obedience when hee is a Master? then let him be serviceable when hee himselfe is in subjection. And they that are children must obey their parents; else they shall finde theirs to prove but untoward tooles. Speake ill of no man; for if thou dost, its just with God to let one loose that shall pay thee home in the same kinde. And in brieft: wouldest thou be relieved in want, comforted in misery, have the faithfull to pray for thee, and in the houre of death to close up thine eyes? then give to the poore, pittie the weake, comfort the feeble-minded, pray for thy brethren, and visit them that are a dying. And though this point by me be short in pressing; yet I would have it of thee to be long and often in practising.

Vse 2.

Neither of me, &c. Where note; that

Wee are not to bee ashamed of such persons, as by suffering beare witnesse to the Gospel.

Doct. 6.

First, For God is not: they are precious in his eyes.

Reas. 1.

Secondly, If wee bee, wee doe not as wee would have others to deale with us.

Reas. 2.

And from this branch we note one thing more; that

Corporall bondage doth not deprive Gods servants of Spirituall freedom.

For Paul saith he is the prisoner of Christ: both prisoner for his cause, and also respected of him in prison, as his servant.

This is a point that hath or may have his use; and is comfortable to all, that shall at any time suffer for the Gospel, in Turkey, Rome, or neerer home: for though such be mans bondmen; yet they be the Lords freemen. From this very ground, Paul comforted the poore servants of infidels.

Vse.

1 Cor. 7.

But be partaker of the afflictions of the Gospel:

Having finished the Dehortation, wee come to speake of the Exhortation; where we first collect, that

Wee who professe the Gospel are patiently to suffer all afflictions that accompany the same.

Doct. 7.

So have the faithfull done in former time; not counting their lives deare unto them for the truths sake.

For we lose nothing by it. First, If friends forsake us, Angels shall pitch their tents about us. Secondly, If we want liberty of body, we have freedom of spirit. Thirdly, If there be no outward peace, yet we have inward, that passeth all understanding. And fourthly, *Though our outward man perish, notwithstanding the inner man is renewed daily.*

Reas. 1.

Herein we are the likest to Christ: and what greater honour to man, than to be made conformable to his Lord and Master?

Reas. 2.

And is not the Gospel, and the obedience of it the best things that wee have, or can doe? what were wealth without the Word? one drop of this balme is to be preferr'd before all the rivers of pleasure and profits in the world. And one act of beleeving in Christ will restore a man to all, and more too than that hee lost by one offence in Adam his Father.

Reas. 3.

Wee

Reas. 4. We must once die, and never in a better cause : besides all this , Christ hath suffered for us, and we have the Lord on our side.

Vse 1.

And here we might reprehend some, that will suffer nothing for the Gospels sake ; they never respect candle or candlesticke. The Preacher and the Gospel are the onely things that best may bee spared in the parish. A word will make them cast away their weapons, and be gone : And, like little children, they hang their heads, clappe their hands on their faces, set their hat in the brow, and run away at the very humming of Bees and Flies.

Vse 2.

In the next place , let us all in wisdom and resolution confesse the Gospel and professe it, and partake of the small afflictions that be in these daies. Beloved, wee have not resisted to fire and fagot, neither hath our purple blood coloured the stones in the streets : then shall wee not suffer the tongue, with patience, to smite us ? I cannot prescribe what kinde or measure wee may suffer ; But it is the voyce of heaven, that in *the world we shall have many tribulations : All that will live godly in Christ Iesus, shall suffer persecutions.* But let us bee of good comfort ; for our Captaine Christ, in whom we are more than conquerors, hath overcome the world.

Act. 14. 22.

2 Tim. 3. 12.

Iohn 16. 33.

Doct. 8.

Againe, we observe hence ; that

The Gospel, whether preached or professed, is alwayes attended with sufferings and afflictions. Psal. 22. 2 Chron. ult. 15, 16.

Reas. 1.

For some doe imprison the very Word, and would not have it to run and bee glorified. *2 Thes. 3. 1.*

Reas. 2.

And it must be so : For first, God hath glory by it. Secondly, His children get good by it. And thirdly, Hereby the Devill is proved a lyar ; for *Iob* serves not God for nought. Yea and fourthly, The basenesse of the Gospel (as some esteeme it) bringeth sufferings ; as to trust in a crucified God.

Vse 1.

Those then that are Ministers must arme themselves with patience and resolution : Private Christians must doe the same. Yet here is a wonderfull mercy of God, that no power or policy can prevent the liberty of the Word, or hinder the salvation of one soule ; for its impossible that any of the elect can bee deceived, condemned.

Mat. 24. 24.

Vse 2.

And this must teach us, not to thinke the worse of that Gospel that is accompanied with troubles, or of such as doe embrace it. Some cry, Oh ! the dayes of old were good ; when we had lesse preaching, we had more peace and plenty. What marvell ? for now Sathan seekes to put out the Candle that directs to heaven ; and wicked men labour to eclipse the light that doth discover them. Let Popery bring peace with it for the present ; yet perdition shall follow it in future time.

According to the power of God.] Taking these words in that sense we have mentioned, the doctrine to be collected, is ; that

Doct. 9.

1 Cor. 10. 13.

The Lord proportioneth the sufferings of his children according to their power.

Act. 16.

He will not suffer them to be tempted above their ability. Christ would not deliver many things ; for the people, for the present, were not able to beare them. *Timothy* escaped prison (it seemes) when *Paul*, a stronger man, kist the stocks ; for God had an eye to his weakenesse.

Reas. 1.

First hee would have us suffer according to our power ; because hee would have his graces in us exercised to the uttermost. Hee that builds a ship, fitteth the burden answerable to her bignesse ; else (in part) his labour and charge were in vaine. For a lesser barke would have fittid his purpose, served his turne.

[Reas. 2.

And if our afflictions did exceed our ability, then it were not for probation, but destruction : No man will over-burden his beast, for that would bruise him, breake him. Christ would not have new wine put into old vessels ; for the vessels

vessels would burst, and the wine be spilt: his Disciples had too much of the old man in them, they were not renewed, so much as to be able to undergoe, for the present, extraordinary duties of Religion; therefore for a time hee would spare and exempt them. Mat 10. 14.

This reproves such as accuse the Lord of injustice, crying out, like *Cain*, *My punishment is greater than I can beare*: for God is just and equall in all his proceedings. Vse 1.

And here we see the goodnesse of God, that in judgement remembreth mercy; he looketh at the ability of his children, and maketh their power the rule of his proceedings; his will is not, but their weakenesse, the ground and sole cause of their greater or lesser afflictions: Yea hee fits them for sufferings before hee try them, and then makes the burden proportionable to the measure of strength received. Vse 2.

By this point we may also be informed, why one Christian suffereth much, another lesse; because of their inequality of strength exhibited: Hee that hath much grace, shall beare much; little, suffer the lesse. And its plaine from this ground, that to suffer many and great afflictions argueth the more grace, the greater ability. Vse 3.

This is for the comfort of the weake Christian, for he having received a little strength, shall endure the lesse triall; for God is mercifull to the beasts, much more to his deare children. What man will sink his vessel with overburdening of it? breake his beast with over-lading of him? or presse his servant or son to death, by casting too great a load on their shoulders? And then, shall God burst his golden vessels with filling them too full of this liquor? Vse 4.

Moreover, wee must learne hence, that as wee grow in grace, so to prepare for greater sufferings. Christ will have his chiefest Champions to fight the greatest combates; weake souldiers shall come in the rereward, and not in the forefront, or in the heate of the battell. And bee sure of this, that if thy strength be increased, thy troubles shall be also augmented: for all our graces, in truth and in degree too, shall bee employed: If Christ bee infinite in power, he must undergoe the infinite wrath of his Father, being made a sinner by imputation. Vse 5.

Furthermore, if God dealerh thus with us, let us have the like hand one towards another. A Minister must have an eye to discern the state of his flocke, and put a difference in his commands; hee must not tyre the Lambes with driving them too fast, or too farre with the elder Sheepe. Choyce must be made of strong men to fast and pray, and to performe extraordinary duties. Parents too, and Masters must not, like the taske-masters of *Egypt*, enioyne their children and servants a greater worke than they are able to discharge. And would to God that all men would remember this in all things, for its just and equall. Vse 6.

Finally, we must take knowledge of our owne power, and never presse our selves beyond our might. Christ would not have some to speake of him, and to tell of his workes: why? for they were not for the present, either able to defend the truth, suffer for it, or those with whom they were to deale, fitted to receive it. We have many but too forward in these times, except their ability were better: young Christians will be (now adayes) in the heate of the skirmish, without a calling, casting Canons off their carriages, that never gave fire to a double Musket; controll the Captaines, when as they themselves never fought on foote. Yet beare, fight, quarrell, but know thy standing, thy strength, and presume not (like *Peter*) above thy power. Vse 7.

For our direction we must know, that ability is either inward or outward. Inward, first, *Spiritual*: secondly, *Corperall*. Outward is, in our *head Christ*, or our *ri-* Power distrib-
ches: And according to all this power we must beare and suffer. Some Christians, buted,

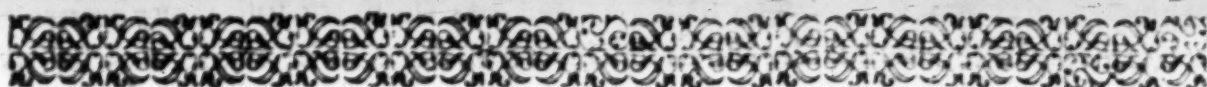
like great bony beggars, are able to beare much; but in the time of trouble, they either run away, or shrink when the burden is to bee put upon their shoulders. Others (as wee have heard) thinke nothing too heaue for them: so that these are extremities on both hands; and to be, as dangerous, avoyded.

The last thing we note, is this; that

Doct. 10.

It is the power of God received, which will support a Christian in affliction

This is as wine to the spirit, the spirit to the soule; as wind to the sayles, and the sayles to the ship. But in regard we have touched it before, we omit it here, and proceed to the verse which followeth.



VERS. 9.

Who hath saved us, and called us with an holy calling; not according to our workes, but according to his owne purpose and grace, which was given us through Christ Iesus, before the world was.

The Logically
resolution.



IN this verse the Apostle declareth what the Lord hath done for him, and his sonne *Timothens*. First, Hee hath *saved them*. Secondly, *called them*. Wherewith? *with an holy calling*. Why hath hee done this? First, *Paul* removes a false ground, in these words, *Not according to our workes*; and secondly; hee layeth downe the true cause, in these words, *But according to his purpose and grace, &c.*

The Theologi-
call exposition.

who:] That is, *God*: for this word hath relation unto the last word in the foregoing verse.

Hath saved:] First, Salvation is either *corporall* or *spirituall*. Secondly, It is either *partiall* or *totall*. Spirituall and totall is here meant; and it containes three things. First, A freedom from some evill wee are fallen into, or subject to fall into. Secondly, A position, and setting of us in a good condition. And thirdly, A perpetuall preservation of us from all dangers for future time. This is totally and perfectly to be saved.

And called:] Calling may be distinguished: First, by the *meanes*; and secondly, by the *subjects* of it. The instruments are either *principall* or *secondary*. God is the chiefe efficient of our calling; and the Minister, Word, and Creatures are but as instruments in the worke-mans hand. The subject is man onely; and that either *generall* or *particular*: Generall, as whole Nations, Gentiles, Iewes: Particular, as persons, *Paul*, *Timothens*; the latter here meant.

Moreover, calling is either *effectuall*, or not *effectuall*: for wee may distinguish of it according to the successe.

And finally, its either *ordinary*, or *extraordinary*: ordinary effectuall calling is by the Word and Spirit; extraordinary effectuall calling is immediately by the spirit, without the Word. The calling here, is effectuall; and in respect of *Paul's* manner of being called, seemes extraordinary; though not so in regard of *Timothens*. *Acts 9.*

Us:] That is, me *Paul*, and thee my sonne: yet all the elect, either have beene, or shall be called with an holy calling.

With an holy calling:] Here's another distinction of callings. *Holmes* it is either *personall*, or by *imputation*. So God is called *holy*: Yea, he is holinesse it selfe. *Personall*

sonall holinesse is either *inherent*, or *actual*; and both these are to bee found in the subjects of this calling, though not perfectly, yet in some degree. Besides, imputative holinesse is *double also*. First, When Christs holinesse is made ours; for he is our sanctification, 1 Cor. 1. 30. And as our sinnes were made his sinnes, and he became a sinner by imputation; so his holinesse is made ours, and wee without sinne by imputation. Secondly, Holinesse is ascribed to the *Word*, to the *Sabbath*, and many other things; because they are causes of holinesse, or times wherein wee are specially commanded to serve God in the duties of the first table; or in that the things bee not applied to a common use: and in some one of these senses or other (as we shall heare more anon) this calling is said to be holy.

Holinesse imputed first to persons, secondly things.

Not according to our workes:] That is, not for the prevision and foreknowledge of mans faith or workes.

But according to his purpose and grace:] viz. Freely, and of his meere mercy; and from no other ground.

Which was given to us in Christ Iesus before the world was.] First, Here Paul giveth a strong reason, why their workes were not the cause of their calling, in the word *Given*; for a gift must bee free. And secondly, Hee draweth another from the time it was given; viz. *before the world was*: From all eternity.

And amongst many other arguments, this is not the least for to move and instigate thee to preach the Gospel, to beare witnesse to the truth, and to partake of the afflictions which I and others suffer; in as much as the Lord of his meere grace and favour, before any thing had a being, and without any regard at all of thy faith, or workes, hath freed thee from all dangers, placed thee in a good condition, and in time called thee effectually by his blessed Spirit, with such an honourable and holy calling as hee hath done mee; and will also preserve thee to his heavenly kingdome, through the redemption of Christ his Sonne, our onely Saviour and Mediator.

The Metaphrase.

If we hold this verse as a digression from the former matter, then this point will follow; that

The Deduction of Doctrines.

A Digression is warrantable, either in words or writing.

Doff. 1.

And the Scripture elsewhere doth confirme this proceeding, Gen. 4. 23. Isai. 7. 16.

For it is a meanes to stirre up better attention, and to draw the Auditors more strictly and respectively for to give heed to what followeth. The Hawke sometimes goeth as farre off, that shee may get the wind, and be better able at the stoop to strike and catch her prey. And this *Crypsis* in preaching may be used.

Reas. 1.

Again, the Spirit of God may draw the tongue sometime to speake what we have not purposed, for the good of some particular person who is in the assembly; and some present occasion may minister just occasion to doe the same: as we see and know by our daily experience.

Reas. 2.

Then let not the Auditor be too forward in censuring the Preacher, for a digression from the matter in hand: for God may have a secret hand therein, that wee for the present are not aware of, for the comfort or converting of some person present.

Vse 1.

And this may warrant the Minister in this kind of proceeding: Yet Caution must be observed. First, See it be not for want of study, through idleness, or thy owne neglect and carelesse to be well provided. Secondly, Forget not to returne to thy former matter, and purpose; for otherwise a judicious Auditor will feare, as *Sauls* father did him, when he had long sought his Asse; that the Preacher hath lost himselfe.

Vse 2.

Caution for Digressions.

Againe, where *Paul* in the former verse, and the last word thereof, having named God, doth in this make a description of his goodnesse, we note; that

Doct. 2. *It is usuall with good men, when they name the Lord, to make mention of his mercies, or some benefit they have received from him.*

Reas. 1. For they would have him to receive all glory. We use in the naming of our friends to make mention of the kindnesse we have received from them, to shew our thankfulness, and that they might be praised.

Reas. 2. Againe, they would not have the Lords name tooke up in vaine, or be profaned; and the more they can speake to his praise, the more inward comfort they have. Wee joy in the commendation of those wee most affect; so doe the children of God in the due praise of their Father.

Vse 1. Would to God that this were the custome of our countrey; but with too many it is not. We use his name, but (alas!) how often in vaine? not once making mention of the least of his mercies; nay, it were well if some did not first swear by it, and next declare what villany they themselves have committed.

Vse 2. But if we would glorifie our heavenly Father, have others to speake to his praise, shew forth our thankfulness, and have much inward comfort, let us couple his name and his mercies together; and he that doth this, shall have a secret and hidden joy stirred up in his heart. Is it not usuall, that if wee speake much of a friend and his favours to us, for others to say, Sure you are beholden to, or you are in love with such a one? And will not such sayings make us right glad?

In the third place, if wee consider these words, as they are a motive cause, and depend on the former, then this is the doctrine; that

Doct. 3. *He who would not faint in affliction, is to have an eye to his salvation.*

Moses had respect to the recompence of reward; and thereby was moved to suffer affliction with the people of God for a season. The Saints looked for a better resurrection, therefore endured racking, sawing asunder, and resisted unto blood. The forerunner and finisher of our faith, *Christ* our Lord, hee setting before him the glory provided for him, endured the crosse, and despised the shame, *Heb. 11. 24. 35.* and *1. 2. 2.*

Reas. 1. Because varying of the object varieth the minds motion. When *David* considered his misery, he cryed out, *I am poore and needy*: but when hee thought on the affection of God towards him, hee altered his joy and note, saying; *Yet the Lord thinketh on me.*

Reas. 2. Besides, salvation is a thing of great worth, and of the faithfull principally desired; and therefore casting the eye of their minds upon that, they will endure any sorrow. Why did not *Paul* and others faint? Why? they accounted that the afflictions of this life were not worthy of the weight of glory that was laid up for them in the heavens.

Vse 1. Here we see what enemies those be to themselves, who are alwayes casting their eye on their present miseries, but never looke up to the heavens. If the husbandman should never thinke on the day of reaping, hee would have small comfort in plowing, sowing, &c.

Vse 2. And this is to direct us, what to doe in the sad times of affliction; namely, to thinke on our salvation. *David* had utterly fainted, but that hee expected to see the goodnesse of God in the land of the living: and so shall wee in troublesome times, have wee no eye towards the land of Canaan, the new Ierusalem. Hee that wades through a strong and swift river, must looke to the shore, not downe under his feet; for then his head would grow giddy, his eyes dazell, and he be in perill of drowning: so when the strong streames of affliction compasse us on every side, if wee would not faint and fall, cast wee our eyes on the banke and coast of heaven. And this thing is worth our daily observation: for we shall have some

some rubs, lesser or greater, continually untill our change.

This point then is phisicke for each time, every malady.

Thus wee proceed to handle the words without any relation to the verses foregoing.

Woe:] The note is; that

God is the Author of mans salvation.

All the Prophets beare witnesse to this: *David cryeth, Salvation is from the Lord; The Lord is my Salvation.* Isaiah, *God is my Salvation*; and, *The Saviour of all men.* 1. Tim. 4. 10. Doct. 4.
Psal. 3. ult. and
Isai. 12. 2.

For he found out that new and everliving way, when man had lost himselfe, into which Sathan could not pry, and the Angels desired to peepe into. Reas. 1.
Gen. 3. 15.

And as he found out the way, so he prepared the meanes; For he sent his Sonne, made of a woman, that they that beleevd in him might be saved. Reas. 2.
Iohn 3. 16.

Thirdly, hee was contented to take a satisfaction of the surety, whereas hee might have required it at the debtors hands; and then no flesh had beene saved: for none could have made an infinite satisfaction. Reas. 3.

What shall I more say? he hath sent his Word, Law and Gospel: he hath fitted and thrust forth Ministers to divide it aright, and to discover the hidden mysteries in the same: Finally, he hath given us of his Spirit, and by the finger of the Holy-Ghost, in some measure, made us (for the present) capable of his kingdom: its he, and none but he that saveth Israel. For the Father he saveth us by grace, Christ by purchase, the Holy-ghost by application. Reas. 4.
Note.

This serveth to confute the Papists, who ascribe too much unto man, for the worke of his salvation; but we passe by that. Vse 1.

And is God the principall agent in mans salvation? Then *not unto us, not unto us, but unto his name give wee the praise.* For what power had we to give our selves a being? to preserve our selves since we were borne? and to worke out our salvation? why were not we rejected with many, borne in a land of darkenes, or strangled sucking of our mothers breasts? who tooke the veile of ignorance from our eyes, caused the light of the glorious Gospel to shine into our soules? and made us (who sometime were fooles) wise unto salvation? why then, with a grateful heart, say with the Prophet; *It is the Lords mercy, I was not long agoe consumed: and, hee is my God and my salvation.* Vse 2.

And would we all be saved? why then seeke unto God, rely upon him, yet use thou all other helpes that he hath prescribed: Doe the best thou canst, but still depend upon him, not on the meanes, the which without his finger, as *Moses rod*, will worke nothing. Vse 3.

And is God the author of mans salvation? why then let the righteous bee of good comfort, for they shall bee saved. What can hinder? who can prevent his resolution? Let Sathan and all the Spirits of the infernall pit, gather their wit, power, and forces together, cast rivers of water out of their mouthes, breath fire at their nostrils, spit venome as fast as words; yet God shall plucke off their Chariot wheelles, smite them in the hinder parts; they shall in heapes lye dead and stinking on the shore, when the waters shall give way, that all the Israel of God may safely passe, and possesse heaven. And though sometimes we may seeme to be in great dangers, as *Paul* and the people were in the ship, yet, as they did to land at the length, so shall we come safe to the land of the living. For not one whom the Father hath chosen, and his Sonne redeemed, but in the time appointed they shall be saved: Not one of these souldiers shall become captives; none of these children shall be disinherited. Feare not then, little flocke, seeing nothing can deprive you of salvation. Vse 4.
Act. 17.

Haib:] Out of this word it may be gathered; that

The

Doubt. 1.

The Salvation of the faithfull is certaine and not doubtfull.

Num. 23. 10.

Ier 32. 19. 40.

Hol. 2. 19. 20

Rom. 8. 1.

Paul speaks of it, as of a thing perfected, finished. And it is usuall in the Scripture to call things that are not, as though they were; Balaam made no question of this. God saith, hee will put his feare into them, and they shall never (marke that) depart from him. He hath promised to marry himselfe to them in faithfulness; that is, in a covenant that shall not bee broken: and to such there is no condemnation. And, for the certainty of this point, wee may produce many worthy reasons.

Reas. 1.

And first, from God the Father, thus we argue. First, Hath he not chosen them? 2 Tim. 2. 19. and shall hee at any time reject his people? Why then doth hee not make a new election? why? for his counsell shall stand. Secondly, He loveth them; and whom he once loveth, doth he not love them with an everlasting love? Ier. 31. 3. Thirdly, He cannot repent of what he hath promised, or taile of his word. Rom. 11. 29. And fourthly, Is not his justice satisfied? hath not Christ paid the full debt? and shall God require it againe of the debtor? Rom. 5. 8. And if God have chosen them, loved them, his justice be satisfied for them, and he hath promised to save them; shall then any of them perish on Gods part? I trow this is plaine to every mans capacity, that they shall not, nor cannot.

Reas. 2.

A second maine Reason, or rather many, may be drawne from Christ the Lord. First, Hath hee not bought them? and will hee now not demand his due? Yes: Thine they were (saith he to his Father) but they are mine. Io. 17. 6. Secondly, Hath he not prayed for them? Io. 17. 24. and doth not the Father heare him alwayes? Io. 11. 42. Thirdly, He also maketh dayly intercession for them. 1 Io. 2. 2. And shall hee not prevaile? And fourthly, Christ hath glory by them. For if one member were lost, the body would be imperfect. Iob. 17. 10.

Reas. 3.

Also from the Spirit we gather reasons. First, if he should not perfect the worke of grace in them, the word that came from him would be against him. Phil. 1. 6. Againe in the second place; his power and mercy would not equally appeare to the elect in Regeneration, as the power and mercy of the Father and the Sonne in the Creation and Redemption, if any of them were not perfectly sanctified. Thirdly, Then Christ should prove a liar, for he hath promised to send his spirit, that shall lead them into every truth; and againe, the spirit should not obey the Sonne, which were the deepest blasphemy to conceive. Iob. 16. 13. Fourthly, They are the Temple of the holy Ghost; and shall hee suffer that to be destroyed for the uncleane Spirit to thrust him out of his possession? 1 Cor. 6. 19. So that on the Fathers part, the Sonnes part, and the Holy Ghosts part, they cannot perish.

Reas. 4.

And we may draw reasons from the faithfull themselves; For first, They cannot be deceived. Matth. 24. 24. Secondly, They never sinne with a full consent; the new man, the part regenerate cannot sinne. Rom. 9. ult. 1 Io. 3. 9. And then shall hee perish for the old mans transgressions? This were to verifie the old Proverbe: The fathers have eaten sower grapes, and the childrens teeth are set on edge. Thirdly, They will alwayes use the meanes which will bring them to heaven. Col. 3. 2. and shall not hee that walketh in the way, come to the end of his journey? Ier. 6. 16. Fourthly, They are united to Christ by faith, love, and the spirit; and who can burst these bands asunder?

Note.

Reas. 5.

And we may also collect arguments from the similitudes in Scripture for this purpose. First, Christ is compared to a vine; the faithfull to his branches. Secondly, To a spring; they to living waters, that flow therefrom. Thirdly, To an head; they to his reall members. Fourthly, To a foundation; and they to the rest of the building. And who shall stop the course of this river? Iohn 4. 14. Rent this tree up by the roots? Io. 15. Bruise this head? Io. 1. 18. Or remove this foundation? for its said, that the Gates of hell shall not prevaile against it, Matth. 16. 18.

This

This is not like *Abrahams* well, that was stopped; *Jonah's* gourd, that withered; the Serpents head, that was bruised; or the Temple of *Ierusalem*, that was overturned.

Finally, if they should not bee saved, what great absurdities would follow? *Reas. 6.*
For, first, Grace should be overcome of corruption; *the younger serve the elder.* Secondly, The body mysticall of Christ be maimed, yea, in part, condemned. Thirdly, Wee should ascribe lesse to grace and the Spirit, than to Sathan and corruption, both for power and priviledge. And fourthly, Christ should be subject to dye in vaine, in part or wholly; for by that rule and meanes, that one may fall away, two may, yea all the faithfull: and then Christ should seeme to lose his purpose, and to die gratis, for no end.

And by this doctrine in hand are our Adversaries confuted, who maintaine, *Vse 1.*
that the faithfull may fall away, and finally perish.

They instance in *Salomon*: But hee fell not totally, and for ever. For first, hee writ a booke of his repentance. Secondly, he had a speciall promise, that the Lord would never forsake him. Thirdly, *Peter* stiles all, *holly men*, who penned the Scriptures; of which number he was one. Fourthly he is in the Genealogie of Christ; and no doubt, but Christ would give him that honour, as to save him. Fifthly, hee might not commit idolatry, but permit his Concubines: so his sinne was the lesser. For as he was said to build the Temple by others; so might he be reputed an idolater in bearing with others. Sixtly, hee was a speciall type of Christ, and all this being thus, who dares conclude, that hee was condemned? We may boldly avouch the contrary. *Reasons why Salomon was saved. 2 Pet. 1. 21.*

But the Papists have reason to hold that *Salomon* perished. First, in so doing, he being a King; then Kings will the sooner submit themselves unto the Pope, and seeke for a pardon. Secondly, If as a Prophet he perished, and a Penman of the Scripture: Oh! this makes notably for their purpose; for then this will follow, that the Pope may be free from the spirit of error, yet die a damned person, as many, by their owne confession, have done. Thirdly, If as a good and private man; then certainty of Salvation cannot be obtained, as they seeke to defend. And fourthly, hold this position they must, or else Pardons and Purgatory will be of no praise, or price, but utterly perish. *Why the Papists hold hee perished.*

But you will demand, why should so excellent a man fall so fearefully?

First, the Lord might permit him, to humble him; as *Paul* must have a pricke to buffet him, lest hee should be exalted with the abundance of Revelations: and was not *Salomon*, having so rare parts, incident to the same? and if that was a remedy for *Paul*, why not this unto *Salomon*? *Quest. Sol.*

Secondly, Againe, if this King had lived without spott, he being so wonderfully qualified, and having so great a kingdome, that none was ever like him: the people, peradventure, would have taken him for the true Messiah. For how many still looked for Christ, at that day; and after Christ was come, dreamed of an earthly kingdome? Many more arguments they produce, but we have answered them elsewhere; therefore here omit them.

And this doctrine is of great comfort to all the faithfull; for come what can, they shall never perish: Nothing shall be able to separate us from the love of God in Christ Iesus. We should more rejoyce in this, than wicked men in their wine, and oyle, and large possessions. *Iobs* heart was glad in the remembrance, and assurance, that his Redeemer lived, and that he should see him with his eyes: *David* rejoyced, that his flesh should see no corruption; and the Apostle, that hee should be saved. Shall a King be glad, that none can take away his crowne? a nobleman the ensigne of his honour? the Iudge, his scarlet robe? the Bishop, his Rochet? the Captaine, his Auncient? the Pyrate, his flag? and the poore man, his farme? shall the certaine possession of these things breed so much mirth? and shall

shall the assurance of a kingdome not expell sorrow and mourning?

Art thou poore? in a farre Countrey? despised of the world? or with the Jew in *Babylon*? have thy parents rejected thee? thy friends cast thee off? and all thy familiars waite for thy halting? Yet grace shall never leave thee, or the Lord forsake thee, but preserve thee to eternall glory. Let *Rachel* die in travell; *Abel* be slaine of his brother; *James* be beheaded; *Christ* crucified; and *Eli* breake his necke; yet they shall be saved. And if thou be faithfull, God shall deliver thee from every evill worke, and preserve thee to his heavenly kingdome. Then be of good comfort; for if earthly priviledges breed such joy, what should these heavenly doe? Why, where be our hearts? and what doe wee thinke upon?

Vse 3.

And this should teach us thankfulness to God, who hath now made our spirituall estate more certaine in *Christ* our surety, than it was at the first in *Adam* our father. The Pope gets large summes, for long pardons; the Landlord great fines, for a lease for many yeares; But we have a pardon and lease that are of force for ever and ever: ours be signed, sealed, and delivered by the finger of the Spirit, through the bloud of *Christ* Iesus, and with the full and free consent and presence of God the Father: Then say with the Apostle upon the same ground, *To whom be praise, for ever and ever: Amen.*

Vse 4.

And is our salvation certaine? How then should wee bee pricked forward to goe on in the constant and cheerefull use of all meanes that may effect it? for doth not expectation and assurance of the end, set all aworke? who would plow, if hee had no hope of a harvest? crosse the dangerous seas, if hee were out of all heart, for his returne in safety? or take Phyficke, should hee not thereby expect recovery of some present sicknesse; or the removall of some future disease feared? And had wee no hope, then wee might be out of heart: But seeing not one of our haire shall perish, as *Paul* said concerning corporall safetie; let us eate and drinke with gladnesse, bee of good courage, and use all helps prescribed: for as the wicked have no minde to use the meanes, because they have no hope to inherit heaven; so wee, from the contrary ground, should bee stirred and enlived to cast off sinne, grow in grace, suffer affliction, and (if need bee) to resist unto blood; in as much, that wee bee assured, and know, that our labour is not in vaine in the Lord. And with what willingnesse will man and beast, hantke and hunt, being in hope to finde and catch their prey? shall we then, having such a prize in our hands, have no hearts? surely it should not, nor it must not be so.

Act. 17.

Doct. 6.

Saved:] Hence let it be noted; that *The Salvation of man is a rare and great blessing.*

No doubt but *Paul* doth mention it as a speciall favour from the Lord. And seeing in these words he seemeth to use a Reason to move *Timotheus* to be resolute in all good duties, if he had knowne a better or more forcible argument, hee would have produced it for his purpose. See *Gen. 49. 18.* Which place the two Caldee Paraphrasts expound, not of *Gedeon*, or *Sampsons* delivery, that were temporall and transitory, but the salvation by *Christ*, which is eternall and permanent. *1 Pet. 1. 18. 10. 4. 5. Phil. 2. 12. 1. Cor. 15. 17.* and this will further appeare by many reasons.

Reas. 1.

Let us consider it in the cases. First, *We are not redeemed with gold and silver, but with the precious blood of Christ, as of a Lamb undefiled. 1 Pet. 1. 18, 19.* Secondly, Doth not the word, the good word of God, and the Spirit effect and apply it? and was not the best message that ever Angels brought, Salvation to mankind?

Reas. 2.

And are not all times, meanes, and things subordinate to the same? this is the end of all ends, Gods glory being excepted; and yet his glory is procured by the same.

same. The more generall a thing is, the better it is; for begetting, conceiving, bearing, baptizing, calling and justifying, yea sanctification precede it. And is it not then the best thing?

And is it not directly opposed to damnation, the worst thing that can be named? the wicked shall bee in hell amongst the damned Devils, and suffer the vengeance of eternal fire: on the contrary, the godly shall inherite heaven, enjoy the communion of the blessed Angels, for ever and ever.

Finally, consider what it is to bee saved. First, shall not the image of God in such be perfectly renewed? *Psalm 17. ult.* Secondly, their joy, shall it not bee full? *Psalm 16. ult.* Their habitation of pure gold? and the fruition of all, eternall? And now lay all these together, and will not the point be a truth, that mans chiefest blessednesse consisteth in his salvation? Come we to the use.

Where wee reprehend many, that esteeme it a matter of no moment or estimation. Is it a thing of weight to preserve a young plant from withering? a beast from drowning? the body from dying? and nothing of importance to save the whole man from damning? The ignorant man, as he understands not the worth of it, so hee never seeketh after it. The covetous, cryeth, its good to bee here, gaine is great godlinesse. The Epicure, he goeth in purple and fine linnen every day, saith delicately, drinketh wine in bowles, spendeth his time in pleasure, and altogether forgetteth his latter end. The voluptuous man maketh merry, saying, The next day shall be as this, we will have our fill of love; and never once mindeth his salvation.

As for the drunkard, the hiring usurer, and the swearer, they long ago have made a league with hell, and a covenant with death; boasting, Tush, God will doe neither good nor evill, *Zeph. 1. 12.* and is there wisdom in the most High?

This point may justifie the courses of such as take paines to worke out their salvation, and to make their calling and election sure. Goe yee on, and the good Lord shall be with you. Let it never be said of any of you, ye began well, but who did let you? Its a fearefull thing to begin in the spirit, and to end in the flesh.

This might move parents, to make their children the subjects of salvation: for would you not have them to be heires of great things? Say then with *Abraham*, Ob, that *Ismael* might live! with *Noah*, God perswade *Lamech* to dwell in the tents of *Shem*. All, call with *David*, Come hearken unto me, yee little children, and I will teach you the feare of the Lord. For those bee the best parents, that can use the meanes to bring their sonnes and daughters to be coheires with Christ of the kingdome of God, and to participate of endless salvation. Whereas our Lord said, Weepe for your selves, and for your children: So say I, Get salvation for your selves, and for your children.

And from this ground, wee are all to be intreated, and instructed to seeke salvation. What was *Pharaoh* the better in being a King? *Ahab* a Queene? or *Indas* an Apostle, and cast out of heaven? Where be now the Fooles great barnes? *Nebuchadnezzars* Babel, or the rich gluttons purple, fine linnen, and dainty fare? What is now become of dancing *Dalilah*, painted *Iezabel*, or drunken *Nabal*? Whose eares would not tingle, and hearts tremble to treade in their steps, and to thinke at what a dolefull haven they be landed? Wherefore cry, and cry againe with the sailor; *Sir, what shall I doe to be saved? Master, how may I inherit eternall life?* Oh thinke, and thinke often, that salvation is the greatest good that can befall a man; for without that, we shall perish for ever; and then woe to us that ever we were borne.

V. 1. That which hence I gather, is, that One good Christian rejoiceth in the salvation of another. Paul envieth not that *Timothy* was partaker of the same blessing. Again, we note; that

Dett. 8.

Certainty of Salvation may bee had, if it bee rightly sought for.

Some thinke that *Paul* understood this by extraordinary Revelation: yet the point is a truth, though it were not drawne from this Text. 2 Cor. 5. 1. 1 Iob. 3. 1. 2 Cor. 13. 5. 1 Iob. 3. 19.

Reas. 1.

For in the use of the meanes we may get faith, and that will assure our hearts of salvation.

Reas. 2.
Ephes. 1. 13.

Again, God giveth his spirit to such as seeke aright; and it will beare witnesse with our spirit, that wee bee the sonnes of God; and if sonnes, wee shall be saved.

Vse 1.

This confutes the contrary doctrine of the Papists, who leave a man, like a Meteor hanging in the ayre, alwayes doubtfull.

Object. 1.

But they object, that faith is not felt by sense.

Sol.

First, What if it were not, yet repentance is sensible; and hee that repenteth truly shall be saved.

Secondly, He that beleeveeth is sure that he beleeveeth; for as the eye doth see, and knoweth it seeth; so doth faith beleeve, and is assured it beleeveeth, by that faculty it hath in it selfe.

Object. 2.

But the best doubt.

Sol.

Causes of
doubting.

True; but first, Doubting comes from the flesh, and divers causes produce contrary effects. Secondly, Varying the minds object, varyeth the act for the present. And thirdly, Faith and doubting may stand together, when as they bee neither of them in the highest, but in a remisse degree: And as limping is a signe of life, halting of motion; so is doubting of beleeving: for as without life there can be no limping, so without faith no doubting, though, I grant, there may bee despairing.

Vse 2.

We may try by this doctrine, what good use we have made of Gods ordinances: Have we got assurance that our names are writ in the booke of Life? are we sealed by the spirit of promise? are we certaine we shall be saved? Why then we are good proficientes in Christs schoole, else not. Doe wee still hang all upon seeming, saying, thinking and conceiting? why then wee are much amisse, and must labour for assurance.

We would have our Lease sure, hold our Lands sure, and make all sure: and shall wee take no paines to make our salvation sure? Well: wee, through the goodnesse of God, have time and meanes to doe it, and if we omit the opportunity, the day of had I wist will overtake us. What is of greater estimation than the certainty of salvation? and what lesse regarded, more neglected? Some thinke its a doctrine impossible, others cannot stand about it; and many desperately, in a blindfold maner, cast themselves on the secret and unsearchable mercy of God. Art thou any of this number? then in the feare of God amend this thing: I can tell thee it will prove worth thy labour at the length, though it seeme labour in vaine for the present season.

And hath called us: From the copulation of these two together, it is to bee observed, that

Dett. 9.

Effectuall vocation accompanieth salvation.

None shall bee saved but such as bee effectually called. *Adam* was called, no doubt, when the Lord came in the coole of the evening, and said, *Adam, where art thou?* Gen. 3. 9. See *Mat. 9. 13. Rom. 8. 28. 1 Cor. 1. 9. Gal. 3. 8. Col. 3. 15. 1 Thes. 2. 12. 1 Tim. 6. 12. Heb. 5. 4. 1 Pet. 5. 13. Jude 1.*

Reas. 1.

Because wee by nature are in darkenesse and spirituall bondage; wee lye, like *Adam* hidden in the bush, untill the Lord call us out, and set us at liberty. The bondage in *Egypt*, of *Israel* under *Pharaoh*, prefigured this: and as they were called corporally; so must wee spiritually, before wee can come to the heavenly Canaan.

Again,

Againe, the Lord hath set downe a most sure path, that leadeth to heaven: hee therefore that will come to his journeyes end, eternall salvation, must travell the Kings high way. *Rom. 8. 30. Israel did so to Canaan.*

Reas. 2.

Exod. 14.

Besides, if wee be not called, we cannot be justified, and consequently saved: For effectuell vocation (in order at the least) doth precede justification. And if we have not this linke of the chaine, we lose the other also. *Rom. 8. 30.*

Reas. 3.

And last of all, No vocation, no true title to the promises; for they belong to as many (and no more) as the Lord shall call. *Acts 2. 39.* And he that hath not right to them, but is still under the Law, cannot be saved; for we come to heaven by no other way, but by the promise.

Reas. 4.

And here we taske the carelesnesse of many, that never have care, by proving the truth of their calling, to make their salvation certaine. Some cry, they are not assured of heaven; and what marvell, seeing they be not called? for the one is, or the other can be never. Who will expect wages, when the Master of the house hath not called him to worke?

Vse 1.

This teacheth us how to get assurance of salvation. viz. in making our calling sure. Get the one, and thou shalt have the other. And because thou maist the better try the truth of thy calling, we will stand a little to shew the order and manner of it.

Vse 2.

We must know, that preparation goeth before this effectuell vocation. And it hath two parts. First, *A cutting off.* Secondly, *A fitting.*

The order of Gods proceeding with whom he calleth.

This cutting off is done by the knife of the Law, which, like an axe, loppeth us off from the wild olive tree, *Adam.* For, though we be not called by the Law, yet we are fitted by it,

In this cutting off, we may observe, First, *The time when;* And secondly, *The manner how.* The time is ordinarily, when we are the best able to doe the Lord service in his vineyard; which is, in a middle age: seldome are children, and rarely be old men called: for the one is not of age to worke; the other, almost past age to worke. Yet wee read of some children, as *Jeremiah, Iosiah, Timothy,* and others, that of children were called; that Parents might be encouraged to use the meanes of conversion, and not be without all hope of a blessing: And so we doe of some old men, as of *Abraham* called at seventie yeares of age: and it seemeth probable, by *Nichodemus* his answer to Christ, that he himselfe was an old man. *John 3.* This no doubt is written, that wee might not despaire of any; for God

What time the Lord calleth.

Aged persons rarely called.

can call whomsoever, and whensoever he will. Yet men and women of great age are not often called. First, For they are most unfit for the Lords worke: what man will take an aged person to make a watch, or to become a Musitian? for are not his fingers set, which should be nimble for such a calling? how unhand-somely will they goe about so curious an instrument, or action? And shall the Lord then not make choice of the fittest persons to perform his actions? Secondly, Old men have gotten a stronger habit of sinne than others: what saith Christ of such? *Can a Blackamore change his skinne, and a Leopard his spots? then may ye doe well, that are accustomed to doe evill.* Thirdly, Sathan hath more possession of such people, and is the harder to be call out. Fourthly, We read in the Gospell, that God calls at the third houre, sixt houre, ninth, and eleventh houre: why not at the twelfth, making an equall distribution? I cannot tell, I doe but gresse; but it may be, because at the twelfth houre, either none, or few are called. I would not be mistaken here, as though this were impossible with God: but that men might be moved not to procrastinate and deferre their conversion, I have added this. And when trees have beene often watered, pruned and dunged, yet beare not, doth not the Lord of the vineyard bid them *to be cut downe? for why make they the ground barren? wicked men hinder the good of others.* This for the time of calling.

Luk. 13. 7.

How the Lord
calleth.

The manner how, followeth; and that is, either violently, or more gently. God is wise in all his proceedings, and therefore calleth, as he seeth needfull: Some he pierceth to the very heart, woundeth the spirit, and causeth them to quake and tremble exceedingly, at the voyce of his power: others he calleth with a still and quiet voice, as is most convenient. The discreet Mother, having a child stubborne and untoward, shaketh the rod, when as one that is more meeke and tractable, is allured by a cherry or apple; and even so dealeth the Lord by his chosen children; for he calleth them according to their dispositions and severall qualities: yet alwayes so, as they come and obey his voice.

Secondly, And this may serve to have beene spoken of their cutting off, both for time and manner: Next their fitting followeth, the which consisteth of two branches, the one *Compunction*, the other *Desperation*.

When the Cyon is cut off from the tree, then in order it followeth, that it be fitted to be set into the stocke, into which it is to be grafted: And so, when by the knife of the Law, wee are either violently, or more leifurely lopped from the old olive; it ensueth that wee bee fitted to be set into the new, Christ the Lord. Now this compunction of heart hath two degrees; the one rendereth a funder the very joynts and sinewes; pierceth and entreth into the very bones, and the marrow. But the other doth not wound so deepe; but, as it were skarreth the skinnie, and eateth into the flesh. For as some be let bloud in the finger, others in the arme, or head: so God, being a most skilfull Chirurgeon, doth pricke, and let us bloud, as he discerneth the nature of our disease. *The child came to himselfe by weeping seven times. 2 King. 4. 35.*

And after this compunction followeth an holy desperation; which consisteth in the denying of a mans owne workes, and relying on the Lord for mercy: for his sinnes being great and many, his good workes not any at all, he is thereby brought to despaire in regard of himselfe, and also to call the mercy of God into question: Yet not doubting whether the Lord can, but whether he will or not, grant him a pardon for his sinne. Now doth the sinner hang the head, smite his hand upon his thigh, cry earnestly to God for mercy, and seeke to the Minister, the Physitian of the spirit, for grace and comfort. And this compunction and holy desperation is greater in some, than other, for these Reasons.

Six reasons
why all men
are not called
alike.

First, Some man may have had many outward calls by the word, and inward motions by the Spirit, the which he having resisted and not obeyed, then he is brought to feare, that he hath sinned the sinne unto death: And if he hath any knowledge in the Scriptures, peradventure, will bring that to fight against himselfe; especially that place in *Heb. 6. or 10.*

Secondly, Other some have had good education, and have beene trained up in the Scriptures of children; so that they have beene restrained from many grosser sinnes, than others have committed. Whence it followeth, that there is degrees of compunction: Trees that have beene long unpruned, have the more cuts, when they come to be lopped and dressed.

Thirdly, Peradventure the Lord hath a purpose to send some one of his children, for to dwell, like *Lot*, in *Sodom*, or *Ioseph*, in *Egypt*; and there, he foreseeing that they shall have weake provocations to good, strong temptations to evill, letteth them drinke the more deeply of the dregs of sinne, that they, in future time, the rather may be moved to avoyd it: For a wounded spirit, and troubled conscience for sinne, will prove, for time to come, an excellent Tutor. He that hath burnt his feet with treading on the hot stone, will looke the better to his steps, in all his journey afterward.

Fourthly, All men have not constitutions of body alike; some be strong, others weake: so that that measure which will but cure the one, humble him sufficiently, would kill the other, and bruise him to powder. And if some were so call downe

downe as others be, they being poore men, and to live by great toyle, and daily labour, would never be able to execute the duties of their calling, and to get their bread by the workes of their hands. A man in the breaking of his beast, will have an eye to that; and shall not the Lord much more in the reclaiming of his children?

Fifthly, God appointeth some to be sonnes of thunder, to speake with power and authority, to preach amongst a people, whose faces be as brasse, and neckes like sinewes of iron, and therefore hee bringeth them home (as wee say) with a witness, at their conversion: For as he that hath received much wrong by a bad neighbour, will speake worse of him than he can who hath had lesler injuries at his hand; so will such as have felt the enmity of sinne the most, preach more fervently against it, than he who hath not felt the sting of it, in that measure.

Sixthly, Finally, some men have most excellent and acute understandings; now the more clearly the intellect receiveth a fearefull object, the more will the heart bee troubled. If one, through the dimnesse of the eye, take a Lyon for a tame beast, he will not be shaken with equall terrout, as he will that by the clearenesse of his sight, discerneth the beast in his owne kind and nature. And this is a most true position, that the best wits bee the most wounded in heart at their effectuall calling; because sinne and the punishment be the more clearly apprehended: and men (ordinarily) more than women, from the acutenesse of the understanding.

But some may object: Its from God, not man, that one is thus humbled; for God in this doth all.

Object. 1.

True: yet the Lord worketh according to the condition of the subject, about which he is exercised.

Sol.

And women are often more cast downe than men be at this season.

Object. 2.

We grant it: Yet that comes from the weakenesse of the sexe. For, shall you not see one more terrified at the drawing of the sword, than another is in beholding it sheathed into the very bowels?

Sol.

Thus you have heard how the Lord prepareth a sinner before effectuall vocation, in cutting off and fitting of him to be grafted anew; at which time, hee is like a branch slipped from the body of the tree, and ready to wither and dye in his owne apprehension: And then the Lord speaketh unto the poore perplexed soule by his Spirit, in the promises of the Gospel; and that, peradventure, when he the least expecteth any such comfortable tydings; secretly saying, and whispering the sinner in the eare of his soule, *Be of good comfort; for thy finnes are forgiven thee.* Now hee giveth Christ to him, and him unto Christ; so that the penitent person is come home into his desired place, and the liberty of Gods children.

Now from this that hath beene said, wee may deduce many things for our further instruction; and to confirme us concerning the certainty of our effectuall vocation.

Conclusions from the precedent discourse.

First, Here wee see, that the law is necessary to bee preached, that, like a Schoolemaster, it may whip us to Christ, for to finde comfort in the time of neede.

Secondly, That the true sight of our finnes and humiliation is a companion of effectuall vocation; for the sicke have need of the Physitian, and Christ calleth none but such as are lost in their present apprehension.

Thirdly, That every sigh for sinne, and compunction of spirit is not to be effectually called: for Reprobates, like *Ahab* and *Judas*, may for a time bee much dejected, yet never receive Christ, whereby to be truly justified.

Fourthly, Wee learne from hence, that effectuall vocation is an action sensibly to bee felt by the persons who bee the proper subjects of it; and a worke,

worke, though on Gods part, secretly effected; yet on mans, easily apprehended.

Fiftly, And here men that have not endured so much humiliation as others, yet are not to despaire of their spirituall condition; for the Lord doth not call all his alike. To one hee reveileth some little sinne at the first, lest hee should be swallowed up of overmuch heavinesse; yet by the punishment thereof hee commeth to conjecture what is due unto him for the rest: And when the poore sinner hath got power against this, then hee will reveale unto him some other of greater nature: for having had experience of Gods former mercy, he is made the more bold and able for to wrestle with greater transgressions, and Sathans more fell and fierce temptations; the which usually come in the latter end of this spirituall combate: For like a cunning Captaine, that would raze downe the walls, hee first dischargeth his lesser pieces, and if they will not effect it, then hee giveth fire to his greatest Ordnances, and roaring Canons.

Sixtly, And for conclusion, let him that is never so much dejected not be out of heart, as though the Lord could not raise thee up againe, and comfort thy soule; for as his mercy, so his power is infinite: The deeper the foundation is laid, the firmer will the building bee; and the more wee bee humbled and broken at our preparation, the more shall wee bee able to stand fast, after our effectuall vocation. Wherefore reade, pray, meditate, heare the Word, receive the Sacraments, and seeke to the Physitian of thy soule; and at one time or other, through one of these conducts, hee will seale to thy soule a certificate for the remission of all thy sinne, and thou with comfort shalt say, *Now soule returne unto thy rest*. Doe but use the meanes, tarry the Lords leisure, and hee shall come, that will come, and comfort thy heart: say not, that no man ever felt what thou dost; for many have, and found pardon, peace unspeakable.

A Caution.

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But when thou art come home to thy long desired haven, and the Lord hath heard the voyce of thy weeping; then see thou faile not to performe the voves that thou madest to him in the dayes of thy former affliction, lest a worse thing follow. Neither thinke it thine honour, that thou hast beene more terrified and dejected in thy preparation than thy brethren (as the manner of some is:) but be thou the more ashamed, that thy heart was so stubborne, that the Lord must exhibite more power to call thee home, than the rest of his children. And by how much the more the Lord hath humbled thee above others, bee thou so much the more fruitfull in all good workes: For the more paines and labour the Husbandman taketh in tilling his ground, the more corne hee expecteth from it at the time of harvest: and shall not the Lord looke for the like from all his manured and well tilled closes? yes undoubtedly.

Wherein hee
that is called
hath experi-
ence.

And here I will adde some particulars, that he who is effectually called knoweth by experience, whereof men in the estate of nature are ignorant.

First, He knoweth now, what a fearefull thing it is to bee a stranger from the life of God, and to have him for his enemy; and would not for the gaining of a world, be one minute in his former condition.

Secondly, How unable he is of himselfe, either to answer the Lords call, or to beleeve in him, though he would, and finde in himselfe a mind to both.

Thirdly, What an enemy sinne and Sathan is to the sonnes of men. Now hee perceiveth the sting of the one, and the fiery darts of the other; and how deepe they will strike and pierce into the very joynts and the marrow.

Fourthly, He can tell you, that a wounded spirit is the extremest of all extremities, and that peace with God passeth all understanding.

Fiftly, That Christ was God, as well as man, or else hee had not beene able to have

have borne the full burden of one mans sinnes, much lesse of the whole world of the elect; this is a secret, which by experience hee hath searcht into.

Sixtly, He is able to comfort others by the same meanes, and with the same comforts hee was comforted of the Lord. And from this knowledge of experience, a poore unlettered man may be a more skilfull Physitian to a wounded spirit, than a more learned Clerke can. These things, and many more doth the man truly called know by his owne experience: And this is that preaching and wisdom which the world counts foolishnesse; and not many (as *Paul* saith) great men, wise men, and noblemen, are called unto.

1 Cor. 1. 23. 24.

But yet for all this that hath beene said, lest some man might deceive himselfe, and not make his calling and election sure; I will further set downe some inseparable effects, that accompany effectuell vocation.

First, Hee is in a wonderfull admiration, to see what an alteration the Lord hath wrought in him. *Paul* never admired more at his strange delivery by the Angel out of that strong prison; than that man doth in being brought into the kingdome of freedome, out of spirituall bondage and darknesse.

Fruits or effects of effectuell calling.

Secondly, He hath mixt affections: terror and feare, in looking backe on the object of his former condition; and joy unspeakable and glorious, in consideration of his present good condition. Now hee can both sigh and rejoyce at one and the same instant, like the men at the building of the second Temple.

Thirdly, Now he will eate his meate with a glad heart, follow the duties of his calling with readinesse, sing Psalmes of praise, for his late and great delivery, sleepe and rest in peace, for the Lord accepteth him. And we are the most forward to all good duties, when we are most assured of the Lords favour, and our owne salvation. And this is the reason why *Sathan* so strongly tempteth the faithfull to doubt and despaire.

Now

Fourthly, if he have in former time lived in none, or an unlawfull calling, now will he alter his course, and take a better: for (note this) when God calls any to mercy, as he did *Adam*, he sets them againe in a lawfull calling. He never called the Devill, therefore let him goe compasse the world; and so doth the rabble of Fryars, disordered people, as Bearewards, Players and idle persons, live out of a calling, and goe a compassing (its likely) in that God hath not yet effectually called them: for if he had, they would have gone to worke. And there is no surer signe of one effectually called of God, than to live in, and worke and performe the duties of a lawfull calling; and no more fearefull note of a man not called to mercy, than to have none, or to abide in an unlawfull calling.

Fiftly, He now with *Lydia* will attend to *Pauls* voyce, depend upon the Word, and in nothing rejoyceth more, than to heare the Lord speake to him in his ordinances. Nay, he will not omit any meanes to further him in the course of godlinesse.

Sixtly, Finally, he will often call upon God by prayer, praise him for his great deliverance, shew what the Lord hath done for his soule; and, as much as in him lieth, seeke to call home others, that God might be glorified, and they with him saved. I have the longer insisted upon this point, because it is the very first entrance to all true blessednesse; and the onely ground of our sound comfort and great rejoycing.

With an holy calling: Whence we gather; that

The calling wherewith Gods children are called, is an holy calling.

Doct. 10.

The Author of the Hebrewes stiles it a celestiall calling; and elsewhere it is said to be an honourable or high calling. See Heb. 3. 1. Phil. 3. 14. 1 Thes. 1. 11.

For

Reas. 1.

Whether Preachers not called
can call others.

For the causes of it are holy; God, Christ, the Spirit, and the Word are all said to be holy, And the Ministers (for the most part) are holy, who be instruments in this action. I say, for the most part; for a man not called (I judge) may call others. For first, I dare not tie the Spirit to the dignitie of any mans person. Secondly, Such may be fitted for the Ministry, and sent of God, and shall they not attaine to their end? Thirdly, *Paul* rejoiced, that Christ, though by the false Apostles, of envy was preached; why did hee this, if they could not call others, at the least build up others? Fourthly, and lastly, hee that holds the contrary, cannot be assured of the truth of his owne conversion: for wee are not infallibly certified, what Ministers bee truly called. For first, Some mens sinnes goe before hand, others follow after. Secondly, God only knoweth the hearts of all the sonnes of men. Thirdly, No man knoweth the thoughts of man but the Spirit that is in him: And hee that is not certaine of this, cannot be assured of the other; for so long as I doubt of the Ministers conversion (holding this) I must needs call my owne in question; because God useth man in the conversion of man.

I am not ignorant of some, who hold the contrary, and of their objections, and Scripture against this position: But yet I hold, that an unconverted Minister may convert; though few and seldome, as we see by experience in former times, and in our dayes also.

Reas. 2.

1 Pet. 2. 9.
1 Thel. 4. 7.
Heb. 3. 1.
Psal. 15. 1.

And in regard of the end too, and the subjects from which wee are called, and to which wee be called, its an holy calling. For first, Wee are called from darknesse to light. Secondly, From uncleannesse to holinesse. Thirdly, From wicked men and Devils, to the communion of Saints and Angels. Fourthly, We are called from earth that is polluted, unto heaven the holy Mountaine of the Lord.

Vse 1.

This serveth first, to answer an objection of wicked men, who demand, why men will not runne with them to the same excesse of ryot? Why? the Reason is, In that they be called with an holy calling. Wicked and lewd persons tumble in their sin, like a sow in the mire: but what marvaile, seeing they be not the called of the Lord? When men have had an holy calling, then will they have an holy conversation.

Vse 2.

And by this Doctrine we may try the truth of our calling. Have we cast off the wayes of darknesse? singled our selves from the profane multitude? and left sinne and uncleannesse behind us? Doe we purge our selves, as Christ is pure? strive to be cleansed from the filthinesse of the flesh and spirit? and to be presented without spot and blamelesse in the day of our Lord? why then we are called with an holy calling: for as effectuell vocation is a true signe of salvation; so is holinesse, of our effectuell vocation.

Vse 3.

This Doctrine may be of great comfort to such as doubt of the truth of their calling. Some, because they are not able precisely to say; I was called such a time, by such a man, and in such a manner, feare they were never called at all. Can every woman tell the time of conception? any man where the wind first beginneth? or, clearly discern the motion of the shadow on the Dyall? Doth not the head grow gray, and the come white, by degrees, and an insensible motion? Tell mee then: art thou holy? then be thou assured, thou art effectually called, for the effect argueth the truth of the cause. Where there is heate, there is fire; and wheresoever is sanctification, there also was effectual vocation.

Vse 4.

In the last place, this is to teach such, as are called on this manner, to walke worthy of their calling. Is it an holy calling? live thou holily. Shall a Prince plod in the mire, defile his cloths, and pollute his person, by the base offices of poore subjects? How unseemly then is it for these holy brethren, for so be they stiled,

stiled, *Heb. 3. 1.*) to wallow in sinne and follow uncleannesse? *Let us then be holy, as our heavenly Father, who hath called us, is holy.*

Not according to our workes:] The point is this; that *Man is not saved for his workes sake.*

And that neither in respect of the *beginning*, nor *end*. For the beginning: the Papists themselves say, wee have remission of sin by Christ; but hold, that this is onely a degree, and that our justification and salvation proceed from our owne workes: But our workes have no such hand in this businesse.

If wee be saved by our workes, then either by the workes before our *conversion*, or *after*: But by neither. *Ergo*. For the *first*, are wee not blind? *1 Cor. 2. 14.* The motions of our hearts evill, and that continually? *Gen. 6. 5.* Are not our wills turned from God? *Hos. 5. 4.* Have wee power so much as to thinke a good thought? *2 Cor. 3. 5.* Are we not beasts, fowles, mad-men, dead in trespasses and sinnes, and the very children of wrath by nature? *Psal. 49. ult. Ephes. 2. 1 3.* And if the fountaine be thus polluted, what shall the streames bee? first make the tree good, and then expect good fruit. Againe, we are not saved for the good workes done *after our regeneration*: For first, they be due to God, as the workes of Creation were. Secondly, they are imperfect. Thirdly, if they were perfect, yet not proportionable to eternall glory. And fourthly, When wee have done our best, wee are commanded to say, that wee are unprofitable servants; and shall Christ bid us *lye*? *Rom. 7. ult. 2 Cor. 4. 17. Rom. 8. 18. Luke 17. 10.* And wee are not saved partly by workes, partly by grace; for God will have all the glory, and Christs merits may not bee either divided or extenuated.

Because wee are not able to reparaire the breach that *Adam* made. For the Law requires two things: (if since the fall wee should bee saved by it:) *one*, that wee undoe what our father did; *another*, that wee performe what hee omitted: And who can doe either of these? wherefore the Papists play the foolcs, who tell us of doing of *good*, but never of suffering *evil*: Let them first satisfie the rigour of the Law, and the infinite wrath of God by suffering, and then perfectly keepe his commands, and they say somewhat. But though they would bee doctors of the law, they nothing know as they should, neither understand the things which they doe affirme. And have we not true title to heaven, before wee can doe any good worke, being justified by faith?

This confuteth the Papists, and reprehendeth the ignorant Protestants (who differ in name onely) that hope to be saved by their good deeds. Demand, how they hope to come to heaven? Oh sir, say they, by my good workes. Thus blind are many at nooneday.

Learne hence, not to trust in thy owne workes, but solely to rely on the free mercy of God in Christ Iesus. Yet thou must doe good workes. First, because God is glorified by them, therefore our light must shine. Secondly, they adorne our calling, and bring honour to our profession. Thirdly, thereby wee shall stop the mouthes of our enemies. Fourthly, give Satan the lesse ground of temptation. Fifthly, they assure us that our faith is true, not a dead faith. Sixthly, and doth not our salvation consist in perfect holinesse? and is it not also begunne in this life?

And for the direction understand, that there bee these things in a good worke.

First, The person must be justified. For if we be not grafted into the true Vine Christ Iesus, we shall but bring forth wilde grapes. *Iob. 15. 1.*

Secondly, The rule by which wee are guided, must bee, first, the Word of God; or, secondly, the Rule writ in the heart; or, thirdly, the motion of the Spirit; or, fourthly, the example of the faithfull. For more rules than these can no man shew.

T

Thirdly,

Deff. 11.

Dan. 9. 9.

Psal. 143.

Rom. 3. 11.

Reas. 1.

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1 Cor. 11. 1. Thirdly, Wee must have an eye to Christ, and doe it in his name; for hee re-
 Revel. 8. 4. moves the imperfection of it.

1 Cor. 10. 31. 33. Fourthly, and finally, the principall end must be the glory of God; not exclu-
 ding the good of our brethren, and our owne salvation.

I might gather further from this phrase; that
 Doct. 12. *All men have workes.*

Every one will have a Religion, such as it is; and will be doing this, or that.

But according to his owne purpose and grace, &c.] Hente wee note this generall
 doctrine; that

Doct. 13. *Gods free favour is the first foundation of mans salvation.*

Ephes. 1. 11.

Rom. 8. 28.

Tit. 3. 7.

Ephes. 2. 8.

Reas. 1.

The finger moves not the wheele of the watch, but the wheele the finger: so Gods finger is the first mover of all things. Wee are said to bee chosen according to the good pleasure of his will; we are called according to his purpose; we are justified by grace, and saved by grace, and all is of grace.

For if man were saved by any act of his owne, then the Lords will should not be the first moving cause, but something precede it. And as the great wheele in a Clocke, which first moveth it selfe, and then setteth all the lesser a going; so Gods will first moveth, and then mans in order.

Reas. 2.

Againe, if the prevision of faith or workes, were the first and principall cause of mans salvation, then the Idea of things should bee in man before they were in God; and so they should bee God: because they were in nature before him.

Reas. 3.

Besides, if the free grace and purpose of God were not the first ground of mans salvation, but faith or workes; it would follow, that the Lord were the Saviour of man, *per accidens*; man of himselfe, *per se*: and what more absurd consequent.

Reas. 4.

And finally, if man were saved by his workes, hee should have something to boast of: But God will have all honour. *Rom. 3. 27. Ephes. 2. 9.*

And out of this very Text, many more arguments may bee deduced, to confirme the doctrine. For first, *Paul* excludeth our workes. Secondly, hee nameth Gods purpose. Thirdly, his grace. Fourthly, he addeth *which was given*: Now it cannot be a gift, except it were free. Fifthly, he tells us through whom salvation comes, and that is by *Christ*. And last of all, when this was purposed and given, before man was: and hath not every word his weight?

Vse 1.

This confutes our Adversaries, who make mans foreseene faith and workes, to be the first moving cause of his salvation; or mans will to depend not on Gods, but Gods on his. What more absurd?

Obiect.

But it will be objected, that wee make God the Author of sinners

Sol.

Act. 17. 28.

Rom. 9. 18.

Gen. 3.

Esa. 10.

2 King. 6.

Ioh. 11.

Iudg. 1. 7.

In no wise. First, wee say, that God by his generall power supporteth every man. Secondly, that he withholdeth his grace from some, being absolute Lord, and bound to none. Thirdly, he ordinateth and disposeth of sinne. First, in turning it to another end, than the doers dreamed of. Secondly, hee restraines the course of it: And thirdly, punisheth sinne with sinne, which is but just, and all that we say.

I might out of every word collect something, but will not; because wee shall meet with the same points hereafter, and have handled some of them elsewhere; yet this wee will not passe, which is, that

Doct. 14.

The Elect of God are not called by accident and chance, but according to his eternall purpose.

Man is called according to Gods purpose. *Rom. 8. 28, 30.* First, he hath purposed the thing. Secondly, the time. Thirdly, the place. Fourthly, the meanes. Fifthly, the manner. And sixthly, the end. And if hee doe all these by his purpose, wee need not to call the truth of the point into question.

And

And if it were not so, then the Lord should worke without foreknowledge, or prevision of the thing effected; which cannot be in God, neither is it to bee found in a wise man, if the act be not done suddenly, ignorantly, or by necessity: he that builds a ship, hath the frame of it first in himselfe.

Reas. 1.

Againe, if mans vocation were not according to Gods eternall purpose, then hee should doe things accidentally, and not certainly, the which in no wise must be attributed unto God.

Reas. 2.

Let no man then ascribe it to his owne power or purpose: for its not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

Vse 1.

Fret not that thou wast called no sooner, for this were to repine against Gods purpose. Man must not be the Lords counsellor, but his scholler.

Vse 2.

This may strengthen thy faith in hope of salvation; for what hee purposeth shall come to passe: his calling is without repentance, for it comes from his purpose.

Vse 3.

Let us not finally censure any; for his calling and the time of it proceeds from Gods purpose: instruct them, and prove if the Lord (at any time) will call them out of the snares of the Devill. Young converts be the sharpest censurers of old sinners.

Vse 4.

This may confirme thy faith in the promise of God; for his purpose shall stand. What if some wander from the flocke? they shall be brought home at the length, if they belong to his election.

Vse 5.

And finally, let us doe according to our good purpose: this patterne of Gods, is worth the imitation of man. We often have good purposes, but they are speedily blasted. Some purpose to build God an house, but they are soone altered. Others to leave sinne, but death prevents their purpose. And many have a minde to become Christians, but time changeth this purpose. Wherefore purpose, and performe; for this is the glory of man.

Vse 6.

I could further gather; that

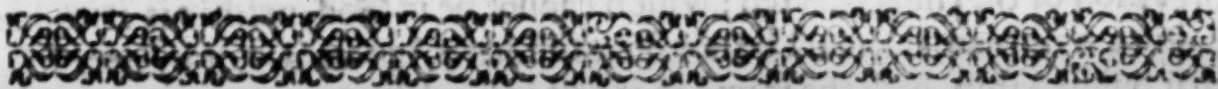
First, *There is a distinction of callings.* Therefore Paul puts in, *purpose*: Whence will follow, what the Papists deny, viz. a distinction of Churches.

Doctrines deducted, not handled.

Secondly, That *The difference of Gods calling some, and rejecting others, is taken from Gods purpose.*

Thirdly, That *The doctrine of election is a part of the Gospel*; for it brings salvation.

Fourthly, and finally, That *The purpose of God was from eternity.* And others would follow hence: But, for the reasons alledged, we omit what might be further collected from this verse, and proceed to the next.



VERS. 10.

*But is now made manifest, by the appearing of our Saviour
Jesus Christ; who hath abolished death, and hath
brought life and immortality unto light,
through the Gospel.*

The Logically
resolution.



His verse dependeth on the former. For our Apostle having affirmed, that wee were called and saved in Gods purpose, before the world was; in these words declareth the manifestation of Gods mercy, and the benefits we receive through the same.

The particulars in this portion of Scripture bee these. First, That the grace and purpose of God, and mans salvation, are manifested. Secondly, The time, in the word *Now*.

Thirdly, With whom, or by whom it appeared; and that is *Christ*: who is described by two effects; one, that *he destroyed death*; another, that *hee brought life*; and the instrumentall cause whereby, is said to be *the Gospel*.

The Theologi-
call exposition.

Now:] This word includes all times before and after the coming of Christ.

Made manifest:] There bee divers degrees of the appearing of *Grace*, but onely in our apprehension: First, *Grace* appeareth in Gods decree. Secondly, In the darke promises at the beginning of the world. Thirdly, When the efficacy of the merit of Christ appeared in the world. Fourthly, By the application of the Spirit. Fifthly, When Christ came in the flesh. Sixthly, and lastly, When hee shall returne againe in Glory.

Who hath abolished:] That is, removed, obliterated, destroyed, swallowed up. 1 Cor. 15. 54. &c.

Death:] By Death is meant the sting of death; (for all must once dye) and the torments of hell hereafter, called *the second death*, Revel. 21. 8. As also the death of corruption, which is in us, may also be understood; with all other kinds of affliction, that be inflicted as curses.

And brought life:] First, the life of grace here, and of glory hereafter.

And immortality:] This argueth a further benefit, that Christ hath procured; for as *Adam* brought death, and eternall death; so Christ bringeth life, and life that shall endure for ever. Some read the word *incorruption*: and the bodies of the Saints shall, after the day of judgement, see no corruption.

Unto light:] First, openly, manifestly, and as cleare as the Sunne at midday, unto such as have their eyes opened.

Through the Gospel.] First by the promises and doctrine of the new Testament, written, preached.

The Meta-
phrase.

As the Lord, from before the beginning of the world, of his gracious and free purpose, gave, through Christ, Salvation to his chosen people: So hath he now since the beginning of the Law and promises exhibited, clearely and conspicuously, unto every one of understanding, manifested the same by the bright appearing of Christ our Lord; who hath blotted and rooted out death temporall

temporall, in respect of the sting, and torment, and eternall paine in the kingdome of darkenesse; and hath also brought unto light the assurance of the life of grace here, and the perfection of endlesse glory hereafter: and that by the writing and preaching of the doctrine and promises of the Gospel.

From the relation and dependance of this verse with the former, we gather; The Deduction of Doctrines.

that Gods purpose in his appointed time shall come to passe.

Doct. 1.

Grace was given in Gods resolution before the world; and now manifested in former and present times. Let man devise what hee can, Gods counsell shall stand. The Lord of hosts hath sworne, saying; Surely like as I have purposed, so shall it come to passe; and as I have consulted, so shall it abide. He declareth the last things from the beginning, and from old the things that were not done. Yea, the counsell of the Lord shall stand for ever; and the thoughts of his heart from generation to generation. And though Christ was long, yet hee came in the fulnesse of time, Gal. 4. 4.

Pro. 19. 24.

Isa. 14. 24.

& 46. 10.

Psal. 33. 11.

For hee is not subject to forgetfulnesse. The Butler, being but a man, may forget Ioseph, and Ioseph his fathers house; yet however that be, the Lord alwayes is mindfull of his purpose. David was in a passion, when hee cryed, Hath God forgotten to be mercifull? The Lord hath the Idea of all things in himselfe, and every thought is before his eyes; so that hee is not forgetfull of his purpose. Psal. 139. 16.

Reas. 1.

Hee is true of his promise; for it makes for his glory. Shall the Lord purpose and not performe? Sure, this should argue instability and mutability in the Lord, the which cannot be. For the Lords purposes are founded upon his counsell, his counsell is most wise; therefore hee never altereth, or changeth his former purposes.

Reas. 2.

Neither doth God, like man, purpose any thing, that he is not able to performe. Nature may be interrupted, and not produce her effects; but the Maker of it cannot be hindered at all; for his power is infinite: and if he but will any thing, it is done; yea speake but a word. Speech is one of the least motions, yet when God said, Let there be light, it was so.

Reas. 3.

This may serve for to terrifie the wicked, and confute their Atheisme, who cry out, where is the promise of his coming? have not all things beene alike from the beginning? Yet shall not the Lord appeare in his appointed time? Hee hath set a day wherein hee will iudge the world. The young man may rejoyce in his youth, and doe what seemeth him best in his owne eyes; yet let him know, that the Lord will bring him to judgement. The Epicure goe in purple and fine linnen, and fare delicately every day; but his sweete morsels shall be gravell in his mouth, when his account is cast up. And be thou assured, that as the Lord hath purposed mercy to his children; so hath hee judgement without mercy to all wicked and ungodly persons; and in the time hee hath purposed, it shall be performed. For hee is wise in heart, and mighty in power; who ever waxed fierce against him, and hath prospered? God spared the old world long; but the flood swallowed them up at the length. Ierabell had a long time of turning, and Ierusalem of repenting; but was not the wrath of God powred downe at the resolved time to the uttermost? And so shall it be at the last with such as cry and thinke, the Lord is like us, hee will neither doe good or evil.

Gen. 1. 3.

Vse 1.

Act. 17. 31.

Eccles. 11. 9.

1 Thes. 1.

Iob. 9. 4.

Psal. 50. 21.

Zeph. 1. 12.

And in the second place, this must teach the faithfull patience, and to waite the Lords leisure. Wee may not appoint the Lord a time when to finish his worke. It was Marias fault, that would be directing her sonne, that was

Vse 2.

Iohn 1.

God

Heb. 10. 36.

God and man, when to worke his miracles, and bee handling of him; and wee reade that the best of Gods children have failed, in not patiently waiting for the accomplishment of Gods purpose and promise. *But we have neede of patience, that after we have endured, wee might receive the promise.* Art thou in bondage with *Joseph*? there is a time to set thee free: in a strange countrey? why, *Herod* is yet alive that would seeke the childe's life: what if thou bee in want? cannot the Lord feede thee in the wilderness? Art thou persecuted? why one day thou shalt be blessed, if it be for well doing. Doe men condemne thee without cause? Are the wicked set up, and they that tempt God delivered? Doe such as refraine from evill make themselves a prey? And because they runne not to the same excessse of riot, as others, are they badly reported of? what of all this? the day of triall is at hand, and every secret thing that God hath in his secret counsell purposed, or in his word revealed, promised, shall be accomplished.

Mal. 3. 15.

Isai. 59. 15.

1 Pet. 4. 14.

Heb. 10. 37.

2 Cor. 5. 10.

Truly this must support thee, comfort thee, and create patience in thee; for yet a very little while, and hee that *shall come*, will come, and will not tarry; and reward every man according to the workes hee hath done in his flesh good or evill. Thinke, thinke on this; that thou shalt soone see an end of all thy troubles, and thy desire accomplished upon all the Lords enemies.

But is now made manifest:] Where let it be observed; that

Doct. 2.

We are to take knowledge of Gods gracious visitation.

The faithfull have observed the distinct acts of Gods providence, from the beginning of the world unto this day. We are sent to the Crane, and the swallow, and the Hauke that flieth in the South; she flieth from the pinching cold of the North, for the heate of the Sunne in the South; or when she is in casting her feathers, they doe pricke and tickle her, therefore she spreadeth her wings on the South, that the Sunne might ripen and further them the more in growing. *Ier. 8. 7. Iob 12. 7. Prov. 6. 6. Gen. 32. 10. &c.*

Reas. 1.

Psal. 116. 12.

For in so doing, it will yeeld us matter of thanksgiving: why are wee so barren in the praise of God? wee doe not consider what great things the Lord hath done for us. *David* from this ground, cryed out; *What shall I render unto the Lord for all his benefits?*

Reas. 2.

It would strengthen our faith for future time, worke in us patience, contentedly to waite the Lords leisure; as we see in the Prophet, *Manoahs* wife, and many others, *Psal. 42. 5. Iudg. 13. 1 Sam. 17.*

Vse 1.

This justly taxeth many in our times, who never thinke on the dayes of old, neither take knowledge of Gods gracious visitation. How few dreame of this duty? and rare be those men, that minde it. We are worse than the unreasonable creatures, who sing in the spring, bathe in the summer, and praise God in their kinde, by a secret instinct of nature; yet man, endued with reason, the Prince of all created things, for whom all other creatures were made, mindeth not this duty.

Vse 2.

And if this be our duty, why let us doe it. Cast thy eye backe as farre as the Creation, take a view how often the Lord visited his people; how hee hath from time to time performed his promise, and effected his purpose; for this is worth thy labour: why are wee so ingratefull, unfaithfull, distrustfull, and alwayes repining? Alas! wee consider not the distinct acts of Gods providence over us.

Iob 10. 10, &c.

I have wondered at *Iob*, for he began with God, and went hand in hand, from his conception, with him, unto that very day; observe his words: *Lord, thou hast powred me out like milke, thickened me like curdes, clothed me with skinn and flesh, fenced mee with bones and sinewes: thou hast given me life and favour, and thy visitation hath preserved my spirit.* Bee thou this iust mans scholler: for never canst thou learne and practise a more comfortable and profitable point of doctrine. For it will

will humble thee; breed admiration in thy heart; strengthen thy weak faith; worke in thee love to God; and cause thee to praise him with delight, all thy life long. We take a view how the beasts move upon the earth; birds flie in the aires; fishes play in the waters; and the Sunne and Moone runne their course in the firmament; and shall we have no eye to him that created all these, moveth all these, and is present at, and worketh daily in all these, by all these? Surely, surely this is not well done: therefore to be speedily amended; and the rather in that we have failed so long, so often.

David forgot not, that sometime hee kept ewes with young; Moses, that hee had bin a shepheard; Amos, a fig-gatherer; and Shaphat, that he had followed the plough; and shall we forget from what poverty we by God are advanced to great promotion? All your progenitors have not worne gownes of purple and scarlet, beene Rulers in Cities and Corporations, neither tasted of the powers of the world to come: therefore let the gracious visitation of Gods good hand never depart out of your mindes.

The time of this appearing is to be understood under the law; but cheisly in the dayes of the Gospell: whence we doe deduce this doctrine, that

The estate of the Church is more glorious since the coming of Christ, than before it. Doct. 3.

And for many Reasons: First, in respect of the Iewes. For first, Circumcision was removed, which was full of torment; it made Zipporah to call Moses, bloody band; yet many be so ignorant, that they know not this priviledge. Secondly, The Ceremonies and sacrifices which were chargeable were abolished: we have the body instead of the shadow; the substance for the circumstance. Hence Paul stiled them *beggerly and impotent rudiments*. And if we should not come into the Temples, but bring our Lambs and Rams, wee then would see the priviledge we enjoy. Thirdly, The Iewes, before his coming, were in great slavery; the Romans governed by seventy Elders; the Scepter was departed from Judah, and the Pharisees had corrupted their doctrine: Herod sought the babes life, for feare a King should rise up to the Iewes of the family of David: and they had heavie burdens imposed upon them, the which they were not able to beare. Fourthly, Christ came of their flesh, and was not that an honour? For many desired children, and esteemed it a curse to be barren under the Law; because each one hoped to have beene the Mother of our Lord. And did hee not first preach to that Nation? wrought miracles amongst them, and doe many great workes there? Now his first fruits were to be respected.

And secondly, in respect of the Gentiles, it was more glorious: For first, They were dogs before; but now God perswaded Japheth to dwell in Shems tent. God was both the God of Iewes and Gentiles at this season. Secondly, The Apostles had divers tongues to preach to them; Paul was their Apostle; many of them converted; the Wise men were the first fruits; and the Gospel was writ in their Dialect. So that the barren wombe brought forth more children than the married wife.

The Kingdome of God came then to mens doores, they might serve the Lord in all places, which was no small benefit.

And finally, greater grace was given after Christs coming, than before him. Therefore the Temple prophecied of in Ezekiel, was bigger than in the dayes of Moses. Its true, that some particular persons were rare and excellent under the Law; but if we looke at whole Churches, they then exceeded them under the Gospell.

This serveth to confute those, that of late are sprung up, who hold the contrary doctrine; and surely, they are deceived: I would know of them, why Abraham desired to see our dayes? why the second Temple was more glorious than the first, wanting many things that the other had? why John the Baptist

was

Doct. 3.

Reas. 1.

Exod. 4. 25.

Gal. 4. 9.

Reas. 2.

Mat. 15. 26.

Rom. 11. 17.

and 3. 29.

Mat. 2. 9.

Reas. 3.

Ioh. 4.

1 Tim. 2. 8.

Reas. 4.

2 Cor. 3.

Isa. 6. 8. &c.

Vp 1.

was the greatest of all the Prophets ; yet the least under the Gospel greater than he ? Why *Paul* called, Gods ordinances (for so they were in former time) beggarly rudiments ? why *Genealogies* were to be reputed as fables ? why the *Patriarches* without us are not said to be perfect ? why *Simeon* desired, for a time, hee might not see death ? And then cryed (when Christ was exhibited in the flesh) *Now lettest thou thy servant depart in peace, &c.* If it were as they would have it ?

Object.

They will say, that Christ was truly, and as plainly seene under the Law, in the sacrifices ; as now under the Gospel.

Sol.

1

First, I answer, No : for the word was made flesh ; he walked amongst his brethren, they saw him, handled him, heard him, beheld his wonders and miracles, saw him condemned, crucified, raised, and carried into heaven ; and what more lyable to sense than all these things ?

2

Secondly, We have the same sacrifices in the letter, and may make use of the ; and in stead thereof we have the Sacraments of Baptisme and the Lords supper ; which represent Christ as clearely, except we should hold, that our eye sight is more darke and dimme, than theirs was : For what more lyable to sense than breaking of bread, powring out of wine ; the which represent the crucifying of Christs body, and shedding of his bloud ? But if any lust to be contentious, wee have no such custome, neither the Churches of God.

Vse 2.

And in the next place, I am constreyned to reprove two sorts of persons : the *prophane*, and *professors*.

For the first kind ; notwithstanding all the great meanes which they enjoy, yet to see to, they are very beasts. Spots they be in our markets, blots in our feasts, like the Dog and Sow, vomiting and lapping up the filthinesse of every sinne ; wallowing in the mire of all uncleannesse ; and neither fearing God, or reverencing man : they speake evill of all in authority ; and contemne, and condemne too, the things and persons highly in favour with God. Its fearefull to live in ignorance ; but how farre greater damnation are these worthy of, seeing light is come into the world, and they love darknesse more than light ? Shall it not be easier for *Sodom* and *Capernaum* in the day of judgement, than for these ? Have wee not some, that deny the Lord that bought them ? tread under foote the bloud of the new covenant, and crucifie againe the Lord of Life ? Witnesse our swearing, drunkennesse, and drinkings ; our whoredomes, fornications, and all manner of wickednesse. Doe not some count it grace to appeare gracelesse ? glory in their faithlesnesse ? accent their words with vaine phrase, and make the beginning and conclusion of their sentences to be nothing else but an oath ? It were tolerable for men (if at any time) to stumble in the night ; but to drinke, stagger and fall in the day, is damnable. And how shall such persons escape condemnation, if they neglect so great salvation ? Wherefore, seeing you have the light, become children of the day ; and hence forward abandon the workes of darknesse, reproving them rather.

And I may not omit those of the better sort, who take not (as they ought) notice of Gods providence over us in these latter daies. Wee cry out of many things amiss ; but see, and say nothing of what is amended. How many have desired to see the dayes that wee have, yet it was not afforded them ? Are wee awake, or sleeping ? Why then doe we not behold, how the Sunne these sixty yeares hath continually shined in our *Horizon* ? What if the *Papists* have sought to eclipse it ? have they prevaild ? How many have warmed their cold spirits at this flame, whose parents never put finger to a sparkle of this fire ? Hath not this Sun expelled many mists and clouds of darknesse ? Doth he not runne his circular motion still ? And hath not many a poore soule passed through the darke night of this wilderness, to the fruitfull and cleare shining day in the land of

of *Canaan*? Wherefore praise God for that you have; and pray often and earnestly, that the Sunne of the Gospel may never set, or the Candle of the word be put out so long as the Sunne and Moone endure. Be not like *Rahab*, crying for your wills, as she did for children, or else ye dye. And be not offended to heare mee speake a word more; Repine not, murmur not, and fret not, as that Manna you have; for many have fed well of as course and little food, looked fat, faire and well liking, and rested contented with lesse than an *Homer* full: For Gods power is alwayes the more scene in weak meanes, than stronger. Yet I wish you might be sensible of what wee find amisse, and recommend it to God by prayer, putting to also our helping hand; yet wisely, opportunitly, and every one in his owne rancke and order.

And seeing that the daies wherein wee live are better than the daies of old, we must strive, and be better also. The more choyse dyet we feed on, the fatter and fairer should wee be: the clearer light, the cleaner must we keepe our selves from pollution, contamination. When trees are removed to a more fertile soyle, doe wee not expect, that they should spread further, and be more fruitful than before? when cattell are put into a better pasture, will wee not look for better growth, more labour at their hands? Shall not wee then grow strong, worke mightily in the Lords vineyard, and resolutely runne the wayes of his commandments? is not our light brighter, our spirituall food better, and our journey shorter? then why is there not some equall proportion? Brethren, these things must be thought upon, made use of, or else our account one day will be the greater, the heavier: for unto whom much is given, shall much be required. They who have greater meanes for grace, than others; must strive to be more gracious than others, or looke for the more heavier reckoning. Our fathers were led in the night, the Moone was their conductor; wee are now in the day, when as the Sunne guideth us: shall we not then goe faster, farther, with lesse feare, and more resolution, greater boldnesse? But alas! who take knowledge of these things, make the true use thereof? we have the Sunne shining, yet sleepe, or if awake, we cry, want we not light? I say no more, but wish that our idleness cause not the Lord to remove our Candlestick.

By the appearing, &c.] This word signifieth a bright, cleare, or glorious appearing; whence note, that the appearing of Christ was glorious, whether under the Law, or in the time of the Gospel.

For under the Law, was not the Temple, the furniture, the attire of *Aaron*, the brestplate, the *Kirtle* and *Thumpe*, and all the rest, glorious? And did not all these point out Christ, typifie him? if these things were not glorious which were made of pure and beaten gold, fine silke, and twisted linnen, and of the choycest colours, as *crimson*, purple, and scarlet, then what may be said to be glorious?

And in the time of the Gospel his appearing was glorious; for was hee not borne of a Virgin? turned hee not water into wine? healed all diseases, wrought miracles? spake so as never man did? and on the Crosse, by Christ, was not a theeft converted? and were not these things glorious? Ye shall see death, buriall, resurrection and ascension were all glorious. And the more wee thinke of these things, the more glorious they will appeare. What saith the Apostle? Great is the mystery of Godliness; which was manifested in the flesh, justified in the Spirit; seen of Angels, preached unto the Gentiles, believed on in the world, and received up into glory. The more we view the workes of man, or nature, the lesse will we admire, for we come to see the reason of them, and the manner how they be done? But the longer we study on these mysteries, the more wonderfull and past finding out, we shall see them to be, because they are secret, and unsearchable.

V/c 3.

From which
word wee take
our Epiphany.
Doct. 4.

Reas. 1.

Reas. 2.

1 Tim. 3. 16.

7. Reas.
1. 4. 5. A
2. 4. 1. Col
3. 4. 1. 2. 11
3. 1. 4. 3.

Act. 9.

Act. 7.
Heb. 11.

And after his ascension, as wee in part have heard, the appearing of Christ was glorious. How did his image shine, and his spirit appeare in his Disciples? what foules were converted by them, and wonders wrought daily? Was not *Sauls* conversion glorious? and all his life after led in glory? Did not *Stephen* end his daies in glory, and many a poore person? And his glory appeareth unto this day. For hath not he ascended on high, and given gifts unto men? When was the word of God more soundly preached (except in the dayes of the Apostles) than now? How are the mysteries of Religion cleared, and the depths discovered? poynts controverted brought to the issue, and error layd open, without ragge to cover her? what learned tractates have wee in our mother tongue? So that I may boldly say two things, that the like hath not bene before; and that an Englishman that can but read his owne language, may bee a great scholler. But its Meditation that must cleare this, better than my penne; and the particular coales that give light to this truth are infinite. Therefore come we to application.

V. 1.

Where first we reprove, not the people under the Law, neither the Pharisees in the time of the Gospel; but the men of this age, who see no glory in Christs appearing. We see glory in gold and grasse; but none in the Gospell of grace; in purple and white linnen; yet discern nothing worth admiration in the robes of Christs righteousness. There is a glory in the herbes and flowers; beasts and birds; foules and fish; and in the starres, Moone and Sunne: But the glory in the Sonne of God and his Gospell farre exceedeth all.

Are not such men like moles, blind as the wants? that see no matter of admiration in these things, into which the very Angels desired to peepe into? the Gospell is called glorious, the conuersion of a sinner, glorious; grace is stiled glory; yea (somewhere) the Saints themselves, are said to be the glory of God. Some glory in their apparell; others in a ring, or bracelet; many in their wealth, power and wisdom; millions in the workes of art and nature; but yet never glory in the most glorious objects. I wish that these mens glory be not (some time) turned into shame, who can glory in many things; but not in the thing which is in glory beyond all.

V. 2.

And was Christs appearing glorious under the Law, in the dayes of his flesh, and continueth so to this day? what then shall his second coming bee? when hee shall ride upon the wings of the wind, passe through the clouds with thousands of thousands of Angels attending upon him? when the Trumpet shall sound, the dead shall rise, and hee appeare with his Scepter in his hand to judge all the world? If the day was glorious in the giving of the Law, the time when the Temple and the walls of *Ierusalem* were finished, when *Salomon* was crowned King, and Christ rode into the City on an *Asses* foale; what will the time of the perfection of all things bee? No marvel if the Saints have prepared for this great day, and longed and looked for it continually. And that which they did, let us doe also: Prepare for this time; pray that it may come, and often meditate of it deeply in our hearts; and bee yee assured, its well worth your labour.

Our Saviour *Jesus Christ*. Here is laid downe the second principall thing in the Text, which is a description of that person, through whom grace and salvation is given; and he is described, first, by his office, viz. *Saviour*. Secondly, His names, first, *Jesus*; Secondly, *Christ*. Thirdly, By the execution of his office; and in two things it consists; one in the redemption of *Death*; the other in the production of *Life*. The point we first collect is this; that

Deff. 5.
Act. 4. 12.
Job 19. 26.
Isa. 18. 30. &
62. 11.

Christ Jesus is our only Saviour. There is none other name given under heaven, whereby yet can be saved, but this. This is hee that we desired to see; *Iudas* foretold; and at whose coming, the

the people were to shout for joy; and he is called the Saviour of all the world, viz. Of the Elect world. For there is a world, for the which Christ would not pray; *I pray not for the world, Iob. 17. 9.* That is, for the world of the Reprobate. Now many reasons may further confirme the doctrine.

First, for God the Father, being the party offended, set him apart, and appointed him for this end. And then shall we doubt of it, or of Christs sufficiency? *Reas. 1. Gal. 4. 4. 1 Pet. 1. 10.*

A second we may draw from his person; for he is God and man: Therefore our onely & absolute Saviour. He must be man that saved us, First, that the justice of God might be satisfied in that nature, wherein he was offended: for in no wise hee took upon him the nature of Angels. Secondly, that wee might be his brethren: And thirdly, he hath a fellow feeling of our infirmities, the better to succour us and comfort us when we are tempted. And he must be God, two natures in one person: First, that his merits might be sufficient to satisfy the infinite wrath of the Father; for the worthinesse of the merit comes from the dignity of the person. Secondly, that he might overcome him that had the power of death; that is, the Devill: Christ was stronger than he. And thirdly, that he might be able to raise himselfe from death. So that hee is our onely Saviour: for none was ever like him before him, or ever shall be after him: this is our Kinsman. *Reas. 2. Heb. 1. 17. Heb. 4. 15. Rom. 14. 8. 4. ult.*

And he may be called our Saviour from his properties: for he is holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. He is infinite in knowledge, power and presence; neither can hee ever sleepe or slumber. *Reas. 3. Heb. 7. 26.*

Finally, he may be called a Saviour: First, in respect of his doctrine. Secondly, example. Thirdly, his mediation. And fourthly, by his merit, and that is principally. So that he is a Saviour every manner of way. For all the promises are *Yea* and *Amen* in Christ Iesus; *2 Cor. 1. 20.* *Reas. 4. Heb. 7. 29.*

And here wee might shew the misery of the Iewes, Turkes and Heathens, who put no confidence in him, neither have heard of him: As also the Papists, that put their confidence, and place their hope in *Mary* and their owne merits. *Vse 1.*

This should teach us to be acquainted with him, and to repose all our confidence and trust in him, for our salvation. And that so much the rather, seeing eternall life consisteth in the knowledge of him, and the obedience of his doctrine: for this is a sure way. *Vse 2. John 17. 3.*

who hath abolished death: The note is this; that Death by Christ is destroyed. *Doct. 6.*

Ob death where is thy sting? Ob grave where is thy victory? But thanks be unto God, who hath given us victory through our Lord Iesus Christ. *1 Cor. 15. 55. &c.*

For he onely it is who hath borne our infirmities, and the burthen of our sinnes, paid our debt, dissolved the workes of the Devill, quickened us by his spirit, tooke away the Law of ordinances, broke down the partition wall, cancelled our bond, and satisfied the justice of the Father for the first and second death. The which if any should deny, these reasons may serve to confirme it. *Reasons.*

First, For the Law requireth both after the fall: therefore Christ must satisfy for both, or he had not discharged the full debt and payment.

Secondly, They that are not partakers of his sufferings, shall dye the first and second death: who calls this into question?

Thirdly, What had wee suffered if hee had not dyed? the separation of soule and body, and of both from the favour of God for ever and ever: had we not?

And fourthly, Have wee not a double life from Christ? then a twofold death was abolished by the rule of contraries.

Object. 1.

Sol. 1.

But it may be objected, that his sufferings were finite. True, in respect of time: but there is another infinitie in regard of degree or quantity, the which Christ endured.

2

Secondly, the course of originall sinne is stopped in all his members, that they doe not sinne for ever: therefore it was not necessary that Christ should suffer for eternity.

Object. 2.

Sol. 2.

Heb. 13. 11, 12.

But some may further object: how is this manifested in Scripture? and when did he suffer for it?

Were not the bodies of those beasts, whose blood was brought into the holy place by the high Priest, for sinne, to bee burnt *without the campe*? and did not Christ suffer *without the gate*? What can bee understood by this, but the second death? For is it not a privation of all joy, and the infliction of the torments of hell for a season?

3

And was not Christ, in his agony, in great perplexity, when hee cryed, *My soule is heavie to death? My God, let this cup passe from mee? And, Why hast thou forsaken me?*

In what sense
Christ may be
said to suffer
the second
death.

Yet this is warily to bee understood. For wee may not in any wise so much as thinke, that God the Father did ever wholly withdraw his love from Christ Iesus, or separate his affection from him; the second death so accepted is to undergoe the full justice and implacable anger of God for all eternity, the which may not here in that sense bee admitted. For the Father did never withdraw his love from his Sonne indeed: Though for the present, hee looked on him as hee was our surety and a sinner by imputation, with the strict eye of a severe judge and creditor; who would not remit one farthing of his due debt, but exact a full and perfect satisfaction. At which time Christ felt the most bitter pangs in his passion, and that torment, the which was equivalent to the second death.

Vse 1.

1 Sam. 25. 32, 33.

This should worke in us both love and thankfulness to Christ, who hath wrought so great a worke for us. How should wee praise him for so great a favour? If a Physitian remove a disease, or prevent death in us, will wee not pay him and commend him? And is it not thank-worthy to have corruption removed, death destroyed, and that temporall and eternall? David would glorifie God in that hee had delivered his soule *from the nethermost part of hell*. And did hee not blesse God, and blesse Abigail, and blesse her counsell, in that shee was a meanes to preserve Nabal and his family from death? and shall wee not doe so much, who are our selves preserved from death eternall? I wish, that wee did but well consider this thing; then we would be more affected with Christ, more thankfull to him, for the removall of so great an evil.

Vse 2.

Againe, this may comfort every Christian heart in its greatest troubles. Doth corruption fight within thee, and strive to put out the sparke of grace? Bee of good comfort, for it shall never prevaile. When that serpent death shooteth out his venomous sting, why, consider its tooke from him. And that which thou seemest to see, is but like the enchanter's serpent, counterfeit. Let the devill tempt thee, why have recourse to Christ, who hath destroyed his plot, redeemed thee out of his hands, and tooke his power from him. And if the remembrance of the second death cause thee to quake and tremble, yet feare not; for, *the gates of hell shall never prevaile against thee*. This ought alwayes in these pangs of terror, to wipe all teares from thine eyes. And the reason wee are so often astonished, is, because we doe not minde or beleeve this thing. For if wee did, wee would cry out with joy; *O death where is thy sting? O grave where is thy victory?* This salve is good for the fourefold forenamed sore: This physicke, like *Moses rod*, will remove all death whatsoever. Wherefore in thy greatest feare, call to minde, that death by Christ is abolished.

And

And hath Christs death destroyed death? then have a care, that ye bring it not againe into the world. Give not food to this infant, revive not him by any meanes. For, as *Judas* his master, it will one day betray thee, lift up his heele against thee. *Adam* could bring in death, but he must be more than a meere man, who can utterly destroy him; yet strive thou to tread this serpent under thy feet, bruise his head against the stones, suffer him not to crawle or creepe. For, in so doing thou shalt be blessed.

Vfe 3.

But, may some say, how might I destroy death?

Quest. 1.

In a word, diverse wayes. First, Thou must avoyd sinne; for, by sinne death came into the world. Sinne to death is like fiewell to the fire, food to the faint, wine to the weake, and Physicke to the distempered patients; so that he who sinnes, revives death, restores to him his sting, and pulleth him with speed unto the doore, and into the very inner parts of the soule. And for thy better direction, consider what sinnes have brought death, corporall and spirituall. First, Drunkenesse. *Deut. 21. 20.* Secondly, Gluttonie. *Luk. 12. 20.* Thirdly, Vathritinelle. *Pro. 6. 12. 15.* Fourthly, Idlenesse. *Ezek. 16. 49.* Fiftly, Pride. *Acts 5. 26.* Sixtly, Lying. *Acts 5. 5.* Seventhly, Scoffing of the Prophets. *2 Kin. 2. 23.* Eightly, Ignorance. *Hos. 4. 6.* Ninthly, Infidelity, *Jude 5.* Teenthly, Disobedience to Parents. *Pro. 30. 17.* Eleventhly, Want of preparation to the Lords Supper. *1 Cor. 11. 30.* Finally, all sin whatsoever brings death: For the soule that sinneth, shall die the death. Wouldst thou then crucifie this *Barrabas*, that too often escapeth, when Christ is executed? see good dayes on earth? have grace to flourish in thee? the first death to be advantage to thee? and escape the second? why, avoyd sinne, and all the occasions thereof, abandon and flee. Behold, I have told thee before.

Ans. 1.

Ezech. 18. 4.

Secondly, Thou must mortifie thy earthly members, crucifie thy inward corruptions; and strive to be cleansed from all filthinesse of the flesh and spirit. For as a disease in the body may cause death, as well as some outward accident; so may some secret corruption cherished in the heart, as soone as some externall and grosse transgression.

2

Thirdly, Cherish the life of grace within thee. For, if it flourish, death shall perish. When come and cockle grow together, that which is the more watered, will be the further from withering: then feed the spirit, and the flesh shall pine away.

3

Fourthly, Often meditate of the efficacy of Christs death. For, as the great flame will draw the lesse sparke of heate out of the finger, if held to it; so bring the eye of our mindes close to this object, and death will pine away. The lesser shall be devoured of the stronger.

4

Wee have some who hold, Christs death to worke this death in us, not only as meritorious, or by way of mediation; but operatively, as an efficient cause produceth its effect. Yet to mee, it seemes to be otherwise. For though it be certainly true in the two former respects; yet, the last is doubtfull, and that for these reasons.

How Christs death kills death in us.

First, Death is a meere privation; and therefore, being nothing, cannot produce by way of causation, any perfect effect.

Secondly, The death of Christ was a curse; therefore causeth good by accident, not of its owne nature. Where, by the way, we see an other error to bee in those, who hold, that Christs death without his active obedience is absolutely sufficient for our justification. But the succeeding arguments may serve to confirme the contrary.

First, That obedience which the Law requireth is necessary for our justification. But the law requireth active obedience; therefore active obedience is necessary for our justification. The former proposition, I suppose, will be granted; neither can the latter upon any good ground bee denied. Because the justice of

the

the Law is still in force, time not changing the nature of it.

Secondly, That obedience which was to have justified man before his fall, is requisite to justify him being fallen. But active obedience was to have justified man before his fall: Therefore active obedience is requisite to justify him being fallen. What can be objected against this argument, for the present, I perceive not.

Thirdly, That obedience, which *Paul* opposeth to his owne righteousness, which was of the Law, concurrerh to our justification. But the active obedience of Christ, *Paul* opposeth to his owne righteousness, which was of the Law. *Phil. 3. 9.* Therefore the Active obedience of Christ, concurrerh to our justification. For, who ever commenting on that text, excludeth Christs active obedience? And to say the truth, passive obedience is rather a satisfying of the threat, than a fulfilling of the Lawes precept.

Fourthly, If the actuall breach of the Law made man unjust, then the actuall observation of it must make him righteous. But the actuall breach made him unjust; therefore the actuall observation of the Law must make him righteous. Except we should maintain, that our surety Christ, was bound only to pay the forfeiture, and not the principall, which may not be admitted. For man after his fall incurred a doubled debt, both which Christ was to discharge, else he had not satisfied the full payment to God our creditor. And doth not active obedience the one, as passive the other? Its death that must remove death, life that must procure life. For contrary effects must have contrary causes, such as life and death bee. A sharp powder, or water, may eat off the thicke filme that covereth the eye, and hindereth sight; but there is another internall principle is the cause of seeing. Inlike manner, the death of Christ may remove what hindereth life. Yet there must bee another primary cause, for the procuring and conserving of it. For conclusion, Christ in suffering, obeyed; and in obeying, suffered. Wherefore, what God hath joyned together, let no man rent asunder.

Vse 4.

And if death, through Christ, be abolished, and by no other; then deaths destruction was no easie action. For who but hee could have done it? If it had bin to have bin abolished by another, shall we thinke then, that the Father would not have spared his onely Sonne?

Quest.

But you may demand: Could not God have saved man from death, and pardoned sinne, without a satisfaction?

Ans.

I answer, No. For first, Its against his nature. Iustice in God is not a quality as in man, but his very essence: therefore it must be satisfied, or no flesh could be saved.

Secondly, His word was passed forth: *At what time thou eatest, thou shalt dye the death.* Yet the Lord sheweth the liberty of his justice, in saving some by Christ, and condemning others without him.

So that we see sinne must be punished, Gods infinite justice satisfied; either in us, or by another.

But it will bee objected, that man being finite, cannot satisfy for infinite justice.

Its true, that man is finite, in respect of place, or a geometrical quantity; but infinite, in regard of duration of time, or *Arithmetical* enumeration; so that though no created nature, at an instant in one act, of it selfe, is able to undergoe the infinite wrath of the revenging God; yet in regard of continuance, or times succession, his torment may be said to be infinite. What he cannot doe at once, he must be doing ever.

** Viz. a parte
post.*

Quest.

How can God be just in this his proceeding?

Ans.

First, because man hath offended an infinite God. Now, the dignity of the person offended aggravates the offence; as, wee see, a word against

gainst the King is death; to a subject, pardonable. Secondly, The sinner hath had a world of sinning here; therefore must have a world of suffering hereafter.

Thirdly, The sinner sinnes continually, never comes to a period; therefore the punishment follows the sinner continually.

And fourthly, The sinner would have sinned in a greater degree, had it beene in his owne power, or if hee had not beene by a necessity restrained; therefore its just with the Lord, to punish him with eternall torments.

And brought life:] Wee have handled the like doctrine in the first verse, that ariseth out of this place; viz. that, *All spirituall life is procured by Christ.* Therefore wee passe to this; that *Repetition of the same thing is warrantable, profitable.*

Doct. 7.

Doct. 8.

Paul doth so here, and all the rest, who preached and writ, as wee may see elsewhere. Compare *Mat. 5. 1.* with *Luke 6. 10.* and you shall see that Christ preached one sermon twise. In *Matthew*, he is said, *to sit*; in *Luke*, *to stand*; the one saith it was in a *Valley*, the other in the *Mountaine*. Yet some seeke to reconcile them.

Phil. 3. 1.

1 Pet. 2. 21.

Because we understand not all we heare, at the first delivery.

Reas. 1.

What if we doe? yet, wee may not beleieve it.

But grant we beleieve, may we not forget it?

I am sure, we doe not practise it, though we understand it, beleieve it, and also remember it: Therefore to repeate the same things may be profitable.

5

And a man may be in a different disposition, so that he may be more capable to receive it at one time, than at another. When a shower hath moistened the earth, then its more fit to plucke up weeds, or to cast in good graine. And when affliction hath humbled us, we will more willingly part with sinne, and entertaine instruction.

This meetes with such curious eares, that cannot endure to heare one thing twise; yet they can well away with hearing the same play, or song, or psalme ygge many times. Doth not this smell, and savour of the flesh more than of the spirit? Gods Word is not (like a nose-gay) worse for wearing; but is alwayes one and the same. Wherefore, heare the same thing often: For thou knowest not what the second birth may bring forth.

Vse 1.

And here the Preacher may gather warrant for the repetition of the same thing. The walls of *Iericho* fell at the often compassing about. The King failed in beating the earth with the arrowes no oftner; and so may the man of God in not pressing one point againe, and againe. Preach to some of our Gallants in their hot blood, and dissuade them from evill, perswade them to good, you shall have the *Athenians* answer, *What will this babler say?*

Vse 2.

Christ Jesus

But come to them, when their hats are turned into night-caps, their feathers into handkerchiefs, then, it may be, they will reply, as *Elis* directed *Samuel*, *Speak Lord, for thy servant heareth*; or as the *Israelites*, when the mountaine smoked, to *Moses*, *All that thou commandest, we will doe.*

Yet wee doe not patronize idlenesse in a Minister, but reprove them rather, who be walking the streets, when they should be in their studies, and tipping at the taveme oftner than feeding at their owne table.

A Caution.

I note from the connection of these two phrases; that *The office of Christ chiefly consisteth in the abolition of death, and vitiating of life.*

Doct. 9.

Hence it is so often iterated, *Who dyed for our finnes, who hath redeemed us from death*, *Rom. 5. 9, 10.* *1 Pet. 3. 18.*

For by the first *Adam* wee were subject to death, and deprived of life.

Now

Now the second *Adam* must recover, what the first lost, and remove the evill that by him we incurred; else he had not beene a perfect Saviour, and absolute surety.

Reas. 2.

Because Death is a curse, and the wages of the wicked; Life is a blessing, and a companion to all that are faithfull: so that if the one were not removed, the other procured, the members of Christ should not be absolute, and perfectly blessed, as the reprobates be miserable and cursed.

Vse 1.

Then we learne this lesson, that we are much beholden to Christ; and that our redemption is no matter of small worth or estimation. For what more avoyded by all creatures than death? what more desired than life? Let a little flye be shut in the hand, open it, and will shee not flie for her life? Wherefore, whether thou hast life of nature, or grace, give glory to Christ; for from him, and by him thou hast received it. He it is, that hath expelled death, brought life, both the being and preservation of it.

Vse 2.

But the maine use is for examination, whether we have the one, and are freed from the other. For otherwise, what benefit shall wee have by Christs redemption?

Wouldst thou know then whether Christ hath abolished death or not, for thee in particular? try by these things.

Rules to know
If death be re-
moved from us.

First, Dost thou finde sinne to be dead in thee? is the old man crucified? and the lusts of the flesh?

Secondly, Art thou dead to the world, taking no delight in earthly things? but countest the world, and the pleasures of it, as a dead carcase; head and members, using it as if thou usedst it not?

Thirdly, Dost thou detest lewd and profane company? stand up from the dead in trespasses and sinnes?

Fourthly, Canst thou thinke of death, judgement and hell with boldnesse, and rejoycing, and not tremble at his ugly countenance and manifold shapes? then of a truth the sting and strength of death by Christ is abolished: But if lust reigne in thee, the world delight thee, profane persons be companions to thee, thou hast just cause to feare thy present condition, and to labour for these things. For when the spirit savingly applyeth to the Christian, the vertue of Christs death, these forenamed effects or properties will bee in some measure felt in that person.

Trials if we
have life by
Christ Iesus.

And wouldst thou also know, whether life bee by Christ procured for thee? then examine thy selfe by these rules.

First, What knowledge hast thou of Christ? what understanding of the Gospel? For its eternall life to know Christ, and his doctrine. Hagar had her eyes opened, before shee could see the Well: so must thou the eye of thy mind, before thou taste of the water of life.

Secondly, What power hast thou to doe good? How often doth the pulse of prayer beate in thy closet, and in the secret roomes of thy heart? What strength hast thou to run the pathis of Gods commands? Canst thou, like the Cripple, rise up, leape and be glad in the praises of God?

Thirdly, What care hast thou to preserve the life of grace in thee, and to come to eternall glory? Men that love their lives will make choise of their foode, Physitian, and aire: And hee that loves the life of grace, will eate up the good Word of God: depend on a skillfull Preacher, and plant himselfe where the pure aire of holinesse is sensibly found and felt breathing, moving.

Fourthly, and in conclusion, How dost thou imploy thy life? what bee the ends of all thy motions? Dost thou spend thy strength, that God may have glory by thee, and his children receive good from thee? then thou hast done well.

well. For as all fire that comes from above, will tend upward, and the heate that comes from the heart will disperse it selfe to every member; so that life which is received from Christ, will alwayes incline, and move, that he may have praise and benefit by it. Are these things also within thee, and proceed from thee? then hast thou participated of the first resurrection, and shalt never taste of the second death.

And if thou want them, strive for them; or else Christs life will profit thee nothing. See thou deferre no time, omit no opportunity, neither neglect any meanes: but seeke this life while it may be found; purchase this field, though it cost thee all thy treasure. Thou hast now a prize in thy hand, want not an heart. For the tyde and season to saile to this land, to buy this commodity, serves but once, not ever. And to move thee, thus to doe, let these things be well weighed, seriously thought on.

First, Consider the excellency of this life; the least degree of it is of more worth, than all other life what ever: therefore its called the *life of God*, Eph. 4.18. *Motives to get*
Spiritual life.
How many kindes of life be there? and amongst them how many degrees? yet the neerer it approacheth to the fountaine of life, God, the more excellent it is. The subject hath a life as well as the King, the sicke as the whole; but what is it in comparison of this, but a kind of death? Now, the better a thing is, is it not the more to be desired?

Secondly, Without this life, wee can doe no action acceptable to God, or profitable to our selves: and what a misery is this, alwaies to be doing, yet all in vaine? A naturall life can doe but naturall actions; therefore *such as be in the flesh cannot please God*, Rom. 8. 7.

Thirdly, This life will make us acceptable, and well pleasing to God and man, yea the Angels shall rejoyce, and the Father say with delight, *This my sonne was dead, but is now alive*, Luke 15. 24. We joy to see the trees budde, the corne peepe, the grafts flourish, and shall wee have no care to obtaine that life, wherein all beauty consisteth?

Fourthly, Finally, he that hath not the beginning of this life here, cannot possess eternall life hereafter; for they only shall escape the second death, that partake of the first resurrection, to life. The Coverous, when hee hath gotten goods; the Prodigall, having satiate his soule with the huskes of pleasures; the Ambitious, when he hath climbed to the highest pitch of honour; thinke they live the onely joviall life; and yet all dwell and breathe in the chambers of death; and (as the Apostle speaks) *are dead, while they be alive*: no better than walking ghosts in the formes of living men. Let such buy and build, plow and sow, marry and beget many children, yet the *untimely birth is better than they*. The basest life exceeds as much the best moore being, as *Adam*, the red earth, whereon his body was made: but this life excels all others (Gods onely excepted) more than men doe beasts, or Angels Devils. Why then let the worth of it move thee; the withering of this is worse than the death of the Gourd of *Senab*. And will not this consideration, that all thy actions are but as so many beautifull sinnes, and distastfull unto the Lord, set thee aworke to obtaine it? Then call to minde how it maketh all things beautifull, and well pleasing to the eye. Will not our flesh tremble to see a body without a soule, the teeth closed, the eyes open, the lips shrunke, and the bloud set, blacke and swart in the face and members? Is not such an object odious to man? Even so, yea worse are we, being dead in sinne, to God and good persons. Yet, if all that is said will not move thee to this, then know, *No life here, no escape of death hereafter.*

And immortality: We collect hence, that *Life spiritual is eternall*, and Christ come and heale us.

It is not like the Lillies, that flourish to day, & wither to morrow. *And thus*

ylbrid

X

lived

Def, 10

lived long, yet dyed at the age of 969. but hee that once hath the life of grace, shall see no corruption. Mortality shall put on immortality; and though the body perish, yet this life is in the soule, being a more excellent subject; for as hee that puts off his apparell, doth not leave his naturall life in it; so hee that layes downe the body, loseth not the life of grace and immortality with it. For as the naturall life is in the body, not in the apparell; so the spirituall life is in the soule, not in the dead corpe after the separation. *Mat. 19. 29. Mark. 10. 17. Iob. 5. 24. 1 Cor. 15. 53.*

Reas. 1.

For Christ hath purchased eternall redemption, *Heb. 9. 12.* Christ was a holy person, yea God as well as man: and he obeyed freely; these two made the satisfaction of Christ sufficient. And there is a proportion betweene Adams sinne and Christs sufferings.

Adam.

1. Finite sinne offending.

Christ.

1. Finite suffering satisfying.

Adam.

2. Finite sinne offended the infinite God.

Christ.

2. Finite suffering satisfied the infinite God.

Adam.

3. Finite sinne, infinitely offended the infinite God.

Christ.

3. Finite suffering, infinitely satisfied the infinite God. So that life must be infinite, because the satisfaction was infinite, in value and worth; and equall to the offence, in removing eternall death.

Reas. 2.

God hath promised eternall life, and hee is faithfull and cannot deny himselfe, *1 Iohn 2. 25.*

Reas. 3.

Christ, from whom this life is derived, *liveth for ever, and maketh intercession, Heb. 7. 25. Revel. 1. 18.*

Reas. 4.

Else it were better with the wicked than the faithfull: of all men they were most miserable, *1 Cor. 15. 19.* And the word is called eternall, immortall, *1 Pet. 1. 18.*

And we reade of an eternall house, an eternall weight, an eternall kingdome, an eternall crowne, and an eternall inheritance.

Vse 1.

This, first confutes those heretikes that hold the soule is mortall: Secondly, the Papists also, who say that a man may have true spirituall life, and lose it. But we see, that Christ hath brought life, and immortality, or immortall life; and if this life should end, then it were mortall.

Vse 2.

This makes also for the comfort of such, whose friends are departed in the Lord: why, be of good cheere; they are not dead, but live: for, God is not the God of the dead, but of the living. This use is of great use, were it well used.

Vse 3.

This likewise might and ought to encourage all to goe on with cheerefulness, and Christian resolution, and not be afraid of death, seeing after it followeth eternall life: death, like a dore, lets the soule passe to a better roome of habitation.

Vse 4.

And here wee have a strong motive to move us to labour for this life: Is it immortall? incorruptible? why then strive for it. What man would not live long? why live this life once, and live for ever: And that thou maist, thou must

Helpes to life
spirituall.

First, Be united to Christ: for every branch that abideth not in him, is cast out and withereth. All spirituall life floweth from this conjunction: For as the graft hath life from the union with the stocke: so have wee from Christ, *Iohn 15.*

Secondly, Heare the Gospel preached; for the Word of God is spirit and life: and hee that beares this voyce, though hee were dead, yet shall he live. What though we cannot quicken our selves? yet we may use the meanes: And the Angel may trouble the water, and Christ come and heale us, when wee are at the Wels mouth, and unable to helpe our selves.

Thirdly,

Thirdly, *Pray often.* David, neere about nineteene times, in the hundred and nineteenth Psalme, prayeth, *Lord quicken mee; Lord give mee the spirit of life, &c.*

Did hee thus? sure then it was good for him; and to bee practised of all such as would bee quickened and enlived. Finally, and above all things, resist no good motion, that thou hast in the use of Gods ordinances, or at any time else: For this is to drive the author of all life from us. Entertaine them therefore, and kindle those sparkes by obeying of them; so shall thy soule live, and not dye.

Through the Gospel:] Here is manifested the instrumentall cause, by which death is abolished, and life brought unto us; whence, let this bee noted, that

Though all grace come by Christ, yet it is derived unto man by meanes of the Gospel. For that declareth how it may be attained, and no other writing.

God gives his spirit with the Gospel, not by the Law, *Gal. 3. 2.* and hence it is called the *ministration of the spirit*, *2 Cor. 3. 8.*

This must worke in us a love to the Gospel, and a care to continue it amongst us. Had we but one herbe in our grounds that would cure all diseases; would we not hedge about it, water it, and by all meanes seeke to preserve it from perishing? Why, the Gospel is this herbe, that tree, *whose leaves every cure all the nations.*

We must make much of them that bring this physicke for the wounded spirit: how should such men be respected?

Pray we, that the Word may runne, and bee scattered to the foure ends of the world: otherwise death will reigne, life be abolished.

Finally, this may pricke on the Ministers to *preach the Gospel in season and out of season*; seeing its the onely way to make the barren, gracions; and the dead to live for ever.

Doct. 11.

Reas. 1.

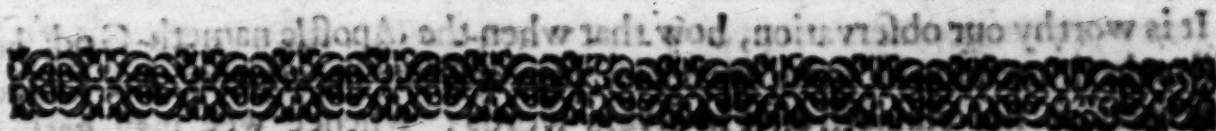
Reas. 2.

Vse 1.

Vse 2.

Vse 3.

Vse 4.



VERS. II.

For the which I am appointed a Preacher, and Apostle, and a Teacher of the Gentiles.



PAUL in this verse maintaineth the dignity of his calling, although he had done so in the first verse of this Chapter, the which is farther explicated: First, by the *wherefore*, or *for the which*. Secondly, how he came unto it, in the word *Appointed.* Thirdly, by the dispenser of it (being Paul himselfe;) who is comprehended under a threefold denomination or title: first, *Preacher*; secondly, *Apostle*; thirdly, *Teacher*. And fourthly and lastly, the persons be specified unto whom hee was to execute his function; and they are said to be the *Gentiles*. So that in this verse we see some things to be considered. First, *For the which*. Secondly, *How he came by it*. Thirdly, *The subject unto whom he was to preach*. And fourthly, *To whom*.

For the which:] That is, the Gospel; for hee had mentioned it in the last word of the precedent verse; so that this hath relation to that, or to the end of his calling, which is to worke life.

The Logickall resolution.

The Theologicall exposition.

I am appointed:] That is, preordained of God, and by him now set apart for this function.

A Preacher:] The word signifieth a *Cryer*, who with an audible voyce did openly proclaime things; also, it is sometimes expounded amongst the Grecks for a *Fish*; and of the Latines, a *Trumpet*.

And Apostle:] See vers. 1.

And a Teacher:] Some expound the words thus; *A Preacher*; that is, one that delivereth the truth openly, audibly: *an Apostle*, whatsoever he had received: *a Teacher*, rendring reason of his calling and the doctrine hee delivered. Others hold that every Congregation should have both a Preacher and a Doctor, and they instance in *Moses* and *Aaron*; *Paul* and *Timothy*: the Doctor was to deliver the principles of Religion, and the Preacher to presse the people to put them in practise: But because every Congregation was not, and is not of ability to maintaine both; therefore one must supply the duty of Preacher and Teacher. The Doctor must be able to deliver new things and old; and the Preacher had need, First, Of a faithfull memory. Secondly, An audible voyce, and good utterance. But I assent to those who hold, that by these three words the same thing is meant.

Of the Gentiles:] These people came of *Japheth*, the sonne of *Noah*, for whom he prayed. *Gen. 9. 27.*

The Metaphrase.

That Gospel, the which is an instrumentall cause for the abolishing of death, and the bringing in of life, I Paul am preordained, and separated of God to preach unto the poore seduced and ignorant posterity of *Japheth*; who hitherto have beene strangers from the life of God, and aliens from the common-wealth of *Israel*; and this doe I repute no base, but an excellent function and honorable calling.

Doctrines deduced.

It is worthy our observation, how that when the Apostle nameth God, hee still maketh mention of some mercy of his; and but nominating the Gospel, wee see how hee runneth on it in divers words; whence wee may gather, that

Doct. 1.

The servants of God take delight to dwell and discourse of good things. *Gal. 6. 11. A. 20. 7.*

Its no burden or wearisomnesse to the Saints, for to enlarge their speech on heavenly subjects: A Traveller when hee hath taken a view of the scituation of many townes and countreys, beheld the rare monuments that hee hath met withall, rejoyceth to make relation thereof unto his friends after his return, and so is it with a Christian, who is a spirituall traveller: when he hath scene into the mysteries of Religion, found out the great secrets therein contained, by the painfull travell of his minde, he maketh it the joy of his heart, largely to discourse thereof unto his brethren.

Reas. 1.

For this will draw others to see and search into the worth and dignity of the things. Why is the Gospel no more regarded? or the high calling of a Minister so little esteemed? the Reason is; because men of worth and learning, doe not speake much, and often in the commendation of the same.

Reas. 2.

Another Reason springeth from the love they have to the things. If David love the word, he will write a booke, and dedicate it to the succeeding ages and generations; he will speake of it at home and abroad. Whatsoever we love, we will long, by speech, dwell upon. To use a familiar similitude; Let the hound affect the haunt, will he not double and treble his voyce and crying?

76 1.

This reproveth such, that condemne men for speaking, and often repeating of

of the workes and word of God: Such use to cry, Oh! you be full of the spirit: And is not this to speake evill of good? and to despight (in a kind) the spirit of grace? Surely this is a foule and fearefull sinne, and cannot without repentance but bee rewarded with a vengeance, or some heauey judgement. Such men, like the *Athenians*, account Preachers but bablers; but let those remember, that they that despise them, despise him that sent them.

And by this doctrine we see a difference betwixt Gods sonnes and Sathans slaves; the one count it their meate and drinke to doe and speake the will and word of their heavenly Father: the other seldome or never doe the one or other. But did they love the Gospell, they neither would or could be silent; for their word, like fire in straw, would burst forth. Will not the Souldiour speake of his wounds, the Huntsman of his hounds, and the Husbandman of his cattell and grounds? And shall we love the Gospel, and never make mention of it? No, no: this little speeche of heavenly things, argueth that the love of many is but cold. Love the word once, and say nothing of it, if thou canst.

For the which: The doctrine to be gathered is this; that

The Gospell is principally to be preached. *Mat. 4. 23. and 24. 14. Mark. 16. 15.*

Because the end of our preaching must be Christ crucified, who is the end of the Scriptures; for the Morall, Politicall, and Ceremoniall law doe all point at him.

Besides, all grace is wrought in the heart by the Gospel preached; therefore it is called the *Word of grace*; yea *Grace* it selfe. And by the Law wee cannot come to grace and glory; the which was signified by *Moses*, that entred not into the land of *Canaan*; and *Ishabab* typified *Iesus*, who brought salvation by the Gospel.

Was not Christ preached, and the Gospel under the Law?

Yes: but more darkely than in these dayes: so that for matter, we have no other Gospel, but for manner and forme.

This reprehendeth those Preachers, that preach all things more than the Gospel; scraping together an heape of authority, yet shoulder out the chiefest Testimony. And they are also blaine-worthy, who are alwayes thundering out the Law, casting fire and brimstone daily into the midst of the Congregation; but never seeke to quench the flame of justice by the milke of mercy. Its true, the Law must be preached, that we may see from whence we be fallen; how farre we be from that state, wherein we were created, to humble us, wound us, breake us, and to bring us to Christ; yet the Gospel must not in any wise be omitted: for Grace is wrought by it, the way to heaven pointed out, the feeble minded comforted, and the sonnes of sinfull men saved, glorified.

And the people here are to learn to discern between things that differ; they are to judge betwixt precept and promise, Law and Gospel. And it stands them on to doe so; for salvation is tyed to the obedience of the Gospel; and all grace and glory brought and derived unto man by no other conduite. Wounded spirits must heare what the Gospel speaketh to the Churches, not the Law; for otherwise they shall not be healed, helped.

And know this; that to Preach the Gospel is to Preach salvation only by Christ Iesus, and to such as be weary and heavy laden: Papists doe not the first; many omit the other.

I am appointed: Seeing *Paul* stands so much on his calling, having touched it before; we note, that

The Dignity of our calling is to be maintained.

Thus have all the Prophets done, and the Apostles.

In regard it comes from God.

Its honourable: First, In respect it hath the best object, the Gospel of Christ.

And

Vse 3.

Dof. 2.

Reas. 1.

Reas. 2.

Act. 10. 32.

Th. 2. 11.

Quest.

Ans.

Vse 1.

Vse 2.

1 Thes. 1. 8.

1 Cor. 4. 4.

Mat. 1. 11.

1. 1. 1.

1. 1. 1.

1. 1. 1.

1. 1. 1.

Dof. 3.

Reas. 1.

Reas. 2.

Ephes. 4. 12.
1 Tim. 3. 1.

Reas. 3.
Reas. 4.

Vse 1.

And secondly, For the end. For first, it is for the gathering together of the Saints. Secondly, the building of the body of Christ. Hence its called a worthe worke.

Thirdly, its profitable for our Brethren.

And fourthly, Sathan and his instruments will endeavour much to oppugne and disgrace both it and the Preachers; As we see the Papists doe the Ministers in our daies; and others, as the Anabaptists, and Familists, and Common Protestants.

This must teach Ministers to have their callings in great estimation, and to keepe them from contempt; and that so much the more, in regard many seeke to disgrace them. The Papist cries, where had you your calling? for where bee your miracles? We answer, that calling is either ordinary, or extraordinary, to the Ministry.

And at the first, in the dayes of King Henry 8. ours was of the latter kind; (And Iohn the Baptist was extraordinarily called, yet did no miracles.) And that the calling of our Ministers in those times, was extraordinary, its evident. For first, They had extraordinary gifts. Secondly, Extraordinary courage. Thirdly, Extraordinary successe; for in a short time, notwithstanding the great opposition, how farre was the Gospel scattered? Sathan fell from heaven, at their preaching, like lightening, suddenly, speedily. And fourthly, in this, their calling will appeare to be extraordinary; that they (after so many ages past) stood up, being but a few, against the great finnes of that time. Why did not others be- fore them thus, and this, if their calling had beene ordinary?

Againe, they needed no new calling to reforme Religion; for that which they had received from the Papists themselves, was sufficient. They were or- dinated to the worke of the Ministry, and now they began to put it in ex- ecution: And had they not done this, they had failed in the true end of Or- dination.

Vse 2.

And if Ministers must maintaine their dignity, let not the people debase them or their calling; for it will prove unprofitable to such at the end. Wee reade of many wayes, whereby the Ministers have beene wronged by o- thers.

First, on the left hand. First, in drawing them that were simple, to beleeve they were not sent of God: this is common in our dayes. Secondly, alluring them to be idle. Thirdly, by enticing them to commit some scandalous sinne. Fourthly, in forbidding them to preach. Fifthly, in setting enmity betwixt them and their people. Lastly, in putting them in prison. Thus have the Apostles beene used in former times.

Secondly, on the right hand. First, by proffering them favour. Secondly, in seeking to make them Kings, or to advance them in the world. Thus they tempted our chiefe Shepheard Christ Iesus.

A Preacher:] From the Etymologie, or proper acception of the word, we ob- serve, that

Preachers be Cryers.

Isaiah was commanded to Cry aloud: Ieremias must cry: Iohn the Baptist was a Cryer: And Christ himselfe cryed, He, that is a thirst, let him come to me, and drinke.

For men naturally are deafe, and have no hearts to attend to the Word of God, the treasure of the soule. Have wee not some that fall asleepe under the very Pulpit, and cannot keepe eye or eare open? Wee have eares open at large for corporall things; but wonderfull dull wee bee of hearing spirituall things.

Reas. 3.

Againe, the commodity that is cryed is of great worth, and of small price; there-

Dott. 4.
Gal. 5. 1.
1 Cor. 4. 5.
Mat. 3. 3.
Iohn 7. 37.
Reas. 1.

therefore *Wifedome* cryeth, and must be cryed in the streets. *Pro. 8.*

It is an argument, that the Preacher brings not stolne stuffe, nor bad commodity. Hee whose fruite is best, as wee see in Cities, cryeth loudest. A low voyce in the streete, argueth either an ill commodity, or a false way of obtaining it.

Reas. 3.

Preachers are Cryers; for God will have life to come in at the eare; to crosse the Devill, who first brought death by a voyce unto mankind.

Reas. 4.

And are Preachers Cryers? Can we chuse then, but take some in these dayes, who never cry at all? doth not the holy Ghost call the like, *dumbe Dogs, that can not barks, who lye and sleepe, and take delight in sleeping?* I had almost said of such, as David doth of senselesse Idols; *They have eyes and see not, tongues and speake not. Like them, are they that made them: And so is every one, who puts his trust in them.* I wish, that when the great Cryer shall come to call to an account, their tongues be not loosed to cry, that the *Mountaines might fall on them, and the Hills cover them from his presence, Revel. 6. 25.*

Vse 1.

Isa. 56. 10.

Psal. 115. 5, 8.

Yet we exempt such as throughage cannot, or other lawfull employments, as writing, &c. doe not. But such as can and will not, wee may not (for God will not) send scot free.

Againe, this must teach the Auditors, not to cavill with the Cryer; but to heare the words of exhortation patiently. Some like *Festus*, tell *Paul*, if he cry aloude, that he is besides himselfe; reputing the Preacher, rude, indiscreet, passionate. Why? Can a Bell have too shrill a sound? an Hound too deepe or base a mouth? a Peece give too great a Report? or a Cryer extend his voyce too high? Shall not the shepheard shout when the sheepe are wandring, or ready to be devoured by the Wolfe? Will ye not ring the Bells awke, when the City is on fire? Discharge the greatest Canon, when the ship is in distresse, and in danger to be lost in the haven? And shall not the Preacher cry, roare, and as *Job*, bel low like an Oxe, (for so the word is read) when men sleepe and sncke in sinne, and be in hazzard to be drowned and devoured by Sathan, that cruell wolfe, and Pyrate of the soule? And is not God said to cry? Christ to cry? the Spirit to cry? and shall the sons of thunder then be silent, or not heard? Surely, if these should not cry, the very stones in the streete would take up a complaint and cry aloud. Say not then, Here's a Rut indeed (for the word seemes to bee borrowed from that wee have in hand :) but bee swift to heare, slow to speake, remisse to wrath.

Vse 2.

And here let the Preachers learne and take warrant to cry aloud, and spare not. O yee that be sonnes of thunder, let your voyces bee heard above, found your tongues like trumpets, and shout on high. Feare not the frownes of the vulgar, care not for their Cavills; but imitate the great Cryer, Christ the Lord, who cryed in the great day of the feast, and when he was checked, cryed the louder. Yet take these cautions with thee.

Vse 3.

Cry not before thou be sent, lest thou lose thy labour, and spend thy voyce in vaine.

Cautions for Cryers.

Againe, Cry nothing but what the Lord puts in thy mouth; and then thou needest not to be ashamed; for such commodity is saleable, warrantable.

Besides, Cry where God would have thee, keepe a compasse, for all persons are not willing to buy, neither is the Lord well pleased in so doing.

Finally, put a difference in Crying. Cry to the wicked, *O woe, woe, woe, bears the word of the Lord:* and to the poore in spirit, *Come, say unto the Lord, out money.* Cry justice to the wicked, mercy to such as hunger and thirst after righteousness.

1

2

3

4

Isa. 12. 20.

Psal. 101. 1.

159

And are the Preachers Cryers? why then, let the people give attention to them. Is it not a shame to sleepe in the market place, to be aspying when the

Vse 4.

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Faire

Rules for Auditors.

Faire is in proclaiming? and to have the eares closed when the Cryer cryeth his commodities at our very doores? And take these Rules for thy direction:

First, Heare not every Cryer; for many false Cryers are gone out into the world; Sathan sends forth false Prophets daily. As Papists, &c.

Secondly, Learne to judge of the commodity, or things that be cryed. The Iesuite hath much counterfeite stuffe, and many a false message that hee cryeth. If hee come from the Pope, never feare his proclamations, or buy his Bulles; for they shall asloone hurt thee, as Nimrod endanger heaven by the building of Babel.

Thirdly, When thou understandest what is cryed, then be sure that thou buy it, put it in practise: Whatsoever pertaineth to thee, heare and obey.

John 4.29.

Fourthly, and in conclusion; goe home and tell thy neighbours what was cryed in the Market: Thus did the poore woman; and it may be profitable for them & thee. We wil do so in earthly things, that others may know how to avoid danger, or buy a good commodity; and shall we not doe the same in spirituall matters, which concerne the conservation of the soule? surely, it stands both with reason and brotherly affection; therefore doe it also.

And a Teacher of the Gentiles.] The doctrine is; that

Deut. 5.

The Word preached is the principall meane whereby sinners are converted, Ephes. 4.12.

Isai. 61.1,2.

1 Sam. 17.9.

We may say of it, as David did of Goliaths sword; that of all other ordinances which God hath appointed, There is none so that. Peter did convert thousands at one Sermon. Acts 2.41.

Reas. 1.

Because, by preaching, sinne is more clearly discovered, and the judgements of God more manifestly, and with power, set before the eye, than by reading or any other meanes. It doth unfold the things that are closely wrapped and couched together: And the more that sinne and the judgement of God against it, is declared to the eye of the minde, the more apt is that person to turne unto his God. Ezek. 13.22.

Reas. 2.

And faith commeth by the Word preached, which is the onely ground of true conversion from sinne and evill. For so saith our Apostle. Rom. 10.17.

Vse 1.

This confuteth the opinion of those, that preferre reading before preaching, for the conversion of sinners. We doe not deny, but the word read is the rule of holinesse, may convert, the Spirit accompanying his ordinance, and therefore is to have his place and due respect in the Congregation; but wee will not equall it to preaching, for therein we should not doe well and wisely.

And if Reading were more excellent, and of greater force to convert, than Preaching, why are not the people converted that have a Reader? To what end then serve the Schooles of the Prophets? Wherefore should men study the knowledge of Tongues and Arts? to divide the Word aright, and to distribute to every mans present necessities? And why should Sathan rage more against Preachers than Readers, except the word powerfully delivered, did not the more batter and beat downe his Kingdome? Besides, why did not Christ send out his Apostles with this charge, *Goe read*; but, *Goe preach to all nations*? Wherefore doth Paul pronounce a woe to them that preach not the Gospel? And why did he not charge his sonne Timothy, before God, *to trade in seasons and out of seasons*? What should wee more say, but as Paul doth of another thing? *He that giveth his virgin to marry doth well, and he that doth not, doth better*: So hee that readeth may doe well, but he that coveteth to prophesy doth better: and I thinke, that in this, I have the Spirit of God.

Object.

Solut.

But it will be objected, that reading is preaching.

Reading by a Trope is put for preaching.

But I answer, that every ordinance of God hath its proper rule, by which

it

it is performed: Now Reading and Preaching have not one and the same Rule to guide them; therefore are not the same action. For two contrary rules produce contrary effects, when effects or things effected are proportionable to the Rules by which they were framed. But I omit this, seeing so many learned have handled it at large; yet I thought it not amisse to say somewhat.

And here I might fall into another point, that is at this day, amongst some controverted. viz. *Whether Preaching* is to be preferred above praying; or praying before preaching?

Quest.

Some say Praying; others Preaching.

I answer; that as every member in the naturall body hath its proper use, and end, for the which it was framed; and therefore the most weake member, may excell the principall in some one thing; as the foote by fleeing may save the body, when the head cannot move without it: So the least of Gods ordinances in one thing or other may be more profitable than the highest. Example: For the plantation of a Church, the conversion of the sinner, the begetting of faith, the information of the judgement, and the directing of man in the paths of righteousness, Preaching doubtlesse hath the preheminence; But in easing of the troubled heart by confession; in recounting the great and many things the Lord hath done for us; in praising him for his benefits, and obtaining of comfort and helpe in the time of need; and to a sinner converted, prayer (I thinke) is the more profitable.

Ans.

It will be said, We cannot pray without preaching.

True, not well: neither can we preach well without praying.

Againe, faith comes by preaching, and without faith no prayer.

Wee grant it, yet prayer doth preserve it, increase it; Preaching is the precreant, but Prayer the conservant cause of faith: the one is as the Mother the other as the Nurse.

Object. 1.

Sol.

Object. 2.

Sol.

We in preaching heare God speake to us, in praying we speake to him.

Object. 3.

Sol.

True it is, that the Lord in the word truly preached, speaketh to man, yet not immediately. And so in praying doth God speake also: For the Spirit of God doth direct and assist all the faithfull to pray. And in this following respect, Prayer seemes to have the praise: For in Preaching, God by man speaketh unto man. But in Praying, Man by the Holy Ghost, doth speake unto God the Father.

Rom. 8. 26.

And on the other part, Objections are brought, as this. That which is for another thing is of lesse value, than that thing for which it is: But preaching is for prayer; therefore not to be prefer'd above it.

Object.

This rule seemes to me not alwayes to hold true: Example. The father and the mother are for the sonne; therefore the sonne is better than they. *God was in Christ, and redeemed the world by him*; therefore the world is more worth than the sonne of God; This were a doubtfull, if not a blasphemous consequence.

Sol.

Yet observe this, that one thing may be for divers ends, as the Redemption of man by Christ, was not solely for the good of man, but for his owne, and the glory of his Father: and Christ as he was God, was both the end, and the meanes; so that sometimes things be not as they seeme to be.

I will to and fro dispute the question no longer; for my first generall answer shall stand for all; and none needs to doubt of the truth of it. Onely thus let us conclude; that as Christ said, *Give that to Caesar, which is Caesars, and to God, that which is Gods*: So give we to preaching that which is its due, and to prayer its priviledge also.

And in the second place, this should teach us thankfulness to God for the word preached. Alas! what were all other favours worth, if we had not the Gospell to convert us, and to sanctifie us to God, all things to us? Wee esteeme not of this

Vs 2.

this favour as we ought, and as it deserveth. Have we a guide to direct us, being out of the way? a Physitian to remove some dangerous disease? or but a remedy to turne our cloth into a better colour? we esteeme highly of such things: But have too little respect unto the Word taught, the onely meanes to heale our spirituall maladies, and to convert us unto the Lord. And if this be not thank-worthy, then all we have is of no worth. Praise wee the Lord therefore, that our visions faile not.

Vse 3.

Againe, would wee and our children be converted and healed? then let us depend on the Word taught. *Moses* Rod in *Moses* hand did worke miracles; and so the Word in the mouth of the men of God, will destroy the cursed worke of Sathan in us, and make us in mind and life like unto Christ *Iesus*. We must wash in this poole, attend at this porch, and suffer this water to fall upon us: so shall the leprosie of our sin be washt away, & we be transformed into the image of the Lord, wherein wee were at the first created. But how few mind, or practise these things? Yet its a truth, that there is no way to bring us (ordinarily) unto heaven, but the diligent hearing of the Word preached.

Vse 4.

Last of all, Let us all strive to continue the Word taught amongst us; for if it faile, the people perish. Nay, we should, to the uttermost of our power, with the *Thessalonians*, cause the Gospel to run and abound in all places; this is a worke of worth, and great necessity. You often (and its good) speake in the praise of that (in his Art) matchlesse Peere, Sir *Francis Drake*, for carrying the water into your Corporation; and you are at daily expence to repaire the breaches of its passage: And shall we then never be at any charge, to cause the water of life to flow through the Towns and places about us, by the Conduits of faithfull Preachers? Nay, would to God, some did not stop this Wels mouth, or rather hinder the passage: But woe to them whosoever they be.

Of the Gentiles: We might gather diverse things from these few words, being diversly considered, but the chiefe I take is this; that

Doct. 6.

When the Lord will call and save a people, he raiseth up the fittest instruments for that purpose.

Who fitter than *Paul* to be a Preacher to the Gentiles? or, to deliver Israel, than *Moses*, being skilfull in all their learning? *Peter* was a man resolute and fiery; therefore the more meete to deale with the stiffe-necked Jewes. And the Lord sent Papists to Papists, for their conversion; for they knew their juglings, and were able to beate them with their owne weapons.

Reas. 1.

Because the Lord is wise in all his wayes, and skilfull in all his enterprises. A man of understanding will doe his best to have his matters effected; and shall not the fountaine of all wisdome worke wisely?

Reas. 2.

Againe, the Lord doth this in respect of the people; for they naturally are subject to quarrell, to make objections, and to deny the meanes of their conversion. Now a man well qualified, will remove their doubts, convince them in judgement, discover their folly, and so the sooner draw them to repentance. For though God can worke, and sometimes doth, with weake or no meanes at all; yet this is his method, in his ordinary course of proceeding.

Vse 1.

By this point, we may partly tell what to judge of many places and people in the world. Doth the Lord send them fit Pastors? then hope the best; but if not, feare the worst.

Vse 2.

This must teach us to reverence the Lord in his workes; and not to passe by without casting our eye on his wise providence. For its worthy of our observation and imitation. I feare few doe this; and the fewer that doe this, the worse; the more, the better.

Doct. 7.

Another point we collect, is this; that *Paul* was sent to preach principally to the Gentiles, *Act. 13. 46. Gal. 2. 8.*

From

From which it will necessarily follow, that *Peter* was not Bishop at *Rome*; for then he should have to deale in *Paul's* Diocesse. And *Peter* was appointed to the Jewes; therefore dedicates his Epistle to the dispersed Jewes. Besides, an Apostle could not be strictly tyed to any one place, as they write *Peter* was to *Rome*: And if he was there, shame was it for him, not to assist *Paul*, but to forsake him. This we but touch by the way; for many worthy Clerkes have scanned this at large.

Besides, we know when *Noah* prayed for these people, it was many a 100. yeers agoe, yet now it came to passe, according to his desire; whence we note, that

Prayers made in faith, are not alwayes granted at the first.

Deut. 8.

Jonah was not cast on the shore, so soone as he shouted; neither *Paul* at the first request had an answer return'd him. *David* waited long, *Jeremiah* fainted in expecting; and *Christ* himselfe stayed some time, before the Angels came to comfort him. We sometime meet the poore with a penny in our hand; and at another time we suffer them to cry, runne, and weary themselves, before we heare them; so dealeth the Lord with his children.

Because, that as God hath appointed all things to be done; so hath he set downe the very precise time, wherein they shall be effected, and not before. This is the principallest Reason of the point. Gal. 4. 4.

Reas. 1.

And the Lord doth so sometimes, that we may cry the more earnestly and fervently unto him. Let the infant fast, it will know the dug the better, and seeke it the faster: stop the Lure, and the Hauke will mend her pitch, and fly the higher; and if the Lord deny the faithfull their requests for a season, their prayers will pierce the deeper, be heard the better. *David*, in one Psalm, useth one petition thrise; and marke how he did grow in fervency. First saith he, *Turne us againe O Lord, &c.* the second time he addeth, saying, *O Lord of hostes, &c.* and the third time he proceedeth further, and prayeth; *Turne us againe O Lord God of hostes, cause thy face to shine, and we shall be saved.* Thus by iteration he gathereth the more heate, fervency, like a stone by often tumbling.

Reas. 2.

Psalm 90. 4.

ver. 7.

ver. 19.

Mervaille not then if the unfaithfull be not heard at all: shall the Lord deny his children long? and will he give bread instantly unto Bastards? shall the good man of the house sleepe at the discharge of the greatest Cannon? and will he awake, and cry, *Who is at the window*, at the report of the narrow-mouthed peece or pistoll? No, never respect it. If *Noah's* prayer be put off 200. yeares, let the Drunkard, Fornicator, Blasphemer, and such as regard iniquitie in their hearts, never expect to be heard at all.

Vse 1.

This, on the contrary, must teach the faithfull not to faint in praying. *Noah* may be dead, yet *Iapheth* shall dwell in the tent of *Shem*: *Steven* may be stoned, and *Paul* converted: *Christ* crucified, and *Peter's* faith strengthened: and who can deny but that their prayers had a hand in these busineses? Sow much of this prayer seed, and not one come shall miscarry, and though thou see it not spring up in thy dayes, yet thy sonnes shall reape the harveft in a future season: yea and thy selfe too, if not in this, yet in another world.

Vse 2.

For my owne part (be it spoken without boasting, yea to the praise of him who hath enabled me hereunto) I have observed, that when I have had a tongue and heart to call upon the Lord, though he seemed long, yet he heard me at the length; and from the experience, I have had of his former faithfulness, I will never despaire of any favour, the which I have an heart earnestly to pray for, according to his will; let it concerne my selfe or others, this, or the life to come. Pray wee then for the conversion of the Jewes, and alter the order of the Patriarches petition; saying, *God persuade Shem to dwell in the tents of Iapheth*; and either we or our posterity shall see it come to passe as we have requested: For faithfull is he that hath promised, and will surely heare us.

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And

Vse 3.

And here Antichrist, the whore of Rome, and all her filthy members might have cause to feare and tremble, and not to cry, *I sit as a Queene, I shall see no mourning*: for though the cryes of the faithfull be deferred, yet in the time appointed they shall be heard. Rome shall downe, and have no roome at all. It shall bee truely scene and said one day, that *Babylon is fallen, it is fallen to the ground*. For it cannot be, that the Lords prediction and the prayers of the faithfull, should not take effect. Proceed we now to the next verse.



VERS. 12.

For the which cause I also suffer these things, but I am not ashamed: for I know whom I have beleaved, and I am persuaded that hee is able to keepe that which I have committed to him, against that day.

The Logically resolution.



In this verse two things are observable; the one is *Pauls* entertainment for his preaching: the second, his resolution upon his hard usage. His entertainment for preaching the Gospel, was *sufferings*, or *afflictions*; a poore reward. His resolution was such, that for all his troubles, *hee was not ashamed*: and he in the latter part of the verse, yeelds a twofold reason; the first is drawne from his faith in God, or his experimentall knowledge of God; [*For I know him in whom I have beleaved.*] The second is deduced from the certainty of the preservation, of what hee had committed to the Lord: [*And I am persuaded that he is able to keepe that I have committed to him, &c.*] The opening of the words followeth.

The Theological exposition.

For the which cause:] That is, not for the bare preaching of the Gospel; but for preaching it to the Gentiles. So that there is a double cause of *Pauls* sufferings. First, In preaching the Gospel: Secondly, In preaching it to the Gentiles. Had not hee beene their Apostle, he had escaped better. See *Acts 21.21, 22.*

I suffer these things:] viz. Imprisonment, poverty, and many more afflictions. *2 Cor. 11.23. &c.*

But I am not ashamed:] I blush not, faint not, neither am out of heart; but goe on resolutely in the faithfull execution of my Ministry.

For I know whom I have beleaved:] In these words, is first layd downe the object of *Pauls* faith, which is God: secondly, his knowledge of him; and that is not a bare understanding of him, but a knowledge of experience, or practice: and thirdly, an act that accompanied this experimentall knowledge, which was his beleaving, or faith: This is the first ground why *Paul* suffered afflictions without being ashamed.

And I am persuaded:] That is, I am confident, and certaine, and fully assured.

That hee:] to wit, God.

Is able to keepe:] Gods power is twofold; First, *Absolute*. Secondly, *Active*; that is a power joyned with his will, and is here meant; else *Pauls* reason had not beene good, for his will must accompany his ability in the preserving of what was committed to him.

That which I have committed to him:] Some interpret the thing hee committed

ted to God, to be his person: others his grace, faith, salvation: the difference is nice or none at all. The Originall word signifieth both that which is committed to us of God, and that we commit to him. The Papists on the *Rhem.* expound it of good deedes, sufferings, but absurd: for that, how ever a truth, yet not from this place.

Against that day:] Either the day of trouble; or of the last judgement. I rather understand it of the great day of the Lord. For *Paul* was put to death; and its usuall with faithfull men, in great trialls and tribulations, to cast their eye on the day of judgement.

It may seeme strange, but it is a truth, that I am afflicted for preaching the Gospel unto the Gentiles: yet for all that I goe on resolutely in the execution of my function, and am not ashamed. Neither is it without reason; for I have had experience of him in whom I put my confidence: and besides that, I doe verily beleieve, that the Lord is not onely able, but also willing to preserve my soule in safety, against the great and last day of judgement.

The Metaphrase.

For the which cause I suffer these things:] Out of the ground of *Paul's* sufferings, we may gather this conclusion; that

Doctrines deduced.

The goodnesse of an action doth not alwayes free the doer from affliction.

Doct. 1.

Abel was slaine, because his workes were good. *Ioseph* sold, for the discovery of his Brethrens sinnes. *Amos* hated for speaking uprightly. *David* in danger, for wel-doing. *Christ* did many good workes, none evill, yet they went about to kill him; and they so went about, that at last they killed him indeed.

*1 Iohn 3.12.
Gen. 37.20.
Amos 5.10.
Iohn 7.7.20.*

Ignorance may be the cause; and that of the person, or of the thing. First, of the person. For many of the Saints I shut up in prison; but I did it ignorantly. The Princes of this world, put to death the Lord of life; but had they known him, they would not have crucified him. I know that through ignorance ye did it, as also your governors. And, Father, forgive them; for they know not what they doe. And secondly, of the action; What new and strange doctrine is this? He doth, and teacheth things unlawfull. They thinke they do God good service; they erred, in that they have not known my wayes. Oh that ye had known these things!

*Reas. 1.
1 Tim. 1.13!
1 Cor. 2.8.
Act. 3.17.*

*Act. 17.19.
Mark. 1.24.*

A second Reason may be drawne from the rage and malice of the wicked. *Ahab* hated *Micahiah*; therefore he must to prison, if God prevent not. *Christ* was sold of envy. Away with such a fellow, for hee is not worthy to live. And, had hee not bene an evill doer, we would not have delivered him into your hands. Not *Iesus* but *Barrabbas*. All this smells of malice, and fents of envy. For which of them was ignorant, that the one was a thiefe; and who could accuse the other of sinne?

Reas. 2.

And pride in the prophane, causeth good men suffer for wel-doing. *Messer,* in thus saying, thou rebukest us also. The Pharisees were zealous for the Law and Ceremonies, and *Paul* preached the Gospel, called them *boagardy* and *impotent raddiments*; told that if they were circumcised, *Christ* professed them nothing: Why this so tooke downe the pride of man, that he should not be justified by his owne workes, but by anothers, that *Paul* was persecuted, and hardly intreated of his owne Countrey men. If a skilfull Tailor take measure of a crooked and misshapen person, and fit the Garment proportionable to the patterne; a proud peece of flesh will powre, swell, and wrangle with the workman: so let the Ministers and men of God doe good, divide the word aright, high and lofty spirits will be muttering, for they cannot endure the light, or to be told of their deformities. Thus *Paul* was reputed an enemy, for telling them the truth. A counterfeite and false

Reas. 3.

false

falleglasse is the fittest for old, withered, and wrinkled Curtizans to view themselves in; for if it should shew them their right shapes, all things to nothing, they split it against the wals.

Reas. 4.

Gen. 3. 15.

And in the last place, the goodnesse of an action cannot exempt the wel-doer from affliction: for its a meanes to breake downe the wals of Babel, to throw the gates of Hell off her hindges, and to weaken the kingdome of Sathan. God saith, *He will set enmity betweene the womans seed, and the serpents; and how? For thou shalt bruse his head:* so that breake the Devils plots and pate by doing good, and be thou assured, he will have thee by the heele. And *Paul* was the worse intreated for preaching to the Gentiles; for the Iewes hated them, and Sathan had long held them in his custody and prison of darknesse.

Vse 1.

Here we are taught a rule of wisdom, and that is; Never to judge the goodnesse or badnesse of an action by the vsage and future entertainment of the Doer: for in so doing, we may commend amisse, and speake good of evill, and evill of good. Was not *Abel* killed, *Moses* forced to flee, *Jacob* ill intreated, *David* derided, the *Prophets* imprisoned, *Stephen* stoned, *James* beheaded, *Christ* crucified, and many of his innocent members massacred, murdered for well doing? Iudge not therefore *before the time*; condemne not, lest thou be condemned. But rather use your censuring in this; in not laying a blocke of stumbling before your Brethren.

Isa. 59. 15.
Mal 3. 15.

Pharaoh, a wicked King, may have peace, when *David*, the annoynted of the Lord, may flee for his life: *Abahs* foure hundred of false Phophets may have freedom, when faithfull *Michajah* may kisse the stockes: *Christ* may be crucified, when *Barrabas* shall be delivered; And so may the guilty sometimes escape, when the guiltlesse and guilelesse are in great jeopardy. For *he that refraineth from evill, maketh himselfe a prey*: When as *they that tempt God, and worke wickednesse, are set up, advanced, delivered.*

Vse 2.

In the next place, wee see how impossible a thing it is for a good man to live in peace; for wicked men will reward evill for good. Let *Christ* turne the Iewes water into wine, he shall have from them vinegar to drinke: tell them the truth, they will hire false witnesses to sweare lyes against him. If hee say hee hath the Spirit of God, they will say, No, he hath a Devill. Let him remit sinne, they will cry, He blasphemeth. If he demand for which of his good workes they seeke to kill him, they will answer, that the Devill goeth about to kill him, and not they. And did the world thus deale with him, who had no sinne, neither was any guile found in his mouth? then never expect thou any good entertainment from the world, in this world; for she loveth none but her owne. Shall men burne greene boughes, and spare those that never beare? spue out the water of life, and taste deeply of the muddy puddle? eclipse the Sunne, and not puffe at a candle? dig up the rootes, and cherish the branches? pierce the head, wound the heart, slay the heire; and shall the members not be mortified, the hands nailed, and the younger brethren fouly intreated? Wherefore let *David* arme himselfe, for *Saul* will cast a speare at him; for hee is the Lords annoynted. If *Nebemiah* will repaire his fathers sepulchres, build the wals of Ierusalem, hee shall meete with a *Samballat*, a bush in a place, here or there; a *Tobiab*, that will oppose, dissemble, write counterfeit letters to hinder him; for he seeketh the welfare of I'rael, and that's their grieve. Will *Paul* scatter the Gospel, write Epistles, preach to the blind and ignorant Gentiles? the proud Pharisees then, his owne COUNTRYMEN, will prove his greatest enemies, and repute him a plaguy fellow, for preaching new doctrine, to a new Nation. Will *Amos*, *Shaphan*, *Peter*, and *James* leave their former meane callings, to preach and prophecy at the command of the Lord? shall they not be disgraced? What? is *Saul* among the Prophets? *How know these the Scriptures?* Can any good thing come out of *Nazareth*? And, *Goe to thy fathers house*

Amos 7. 13.

house (some Amaziab will cry) and eate thy bread and prophesy there; but come not at Bethel, for it is the kings court. And seeing this hath bin done to the best in times past; let us in our dayes expect a part, so long as the Devill and the Pope are at liberty.

I suffer these things:] We see here two things: First, *who* suffered. Secondly, *what* he suffered. The Doctrines shall be pointed at, and briefly passed. The first from the person to be noted, is; that

Neither learning, wisdom, piety, or externall priviledges, can preserve a man from suffering affliction.

Doct. 2.

For Paul was well descended, of rare parts, singular prudence, and great sanctity; yet all these could not exempt him from persecution, great tribulation. Christ was the fountaine of all wisdom, grace and holinesse; yet who ever more vilely entreated than he? Moses, the meekest man on earth; David, a man according to Gods owne heart; and Job, a just and perfect man; yet all scoffed, derided, upbraided, and the drunkards made ballads of them.

Phil. 3. 4. 5.

Why? the wicked are no respecters of persons; all fish are alike that come to their net. Nay, rather the more holy any are, the more bee they hated of them. A crabbed Kite will seize on the tenderest carkasse; so wicked and profane men make a prey of the most singular person.

Reas. 1.

Againe, the rarer parts any hath, the more doth hee build up the decayed walls of Ierusalem, gather the scattered Saints, and repaire the body of Christ; and this cannot Satan, neither his instruments tolerate with patience. If the great Temple of Diana goe downe, Bethel be advanced; let Paul expect the greatest spight that created Natures can complot against him. If the Lords annointed call his Nobles for the welfare of our Israel, then fire, faggot, and gunpowder shall be provided.

Reas. 2.

If this be thus, then how doe they misse the marke, and shoote besides the Butt, who thinke the ground of all sufferings come from mens indiscretion? Its better to suffer for well doing, than for evill doing; yet it will follow hence, that good men, great men may suffer for well doing.

Vse 1.

Surely, if Christ had lived in our dayes, some would have taxed him for indiscretion; questioning with him, why hee would denounce so many woes to the Scribes and Pharisees, men of great place and learning, calling them painted Sepulchres, whited Tombes, Hypocrites, &c. John would have beene reputed a rash fellow, for telling Herod of his incest; and Michajah, that the King and his fathers house troubled Israel. Wisdom (wee would say) should have past by these things: But the foolishnesse of God is wiser than the wisdom of man. Yet we say still, that circumspection is good; and that some, through indiscretion, pierce their soules through with needlesse sorowes.

This must teach men of great place and rare parts patience; for even the best Princes have had their portion of persecution. Let our Sovereigne put his pen against the Pope, call Rome that great Whore, discover her skirts, and lay her naked, hee must expect neither Pardon, nor Purgatory from his Holinesse, but Excommunication; and (if it were in his greatnesse hands) condemnation. What should wee more say? the Dragon and his Angels fought; and Michael and his Angels fought; and this quarrell shall not be ended, untill the number of the elect be accomplished, and then peace shall come.

Vse 2.

These things:] Paul saith not this thing, but these things; where observe, that

Good men suffer many things.

Doct. 3.

In the world shall ye have many persecutions: many are the troubles of the righteous: one depth calleth another: and thou breakest me with one sorrow, and another.

Iohn 16. 33.
Psal 34. 19
Iob 16. 14

another. And how commeth this to passe?

Reas. 1.

First, from the divers ill dispositions of wicked men. For some, like *Rabshakeb*, delight in railing; others, like *Doeg*, in informing; a third sort, like *Pilate*, would please the people; a fourth, with *Judas*, have their minds on coveting: and at a word, some are such, as never can be appeased, mercilesse. Now we must know, that as every Creature of divers constitutions, desire the contrary things, that might content them; so various minds in evill persons produce severall evill effects. And as every kind of weed hath a stinking smell, though distinct one from another; so all ungodly men have variety of persecutions against the Saints of God. All weeds stinke, but not alike; so all wicked persons persecute, but not in the same kind and degree.

Reas. 2.

Besides, the children of God bring forth variety of good fruite, doe many good actions; now wicked men hate all good, though not in a like degree; so that for variety of actions, they prepare various corrections. A skillfull Physitian prepareth pills, potions, and prescribeth receipts according to the kinds and nature of the diseases: and the men of *Beliall*, Atheist and Papist, are wise in their generation; therefore they have a severall salve for sundry soares. They had whips in 88. fire, brimstone and gunpowder within a few yeares after. *Anno Domini*. 1605.

Vse 1.

1 Pet. 4. 17.

Rev. 18. 8.

Let the Pope then and his poll-shorne Brethren, boast and brag of their long peace and plenty; make such sure signes of the truth of their Church and the Lords favour: yet they build on a wrong foundation; and their hopes shall one day make them ashamed. Babylon must sit as a Queene, be no widow, see no mourning; yet in a day, as it were in a trice, shall famine, sorrow, and death befall her: for strong is the Lord God, who will condemne her.

Vse 2.

Againe, art thou afflicted, and sufferest but a few things? then murmur not, neither repine at all; for sure the Lord is good unto thee, in chaining up Sathan, and in putting an hooke into the nose of his instruments, that they torment thee no further. Truly God is good to this our English Israell; for though we suffer, yet the Lord moderateth his corrections; hee restraineth the rage of our Adversaries; and hath confounded them, that sought all our confusion. Many complaine (perhaps not without some cause) of our daies; but I wish a worse age may not follow. And tell me, What sufferest thou? Doest thou live in *Meshech* amongst them that hate peace? so did *David*. Is thy righteous soule vexed in seeing and hearing of uncleannesse? so was *Lots*. Have thy friends proved unfaithfull? so did the Apostles. My good friend, thou hast escaped the whip, the stone, the fire, the Racke, the Crosse, that many of thy forefathers have suffered, tasted; Thou wast never constrained, through famine, to feed on the fruite of thy owne wombe; to say, this I must eat and then dye. And hast thou wanted food for thy soule? then blame not God; for thou maist have it, either at home, or with thy Neighbour; and that in such a manner too, as many a poore good soule never enjoyed.

But I am not ashamed. In these words is laid downe *Pauls* carriage of himselfe in sufferings; and he addeth this as an Argument from his example to encourage *Timothy* in his course, and not for any sinister end of vaine boasting: But we omit that for the present, and gather this other instruction; that

Doct. 4.

Reas. 1.

A Resolute Christian is not ashamed of the Gospel. Rom. 1. 16. Heb. 12. 1, 2.

For there be many great and excellent mysteries contained in it. Why then should any man be ashamed to preach or professe it? Sinne should breed shame; & not the meanes that can, and no other, remove it.

Reas. 2.

We have a warrantable calling to it; and shall we then cast it off, and be gone? No: we are to abide in that calling, whereunto we are called. *Nebuchadnezzar* will not flee, if the Lord have sent him.

Againe,

Againe, we have all good by it; and all things that we enjoy, without it, are but curses. This salt must sweeten all our naughty waters and remove all heavy plagues both temporall and eternall.

Reas. 3.

And why should we be ashamed of it? For God preached it; Christ, the Holy-ghost, and the Angels have preached it. Its a priviledge to suffer for it. God is not ashamed of us, and shall we be ashamed of his cause?

Reas. 4.

Why then let us goe on in wisdom and Christian resolution, and never bee ashamed of our profession. And take these brieft helps.

Vse 1.

First, Consider what vow and promise thou madest at thy Baptisme; and bee ashamed to breake Covenant with thy God.

Helpes to endure shame.

Secondly, Call to mind, that the professors of *Antichrist* are bold and resolute for their false Gospell, and are marked in their hand and forehead; if they, much more we.

Thirdly, What greater honour to man, than to be chosen to be the Lords Champion in so great an action?

Finally, Let a forced necessity urge thee to resolution; for they that will not suffer now, shall be denied of Christ hereafter at his appearing. Such as are found holting must be turned out of the way.

And as the words stand in way of argument, we may gather; that

The sufferings of others should move us to suffer also.

Doct. 5.

What a cloud of witnesses have we? Christs example is propounded to this purpose; and many more in the booke of God; *that we with patience might endure the crosse, and despise the shame.* Heb. 12. 12. 1 Pet. 2. 20, 21.

For its a good thing to follow a multitude in the way of righteousness; as it is evill to tread in the lewd steps of ungodly persons.

Reas. 1.

Againe, if their example move nothing, then they shall rise up in judgement against us: For are not they recorded to this purpose?

Reas. 2.

Let us, in time of trouble then, cast our eyes on those that have gone before us: for, like a lively picture, they will give vigour to our faint spirits, when wee are ready to faile. Examples are of great force in all things: and shall so many worthy patternes prevaile nothing? No *Iade* so dull, but will follow a free and forward leader.

Vse 1.

And herewe are instructed to give good examples to others. Let us leave some encouragements by our practise to future posterities; that they may bee pricked forward to tread in our footsteps. For undoubtedly the best way of teaching others (as wee see) is not by precept only, but by example also.

Vse 2.

For I know whom I have beleaved:] We have heard of two causes why *Paul* suffered: the one, in that he preached the Gospell; the other, that he preached it unto the Gentiles; and now followeth a double reason, why he was not ashamed of so doing, but resolutely did goe on in the fulfilling of his Ministry: Whence this poynt will truly arise; that

As the wicked have pretended causes to afflict the faithfull; so have they good grounds not to be ashamed of their sufferings.

Doct. 6.

Aske *Moses*, why he would not be called the sonne of *Pharaohs* daughter, enjoy the pleasures of sinne for a season, but chuse rather to suffer affliction? his reason is at hand; *he hath respect to the recompence of reward.* Why would not the Saints in their greatest tortures (by unlawfull meanes) be comforted? *they looked for a better resurrection.* Wherefore did not the faithfull faint in their suffering? they did account; that *the momentary afflictions of this life, were not worthy of that eternall weight of glorie that should be revealed.* What reason had Christ that he would not come downe from the Crosse and save himselfe, that saved others? *Hee must doe the will of him that sent him; finish his works, and performe his promise.*

Hebr. 11. 14.

1 Cor. 4. 17.

promise. And he knew that his death and resurrection would be a greater miracle, than to have delivered himselfe another way.

Reas. 1.

For, the children of God goe by a sure rule; they ground their proceedings and sufferings upon Gods precepts and promises, when as the profane have false rules, fained causes.

Reas. 2.

And if it were not thus, they could have no comfort in their suffering; for *blessed are those that suffer persecution for righteousness sake*. Therefore they ground the cause of their affliction upon Reason.

Vse 1.

Wonder not then, ye men of this world, why the Saints in all ages have resisted unto blood, and not counted their lives deare unto themselves; but have carried them in their hands. For they know, that though man frowne, the Lord will favour; though Antichrist bind with a curse, Christ will set free with a blessing; though Sathan tempt and terrifie, the Spirit will strengthen and comfort; if the flesh be weakened, the spirit shall be renewed; if death goe before, that life shall follow after; and if the world lose them, heaven shall find them; For so its said, *That if their earthly house of this Tabernacle bee destroyed, they have a building given of God, an house not made with hands, but eternall in the heavens*: of the possession whereof they be assured, after their dissolutions. A wonderment riseth from the ignorance of the cause, or the rarenesse of the event; and these be the proper grounds, why many men admire and are astonished at others sufferings for the Gospel. But surely the servants of God have had great reason for their courses, whatsoever blinded men doe deeme of them.

2 Cor. 5. 1.

For I know, &c.] The next instruction wee observe from these words, is this; that

Dof. 7.

It is an experimentall knowledge of God that will cause a man to bee resolute in good courses, and to suffer afflictions.

See this in David, and in the wife of Manah; for notable are these two places for this purpose. *1 Sam. 17. 34, 5. &c. Judg. 13. 23. Rom. 1. 16, 17.*

Reas. 1.

Because it is a great meanes to strengthen our weak faith: Now as our faith increaseth, so is our resolution and patience bettered. Christ would call his Disciples, *Men of little faith*, when they were troubled and dejected in small matters: so that weaknesse of faith must be removed to beget resolution; and that is done by the experience we have had of the Lords proceedings.

Reas. 2.

Againe, the former performance of Gods promise doth not take away the efficacy and force of it for future time, but rather confirms it. For when God loves once, he loves ever; so to whom he performes his promise once, he will performe it for ever. The often setting and rising of the Sun, doth assure us the more both of the one and of the other; for wee have had long experience of the stability of it, in its course and motion.

Vse 1.

In the first place, here we may see, why men are faint, impatient under the Crosse, and unsettled, irresolute to any good word or worke; they have no experience of God and his proceedings. For experience will cause *tribulation to bring forth patience*; as many little acts doe make a greater habit. *Rom. 5. 3.*

Vse 2.

And in the next place, this point serveth for our direction, and teacheth us what to doe, that we may patiently beare the Crosse, and manfully fight the battels of the Lord; namely, to get experience of Gods manner of proceedings.

And for our direction, the better to gaine this, practise these Rules following.

Rules to procure experientiall knowledge.

First, Observe Gods dealing with us. First, In temporall. Secondly, In spiri-
tuall things.

First, Hath he not fed thee, clothed thee, lodged thee since hee gave thee a being?

being? and is his hand shortened, & not stretched out still? When the disciples of Christ were troubled in minde about these matters: *What?* (sayth he) *have yee not remembrance, how I fed you with a little bread and a few fishes? When I sent you forth without money in your purse, meate in your scrips, and all other provision, wanted you any thing? they answered, No Lord.* When a poore man hath beene alwayes, in his want, relieved by his rich friend, will it not make him the more boldly to rely on him for helpe in time to come?

Secondly, Consider how he hath given thee knowledge, when thou wast ignorant; infused faith into thine heart, being before an infidell; and preserved his graces in thee from perishing. For the calling to minde the dayes of old is a notable helpe for this thing. Is it possible that he who hath begunne to doe well, will now wax weary in so doing? What man planteth a tree, and will not labour to preserve the same from withering? And shall the Lord suffer his pleasant plants, after he hath so often pruned, watered, and dunged them, to dye and perish for want of dressing?

I I. Call to minde the many dangers from the which he hath delivered thee. Why mightest not thou have bin buried in thy mothers wombe? been drowned in the waters, or devoured on the land? the theefe might have slaine thee, some crumbe choaked thee, or a thousand diseases beene thy death. And shall not the fresh remembrance of these things worke powerfully in thee? When our Apostle had beene delivered out of the mouth of the Lyon, he gathered strength thence, that *the Lord would deliver him from every evil worke, and preserve him unto his heavenly kingdome.* 2 Tim. 4. 17, 28.

I I I. Take a view how, in times past, he hath dealt with his children; runne to and fro, through the stories and acts of holy Writ; and as he hath done to his servants of old, so will he doe to thee, assuredly. I wish that this were wel thought on; for its a notable remedie. *Psal. 37. 25.*

I V. Conferre with grounded Christians. Demand of them, how the Lord hath dealt with them, in some particulars? for they can teach thee by experience; their comforts will comfort thee also. A timerous patient will be encouraged to swallow the bitterest pills, when another standing by, that hath beene cured of the like disease, that hee now is annoyed with, telleth him the experiment.

V. Take a view of the vanity of all other things: (*Our fathers ate Manna in the wilderness and are dead.*) For in so doing, thou shalt get experience of Gods constancy: the Creature is changeable; sometimes killing, another whiles curing; But the Lord is one and the same for ever. John 6. 49

V I. Finally, and above all, Consider how the Lord dealeth with thee in the use of all his ordinances: Marke what power the Word hath in working in thy soule: how it weakeneth corruption, strengtheneth the new man: Observe how the Lord hath heard thy prayer in time past, & now how he enableth thee to call upon him, being in the like condition. *David, from this ground, cryeth out, The Lord hath heard my petition, for grace; the Lord will receive my prayer; and there- Psal. 9.* fore, as one refreshed, biddeth the workers of iniquitie, bee gone. Canst thou pray at this present, as in times past, when hee heard the voyce of thy weeping? then doubt not, but hee will deale favourably with thee: For when the Lord intendeth to conferre a favour upon his children, hee will alwayes give them hearts for to use the meanes, whereby hee doth ordinarily convey the same unto them, and whereunto hee hath annexed his promise. If *Hannah* prevaile for a sonne, or *Abraham* either, they shall first bee enabled a long season to powre out their soules by prayer unto the Lord. And so it is in all other things whatsoever. I wish that every one had but the experience of this engraven in their mindes; for it would be profitable for them

every manner of way. And true it is, that this experimentall knowledge of God, is the very food, and spirit, and life of a Christian, from which all faith, patience, and resolution in the times of trouble, spring and flow, as from their proper fountaine and roote. Then strive for it in the use of the forenamed meanes; and when thou hast obtained it, wonderfull and unspcakable are the effects that it will produce, and thou shalt taste of.

Againe, in these words, we see *Paul* placeth knowledge before belief; whence we may collect this doctrine, that

Dof. 8.

The knowledge of God precedeth faith in him.

How can they beleeve in him, of whom they have not heard? And for this cause, knowledge, in Scripture, is many times put for faith, *Rom. 10. 14. John 17. 3. Job 19. 24.*

Reas. 1.

Because the act of faith in beleeving followeth the act of the understanding rightly guided. Knowledge is like the needle, which maketh the way; faith the threed, that tyeth and uniteth things together. And as whatsoever (by ordinary working) is in the inward senses, was first in the outward; so whatsoever comes to the will (the proper seat of faith) must first bee in the understanding.

Reas. 2.

And if this were not so, then might an ignorant man bee saved and have faith, the which the whole current of Scripture runnes against. As, *My people are cut off, for want of knowledge: and, God shall come in flaming fire, to render vengeance on them that know him not. Hos. 4. 6. 2 Thes. 1. 8.* and many more to that purpose.

Vse 1.

This confuteth *Bellarmino*, and his adherents; who say, A man may better beleeve things whereof he is ignorant, than those which he knoweth. If hee had spoken it of the things recorded in their leaden *Legend*, I should easily have consented with him; for I thinke that when men have heard them, they more doubt of them, than when they were ignorant of them.

To name some of their ridiculous fables; we read of one that was sicke, his stomacke would vomit up whatsoever he received: so that hee being willing to receive the Sacrament, (yet doubting he should not retaine it, if hee received it by ordinary course) it was put (the consecrated Hoste, I meane) to his side, the which opened, and after the receipt thereof, closed as before.

And there is mention made of a woman, whose Bees were sick of the Murraine, who tooke also an Hoste, put it into the hive; and (marke this) they within a few dayes were not onely cured of the danger of the disease, but there was a miraculous increase of them in number; and they had built a Chappell, and steeple, and bells, and an Altar, and layd the Hoste thereon; and the Bees sung their Canonickall houres about it (just) as the Monkes use to doe in their Cloysters.

I could relate the like of the Lady of *Loretto*: (for there's bookes of her too in *Folio*.) Its reported that shee sometime (understand the house too) being discontented, displaced her selfe, and passing by a wood, all the trees, in reverence, bended and stooped, with their heads to the very earth, unto her; (wonder it was, they had not rent themselves up by the rootes, and profered her their standings.)

Also the Booke saith, that one, being prisoner in *Turkey*, and there having his bowels ript out, by the aide of a prayer that he made to the Lady (for we will not wrong them) and *Christ* together; he was enabled, having put them up againe, to travell into *Italy*, where this house is, and there having received the Sacrament, then dyed.

Many more such as this the books mention. And do ye not now easily believe that these things are harder to bee credited, being related, than if in grosse or impli-

implicitly, they had been uttered? I may say of these, as a man replied once, hearing a strange tale, that hee gave small credit to; and the Relater demanding said, *Why sir, doe you not beleve this?* the person replied; truly, its too much for one to credit it himselfe, but if the persons present will take my part, we will beleve it amongst us. And I thinke the miracles in the three Bookes of the Lady *Lorette*, and their Legend, are too many and too great for any one *Protestant*, in the world, after they have knowledge of them, to beleve them. Therefore we will leave the ignorant *Papists*, who never read or heard them, to give credit to them. I speake not these things (mistake me not) to move laughter; but to make them (if possible) ashamed of their doctrine; and that we thereby, seeing their most palpable blindness and error, might be the rather induced to praise God for our light, and the truth we partake of.

But to omit them and their false Doctrine: Let us come nearer home, and learne what to judge of such as have no knowledge of God at all; Why surely they have no faith in him neither: for the Lord hath put these together, like man and wife, and therefore they may not be put asunder. Christ propounds this Question; *When the sonne of man (saith hee) shall come, shall hee find faith on the earth?* From the use of this doctrine wee may make answer, Surely very little; For if knowledge be but amongst few (as that is a truth) then is faith rarely to be found.

This must move us all to get knowledge of God, if wee would have faith in him, yea the best must grow herein: for the better we know him, the more confidently shall we beleve in him. For its so in all other things. When I know the firmnesse of the Land, I will the better rest my foote on it; the strength of my staffe, the rather leane my whole body upon it; and the faithfulness of a friend, put and repose my confidence in him. And we must know God.

First, *In his power*, how that he is able to doe whatsoever he will: this confirmed *Abrahams* faith; and moved him to offer his sonne, to whom it was said, *In Isaac shall thy seed be called: For he considered, that God was able, even to raise him up from the dead.* Heb. 11. 18, 19.

Secondly, We must know him *in his truth and justice*. This made the Apostle to be of great courage in his perilsous voyage; and *Sarah* to expect a sonne, after she was past the naturall course of conceiving; *because shee judged him faithful which had promised.* Heb. 11. 11. Acts 27. 25. And here we are to understand, that the justice of God is either revenging, or rewarding. *Its a righteous thing with God, to recompence tribulation to them that trouble you; there is Revenging justice: and to you that are troubled, rest with us; that is, Rewarding justice:* The one accompanieth the truth of his promises; the other the truth of his threatenings. And if we were more acquainted with this, it would strengthen our faith in the performance of all his promises to us; and the many threats given out against the wicked.

Thirdly, Wee are to know God *in his stability*. How that time changeth not his nature, neither altereth his purpose; He had no beginning, therefore cannot either be young, or grow old. He consisteth not of either matter or forme; but is one most simple and pure act; so that he is not incident to any shadow of turning. What the Lord hath said, it shall stand for ever; for God is not like man, that he should repent or change his purpose. Did we know this, it would wonderfully support our weake faith, and stay our staggering mindes. Did we understand that the affection of our friend, wee most affect; wee confesse; it would make us the more confidently to rely on him. But feare of mutation, weakens perswasion.

Fourthly, We are to understand, that God is *soveraign Lord*, that there is none higher than he: For if we should trust in an inferior, we might be deceived.

But

V/0 23

V/0 3:

How God is to be knowne

Justice either Revenging; or Rewarding. 2 Thel. 1. 6, 7. Rom. 12. 17, 18.

Iam. 1. 17.

But know this, that he is above all, and then thy faith cannot faile thee in beleeving in him. To put confidence in an inferiour Lord, were dangerous in policy; but in Divinity desperate.

Fiftly, Wee must know God *in Christ*: For without him hee is a severe Iudge, a consuming fire: But if we know him in Christ Iesus, he is our Father, and all his attributes, that otherwise would be terrible, will be most comfortable. Thinke on this.

Finally, We are also to know God *in the distinction of Persons*: One Deity, yet three subsistences, Father, Sonne, and holy Ghost; and wee should have some apprehension of their severall operations. For otherwise wee cannot beleeve as wee should, and ought, for his full glory, and our certaine salvation.

And thus briefly I have pointed out some things in God, and of God, that must be knowne, if we would obtaine faith to the eternall conservation of our soules.

Rules to come to the knowledge of God.

God is knowne, either	{	1. In his Word.	{ 1. The Law. Psal. 19.
			{ 2. The Gospel. Rom. 1. 17.
		Or,	
	{	2. In his Workes.	{ 1. Of Creation. Rom. 1. 20.
			{ 2. Of Providence. Act. 14. 17.

Vse 4.

And this Doctrine, with that hath beene delivered, may serve to informe Ministers how to deale with their people, Parents with their children, and Masters with their servants. If they would have them faithfull to God, and to themselves, they must make them acquainted with God, and whom hee hath sent, Iesus Christ: *for to know this, is eternall life, Ioh. 17. 3.*

And without knowledge, as we have heard, there can be no faith; and no faith, no salvation. For, *he that beleeueth not, is condemned already.* Would to God Ministers, Parents, Masters, people and all did but beleeve and lay this to heart! then we should have them to flie out of ignorance, as Lot did from Sodom, and Moses from out of Egypt.

And I am perswaded, that hee is able to keepe that which I have committed to him against that day.]

This is the second ground why Paul was not ashamed of his sufferings; out of which wee might collect many particular instructions: notwithstanding some shall bee pretermitted. The Note wee first observe, is; that

Doct. 9.

It is the duty of a Christian to settle his soule in the certainty of Salvation.

1 Cor. 16. 13.

2 Cor. 13. 5.

Phil. 2. 12.

2 Pet. 1. 10.

Col. 1. 11.

We are commanded, to stand fast, to bee stablished with grace, strengthened with all might, and rooted and grounded in faith; to possesse our soules in patience, to lay hold on eternall life, to worke out our salvation; and to make our election and calling sure. And doe not all these precepts bend their powers to the Doctrines purpose?

Ras. 1.

1 Pet. 1. 8.

For it worketh in the heart true content, and bringeth with it that peace which passeth all understanding; that joy which is unspeakable, glorious. The soule in the body is like the Center in the Globe; or the Globe of the earth in the worlds Center. If the earth be fixed, the rest of the creatures are stablished; if it move, all things are in agitation: so if the inner man the soule be settled

settled in the Center of salvation, all is still and quiet about her, else not.

Againe, when the soule is settled, that person will be resolute in every good course. A faint hearted souldier, were he resolved before hand that hee should escape death and danger, conquer his foes, and winne the field, would hee not put on his armour, gird his sword upon his thigh, and march furiously against his adversaries? And shall not then the Christian souldier, who is perswaded of victory, to have the spoyle, and possesse a crowne of righteousnesse and glory, goe on with an undaunted courage in the face of the Devill, Death, and Hell?

Reas. 2.

This Doctrine reproveth those, that for the most part never minde this duty. Wee see many, who settle their houses on a good foundation; stablish their trees, that the winde shake them not; and by a staffe to underprop their feeble bodies, that they catch not a fall (the which wee in its kinde commend:) But how few spend any time, to have their soules settled in the certainty of salvation? Some wee have (thanked be God;) and, as *Isaiah* said of *David's* people, wee wish that they might increase a hundred times more than they bee, and that the eyes of all the world might see them.

Vse 1.

In the next place, let us all be admonished to practise this point hereafter; for its required of us, and profitable unto us. And because presumption among too many is counted a settled perswasion; and a kinde of lethargie and spirituall stupidity eateth out sensiblenesse, and an infallible stability: Let these following markes be to try thy condition by.

Vse 2.

First, Ignorance is a close companion of presumption; they too usually goe cheeke by jowle. He therefore that saith, his soule is well settled, and liveth in grosse and palpable blindness, deceiveth his owne soule, and there is no found faith within him. For an ignorant heart is a faithlesse heart.

Signes of Presumption.
2 Chron. 15. 3.

Secondly, Presumption builds his house on the sand, as the Papists doe on Traditions, unwritten Verities: But true faith hath recourse to the Law and Prophets. None can have their soules stablished, settled, but the anchor of hope must be fixed on the Word of God.

Math. 7. 26.

Thirdly, Where the soule is rooted and grounded in faith, there will bee much good fruite; when as a presumptuous heart is alwayes accompanied with a barren and fruitlesse life. *Iam. 2. 26.*

Fourthly, Finally, Faith and assurance uniteth; presumption separateth. First, Faith uniteth Iustice and Mercy. Secondly, Sanctification and Iustification. Thirdly, Christ a Lord, and a Redeemer. And fourthly, the Meanes with the End. But presumption shouldreth out Iustice, Sanctity, Domunion, and with *Balaam*, would have the end, yet will not walke in the way.

Num. 23.

Now these things that follow, hinder the soules settling.

First, When men heare much, but practise little or nothing. The neglect of this, causeth men to bee plucked away, and to fall from their former stedfastnesse. For every act of godlinesse is like the blow and stroke of a Mallet, that stablisheth, rivetterh, and setteth the soule on a firme foundation, like a pile or poste in the earth by often beating.

Hinderances of the soules settling.
2 Pet. 3. 17.

Secondly, Too much confidence in Sanctification, and too little in Iustification. We must fixe and fasten our faith in the obedience of Christ; and make his life and death the sure foundation of our establishment. For such shall neither stagger, or be moved.

Rom. 8. 1.

Thirdly, Omission of private and often prayer: the contrary to this, like a strong cord, doth bind us fast unto the tree of Christ. *David* therefore cryed, *Lord establish me.*

Psal. 51. 12.
& 119. 112.

Fourthly, When men are carried about with every winde of doctrine. For what

Ephes. 4.14.

what one man maketh firme, another in teaching the contrary, dissolveth, weakeneth. He that runs to every Physitian, to know the state of his body, shall prove a weake and infirme Patient.

2 Tim. 3.7.

Fiftly, Vnmortified lusts: if they be let loose, and cherished in the heart; the soule, like him that standeth on a slippery place, will bee reeling, sliding.

Rom. 7. ult.

Sixtly, Finally, When men will cast their eyes on their owne infirmities, and not looke to him that accepteth the mind and honest intent of the heart, for the deed, they shall still be wavering, doubting.

Doct. 10.

And now we come to another Collection, which is; that
The best way to save and secure the soule, is to commit it into the hands of God.

Reas. 1.

For that which was the best to *Paul* and others, will be the safest way for us also. *Psal. 32.7. & 71.1, Iudg. 12.3. Dan. 5.17. Esth. 4.16.*

Reas. 2.

Job 9.4.

Psal. 121.3,4.

Vse 1.

For we are weake, and our enemies be many, powerfull; subtrill, and malicious, *Sathan* could fetch a prey out of *Paradise*; one from amongst the *Apostles*:

God hath all the properties of a good keeper. First, He is wise. Secondly, powerfull. Thirdly, watchfull. Fourthly, faithfull. He hath given lawes to be faithfull, and then shall not he?

This discovereth the indiscretion of many. For some put their confidence in Chariots and Horses; others in the arme of flesh: Millions, as the *Papists*, in the Creatures; but passe by the Creator. But can those stay the swelling floods from drowning? the earth from devouring? the plague and pestilence from destroying, & *Sathan*, with all his huge host, from tempting & condemning? These men stand on the Ice, leane on a broken staffe; hang the security and safety of their soules upon nothing.

Vse 2.

But ye that would be wise, and preserved from all dangers, cast your care upon God, make him your secret place, and have your eye alwayes towards him: For its he, and there is not another, that can keepe you safe and secure at all times, in all dangers. And in regard (whatsoever we weene) its no easie matter, practise these two Rules following to further thee.

Helps to commit the soule to God.

First, Learne to commit lesse matters of this life to him, and to trust him with smaller things; for he that cannot doe the lesser, its impossible for him to doe the greater. Hee that will not trust God with his earthly substance, can never credit him with his soule and salvation. This Rule is worthy the consideration and practise.

Secondly, Strive to keepe thy soule holy and unspotted from all sinne. Wee will blush to commit into the custody of our friend, any thing that is polluted and uncleane; and can we have the hearts to commend into the hands of God, who is *Holynesse* it selfe, a corrupted, impure, and a soule defiled with sinne? What if we could doe it? will he receive it, thinke we? No verily.

Speciall times when to commit the soule to God.
Psal. 4. ult.

And there be certaine times when we are to commit our soules especially into the hands of God. And that *ordinary*, or *extraordinary*: The ordinary is the Morning and Evening. *David* in the evening would commend his soule into the Lords hand; for hee knew, that his sleepe might be his death, and his bed his grave; but in so doing he should sleepe soundly and securely. It were an excellent thing, if we could give God our last thoughts, before wee close up our eyes; then would wee, when wee awake, finde our mindes fixed on him. And what if death should come? Yet our soules would be with him, and preserved in safety.

Prov. 31.

And in the Morning we must ordinarily doe this: *for who knoweth what a day may bring forth?* The wise King compares a day to a woman with child, who often

ten labourer at an unlooked for hour: And have we not scene our Mother the day, bring to light strange and unexpected births?

The extraordinary times of committing our selves to God, are in troubles, or at death. This did that good Prophet in time of persecution; *Into thy hand I commend my spirit: for thou hast redeemed mee, O Lord God of truth.* Psal. 31. 5. Judg. 1. 2. 3. And when Stephen was stoned to death, hee cried, *Lord Iesus receive my spirit:* and Christ when his houre was come, *Father into thy hands I commend my Soule.* Act. 7. 59. Luk. 23. 46.

Let us then trust the Lord with smaller matters; keepe our soules untossed; Morning and Evening commend them constantly unto him: so in affliction, persecution and death, we shall have ability and boldnesse to doe the same. Use makes perfect; a good habit is hardly got, So not easily lost. For he that hath used to commit his soule to God in the times of peace, shall with ease doe it in time of danger. Yea let such a man but dreame of death or drowning, in his broken sleep, his minde will reflect it selfe on the Lord, and he run unto him for preservation. Grounded Christians know the truth of this by experience. And in conclusion, know, that the oftener we commit our soules unto God, and draw the needier to him in this duty, (let death come, how and when, and where it can come) wee shall feare it the lesse, or any evill; but embrace it, entertaine it, shutting up the eyes of our bodies (with the which our minds now see God, as through a paire of spectacles) and more clearly and comfortably behold him, with the naked eye of our spirits.

Now whereas Paul maketh mention of the Lords ability, wee note thence; that

God is a God of power.

Doct. 11.

Hee is called, the strong and mighty God; all-sufficient; *that can doe whatsoever hee will.* Gen. 17. 1. Exod. 34. 6. 1 Cor. 6. 18. Apoc. 1. 8. Matth. 19. 26. The Reasons follow.

For he is the first Ever being, and altogether perfect and independant: hee hath his beginning of himselfe, and doth not participate of any borrowed power, or exhibited ability. Therefore no impotency or imperfection can be found in him, he being of himselfe, and the sole cause of all created power.

Reas. 1.

Again, he is one most simple and pure act, immutable, eternall, and every way blessed. Therefore he cannot be hindered or resisted. Neither is he subject to any passion, for he is not compounded of any simples. Passion preceeds master, and presupposeth an imperfection.

Reas. 2.

Before we come to apply this point, we will speake somewhat of his power for our better understanding and information.

The power of God is that whereby hee is able to doe all things possible. I say possible; for there be that contradict his essence and the nature of things, the which be impossible for him to effect.

The Power of God defined.

And the Reason is; because that contradiction includes untruth and impotency, the which be not to be found in God.

And the things which are impossible to be done by God, be of two kinds. The first is not to be found, neither hath any place in him. For then God himselfe should not be God. And to this rule these particulars following doe appertaine.

First, God cannot lye, deny himselfe, or by any means contradict himselfe. 1. Tim. 6. 13. Tit. 1. 2. Heb. 6. 18. Because he cannot will, or doe contrary to himselfe, the which he naturally willet, or doeth, neither can he destroy his owne nature. In this the Heathen fouly have erred.

The first kind of impossibilities. Arist. 4. Topic. 7.

Secondly, God cannot dye, suffer, be hurt, or undergote any kind of paine or calamitie; for he cannot but be altogether perfect and blessed, and therefore

A 2

tability,

tability, misery, and imperfection. And though God be said, *to be pressed as a cart with sheaves*; yet it is not really and truly, but Tropically and Metaphorically to be understood; and not otherwise. *Amos 2.13.*

Thirdly, God cannot in himselfe effect naturall actions, such as belong to man and beast; As to eat, drinke, sleepe, digest, generate &c. (understand, in kind and manner) which is meere proper unto *animals*: Because these actions argue a defect and imperfection; for they imply a passive power to be in the subject, or cause.

Fourthly, God cannot be extended, or contracted; grow old, and decay &c. For he is not comprehended in any locall place, composed of matter and forme; neither is he measured by the adjunct of time. And these are the *Species* that wee have named, which imply impotency, or contradiction in God, the which hee therefore cannot doe. The second kind followeth.

The second
sort of impossi-
bilities.

First, God cannot make a thing to be defined without a definition, for the thing defined, and the definition in respect of the essence or quiddity be both one: As, a man not to be a reasonable creature; or, a body to be without his dimensions; or a thing created to be infinite: for the one cannot be without the other. Yet this Caution is to be had; that the definition be true, consisting of the essentiall causes, and not of the effects or adjuncts.

Secondly, God cannot cause, that a subject should exist without its essentiall properties. *Eva.* As that a man should be without the faculty of speaking or laughing; fire, without heate: And though these doe not constitute the essence of the subject, yet they be so neerely and firmly knit to it; yea, doe so immediately flow from it, that without them the subject cannot exist, no not for a moment. For we are to know, that more belongs to the actual existence of a thing, than are required to the simple essence.

Conf.
Arist. 6.
Ethic. 3.

Thirdly, God cannot cause that opposites should be attributed to one and the same, if so that all the conditions of opposites be observed: As that a body should be sicke and sound at the same time; visible and invisible; and in divers places at the same instant. That blacke and white be in the same part of the subject at the very moment: For then opposites should not be opposites, whose nature is, that if the one be granted, the other is expelled, for a season at the least; as sight and blindness in the same eye; for the one is a privation of the other.

Fourthly, God cannot make things done not to have beene done; because being once effected, they are not within the compasse of things possible: For if they be once truly made, now its a necessary axiome, that they were made; for what soever is, whilst it is, is necessarily that that it is. God hath created the world: what if we grant that he hath power to destroy it? yet it cannot be, but that it was created, and had a being. And by this we may see how the Papists abuse this doctrine, holding that God can doe meere contradictions; as a subject to be without accidents; a body to be in divers places at the same time &c. But they exceed the power of God too farre, not considering that they argue not, from a *posse ad esse*, but from an impossible thing to a necessary.

And this also refuteth the error of those, who reason without judgement from an impossibility of being to a being; as though this or that be true, because God can do beyond our apprehension. But God cannot contradict (as we have said) his owne nature, or the truth of things.

In the second place, it will follow from the definition, that God can doe more than hee hath or will doe. Hee could have raised up children to *Abraham* of stones; *Christ* could have called for Legions of Angels, but would not. *Matth. 3.9. & 26.53. Rom. 9.18.* From these places its manifest, that God can doe the things hee hath not, neither ever will. Also hee doth those things the which hee might wholly omit, or doe other waies than he doth, if he would, if we regard his

Power

Power solely. But whatsoever God willeth, without impediment he effecteth: According to that, *I will doe whatsoever I will: And, He doth all whatsoever he willeth, Isai. 46. 10. Psal. 115. 3.*

Where by the way, two sorts of people are confuted.

The one is those that argue without reason, as if all things possible to bee done, should be done; when as its plaine, that God can do more than he either doth or willeth. We must not think this a sufficient kind of reasoning, to alledge Gods power, but first we must enquire into his will; for in the acts of God they goe together.

The other be they who indirectly reason, from the not being to the never being of a thing; as though by no meanes God can doe that, which he hath not, or doth not: For he can do more than he doth or will. Let us rather stand in awe, and reverence his power: For *who art thou that disputest against God?*

Now Gods power is either *internall*, or *externall*. The first is so called in regard of the naturall actions that be in God; as the generation of the Sonne from eternity; and the proceession of the Spirit, &c. The other in respect of the outward operations proceeding and passing from him, towards things that be divers and various from himselfe.

Gods power distributed.

The intrinsecall power of God.

First, It is infinite, because whatsoever is in God, is God. The extrinsecall is finite; to wit, in regard nothing without God can be God, or altogether equal to God. Yet in foure respects it may be called infinite.

Differences of this power.

First, Because to make something of nothing, or to reduce a privation to a habit, as blindnes to become sight, presupposeth an act above natures strength, which may be said to be infinite.

Secondly, In regard that God is able to do more than he hath or will effect; according to that, *Ephes. 3. 20. God can doe all things, much more abundantly than we can either aske or thinke.* For his outward power may bee extended or remitted, though the other cannot.

Thirdly, It may be called infinite, in respect of the large extent, and latitude of the subject wherein it worketh, which is far beyond mans apprehension: for who knoweth the full height of the heavens, the depth of the earth, and dimensions of the same?

Fourthly, In as much as his extrinsecall and outward power preserveth the essence of all created things, from a totall annihilation, by way of times succession for ever, it may be said also to be infinite: Or, in that no finite power is able to resist the same.

Secondly, The intrinsecall power of God worketh alwayes of necessity, and in the same manner; but the extrinsecall according to the good pleasure of his will, and as he hath decreed, operateth freely and variously. Yet some hold that Gods decree maketh things *necessary*; others, that it doth but impose a *certainty*, in regard things might have beene otherwise, whereunto we rather assent.

Thirdly, The intrinsecall power of God is alwayes *active*, and *actuell*; the extrinsecall is alwayes *active*, but not *actuell*.

Fourthly, The one worketh internally; the other is exercised about an outward object. Yet all things are in God: But wee speake after the manner of man.

Againe, the extrinsecall or externall power of God (the which wee have especially to speake of) may truly be divided into *Absolute* and *Actuell*; or (as others would) into *Ordinary* & *Extraordinary*. The first is that, whereby God doth not only thinke, but can doe above what he either willeth or in act and indeed effecteth; that is, all things that are possible to bee done. *Rom. 9. 18.*

A subdivision of the extrinsecall power of God.

Where its manifest, that God can doe what he doth not, neither ever will. He could have made men of stones. *Mat. 3. 9. & 26. 53.*

Actual power
hath 2 parts.

Isai 46. 10.
Rom 9. 19.

Vse 1.

And actual power proceeding from God, consisteth of these two branches: to wit, *in doing whatsoever he willeth*; or not in suffering any thing to be done, *the which he will not have done*. For whatsoever God absolutely willeth, that cannot but be; and whatsoever he absolutely will not, that by any means cannot be effected. Of the first God saith, *All my will I will doe*: of the second its said, *Who can resist his will?* But because these things to the most are hard to be understood, we will say no more at this time: Onely proceed wee now to make use of the doctrine, the which is manifold.

First, the knowledge of this point of Gods power, doth confirme our faith very much in the creation of the world; how that the Lord was able to form all things of nothing; how he hath power to preserve and governe all things, that they be not destroyed, or the order of them disturbed; how hee can preserve their severall kinds from utter destruction; how hee is of ability to reward the godly, and revenge the peccant persons; to raise up the dead, giving to each one according to the workes hee hath done in the flesh, good or evill; to burne the whole world, as he hath threatned; and to make a new heaven and a new earth, according to his promise.

Vse 2.

Rom. 4. 20, 21.
Gen. 12.
Heb. 11. 19.

And in the next place, it serveth to confirme our confidence in the promises of God. What if they be both mighty and many? beleeve in his power, and thou shalt credit them. What if they seeme to crosse nature? Yet that's nothing; for his power is great, infinite, and not to be resisted. When *Abraham* considered this, he did not doubt of the performance of Gods promise; but was made strong in faith. This also made him willing to offer his only sonne; for he beleeved that *God could raise him up againe*.

Vse 3.

Psal. 13. & 27.
& 46.
Rom. 8. 31.
Ioh. 10. 29.

In the third place, this will support our weake minds in all temptations and afflictions. What if *Sathan* seeke to devoure us? the sea to be ready to drowne us? the earth to swallow us? tyrants to murder us? death to terrifie us? or hell it selfe to include us, and seize on us? Yet looke up to Gods *Omnipotency*, and we shall be bold as the Lyon; quenching *Sathans darts*, walking upon the waters as upon dry land, deride death, and make a mocke of hell it selfe. *David*, no doubt, thought on this; therefore he would not feare the wicked, but walke in the valley of death, and never tremble at the most terrible tidings: For if God be with us, what matters it who be against us? *None can pluck us out of his hands*. And in respect of others, this may move us to hope above hope; for hee can bring home the *Jewes*, graffe them again into the true *Olive*, & make the withered branch to beare; why should the *Eunuch* say, I am & shall be, a dead tree?

Rom. 11. 23.
Isa. 56. 3.

Vse 4.

And finally, this should teach us all to tremble before him, & to stand in awe of his Majestic: for he can arme the least creature with power to destroy us; yea the caterpillars, frogs, and crawling lice, to vex and consume us. Oh, that this were well considered, and seriously thought upon! Would not fraile man tremble, if this thing were well weighed? We feare the water & fire, as dangerous; the Beare and Lyon, lest they devoure us: And shall we not feare him that after death hath power to cast soule and body into hell? *Pilate* thought to cause Christ to speake and answer him from this ground: I am sure, wee should be moved to leave sinne, and to pray, from the same. Its not our houses that can helpe us; our beds that will secure us; our great barnes, purple and fine linnen that can protect us: For at midnight, even at midnight he can send his Angel to slay thousands; and pale death, who is no respecter of persons, to haunt the court, wither the greene branches, and kill the strongest, stoutest. What a cry was sometimes in Egypt? What fearefull newes to the rich man, *This might steal thy soule bee tooke from thee?* Cannot hee cause *Achitophel*, for

Luk. 12. 20.

for all his wit, to hang himselfe, and play the foole? *Judas* to be his owne executioner? And *Saul* to fall on his owne sword? Wherefore consider him, that bindeth Kings in fetters, and advanceth the poore to great degree. And the more thou shalt thinke on Gods power, the stronger shall be thy faith; the more firme thy hope; the greater awe wilt thou stand in, and bee the more fearfull to sinne, and forward to all good duties. Then let this point take deepe impression, and never depart out of thy mind.

And if thou wouldest have experience of Gods power: First, *meditate on his workes of creation*. Secondly, consider, *how he hath destroyed and dissolved the strong and cursed worke of Sathan in thee*. Why are we so unwilling to pray, and to performe all other holy actions? We do not seriously think upon the Lords power, which is made manifest in our weakenesse; and by which we are enabled to do all things.

Psal. 92. 5, 6.

Rom. 1. 10.

2 Cor. 12. 9.

Phil. 4. 13.

We have mentioned in the *Analysis*, that though our Apostle expresse the power of God, yet he intendeth his will; for its one thing to beleieve that the Lord is able to doe a thing; and another thing, that hee will effect the same: And *Paul* had not reasoned well and sufficiently, if he had not meant in this place, his power accompanied with his will. The three children did confesse, that God could, if he would, deliver them: & the man when he said, *Lord, if thou wilt, thou canst make me cleane*. And (though there bee that think otherwise) it is more difficult to beleieve that God will doe a thing, this or that, than that he is able; for by the rule of reason, we may understand, that he is the first *End* and cause of all beings, therefore omnipotent. Againe, we often, by our sinnes, breake the condition, what in the performance whereof, he hath annexed to doe what we desire at his hands; so that this weakeneth our faith in respect of his will. And as we know and beleieve, that many a man is more able to pleasure us, than they be willing; even so is it betwixt the creature and the Creator; and the Devill that beleeveth the one, doubteth of the other.

Dan. 3. 17, 18.

Mat. 8. 3.

Now the point we collect hence, is; that

As Power, so Will may be attributed to the Lord.

Doct. 12.

Even as he hath ability, so hath he will, and free will; and the Scripture in many places doth affirme it. *Iob. 6. 39, 40. 1 Thes. 4. 3. Rom. 12. 2. 1 Tim. 2. 3, 4. Mat. 6. 10.*

And it must be so. For God hath the best understanding: therefore he hath the most free and exact will. For the act of the will, necessarily will follow the act of the understanding rightly guided.

Reas. 1.

Againe, God could not (to speake with reverence) be absolute, perfect, and blessed, without will and freewill. For as he doth understand the best and chiefest good; so he must delight, take pleasure, and rest in it; and without a Will this cannot be.

Reas. 2.

And the great variety, and divers kinds of created things; as also the severall actions effected daily, doe manifestly declare that the Lord hath Will, and Freewill, both to doe good, and punish evill.

Reas. 3.

Finally, that which is good in the creature, must be infinitely good in the Creator: but men and Angels have will; therefore it is to be ascribed to, and found in the Lord. And no man ever doubted of this position.

Reas. 4.

But before we make application, we will define what Gods will is, or (as I may say) grope after it; and *It is a faculty in God, whereby he most freely wills to good, and nullo to evill.*

Gods Will defined.

First, I call it a *faculty in God*; others, a quality, vertue or power. Indeed wee may ascribe these things to God for our understanding; otherwise, *whatsoever is in God, is God*; neither doth any quality adhere or cleave to his Majestie, and can truly be ascribed to him, as they doe to man, and are to be found in him. For they

they be(both his vertues and faculties) all one with his Essence : yet by our Reason, we lay hold on the Logically arguments, subject and adjunct ; and may (for so he doth himselfe) attribute them unto him.

Secondly, *whereby he freely willeth*] His Will is most free : for it is independant of any other ; & who can let God, or resist his will ? and if it were not most free, then could not he be perfectly blessed ; the contrary whereof to hold, were most grosse blasphemy.

Thirdly, *willeth Good.*] We must note here, that sometime, by Gods *Will*, is meant (as I may, and for our understanding, must say) the *faculty of his will* : Again, sometime it is tooke for the *act* or motion the which proceedeth from it ; and finally, for the *Object*, about which his *will*, or the *act* of it, is conversant and exercised. But here wee understand it to bee, the facultie from the which every act or motion proceedeth.

Fourthly, *Or willeth evill.*] The proper adequate object of Gods will is *goodnesse* ; yet we adde *evill* ; for as the understanding is exercised about *truth* and *error* (though error be but a swerving from the truth, and, by accident, part of the intellects object) : so is the *will* conversant about *good* and *evill* in the same manner.

The Will may seeme to have two contrary motions ; *to will*, and *nill* ; the first embraceth *good*, the second refuseth *evill* : yet I have sometimes thought, that *to nill* is rather a cessation, than an action. For as the hand doth extend it selfe to apprehend what the eye judgeth for *good*, but moveth not at what is *evill*, except by violence it were imposed upon it : so likewise it may seeme to bee with the *Will* ; viz. acting about *good*, resting in respect of *evill*. And a man may be said to *nill*, what he doth not *will*. But we leave this to the most learned to judge of.

Goodnesse may bee considered, either *first*, or *from a first*. The former is in God, and indeed very good ; so that he willeth himselfe necessarily and primarily, because he is the chiefest good. And this may be said to be an *internall*, not an *externall action* ; for so the acts of Gods *will* are distributed. The latter is, whatsoever proceedeth from God ; and this good is of two kindes, either of *nature*, or *grace* ; and his *Will* is conversant about them both, as its proper (though secondary) *object*.

Finally, *Evill* is likewise double ; the one the *evill of sinne*, the other of *punishment* : And in both the *Will* of God worketh, though not directly, and altogether with approbation. For in no wise may we thinke, that the Lord affecteth, alloweth, commandeth, or allureth directly to sinne : But forbiddeth, disswadeth, and punisheth it ; according to that, *These things have I hated ; and, the soule that sinneth shall dye*. Notwithstanding the Lord, though not by co-action, or a forced necessity, permitteth & suffereth these things to be, and doth dispose of them for good and profitable ends ; therefore hee rather doth suffer them, than altogether prevent and hinder them. For although *evill*, as it is *evill*, is not *good* ; yet that not onely *good*, but also *evill* should be, is good. For the *evill* of sin and affliction can the Lord turne to his glory, and his childrens good ; and by direct opposites we the better perceive which is the best. But observe, that sinne and punishment of their owne nature are naught, and become good by accident onely.

As we haue described the *Will* of God, according to our power ; so we may, in the next place, use a distinction. But this must be well considered, that Gods *Will* is but one, it admitteth no division into *Species* : yet, as his wisdom is simple, notwithstanding the Apostle calls it (by reason its refracted in the creatures) *the manifold wisdom of God* : so in like sort, for the same reason, Gods *Will* may diversly be considered, and distinguished. *Ephes. 3. 10.*

And

Zach. 8. 17.
Psal. 5. 5.
Ephes. 5. 6.

And in the first place, it may be said to be *internall* and *externall*. And its called *internall*; because it worketh in him, and hath God himselfe for its adequate & proper object: for God willeth himselfe, before he can will any other thing. The *externall* is that, whose object is said to be without God; that is to say, all created things, or whatsoever is not himselfe. The *first* is necessary & essentiall to God; the *second* seemeth to be, after a sort, accidentall, yet free; and is the foundation and roote of all Contingents in the whole frame of Nature.

The first distinction of the Will of God.

Againe, Gods will is either *secret* or *revealed*. Wee call it *secret*, not in regard that he knoweth not before hand what hee will *will*; but in respect hee keepeth it (at the least for a time) hid from us; As, the day of a mans particular departure, and the last judgement. *Acts* 1. 7. And this is but one and the same *will* in God: for the time of its manifestation, and the manifestation it selfe, are but *adjuncts*, or accidentall to it; so that the *secret will* of God may be the *revealed*. For before the Creation of the world, Gods whole *will* was hidden in himselfe, that afterward became manifest. It was in *Dauids* heart to build the Lord an house: when he did declare it to the people, it was then but one and the same *will*.

The second distinction of Gods Will.

In the *secret will* of God, two things are to be observed: the *one* is of the finall end of some of the creatures; and the *other* is in regard of the means that he will use for the effecting of the same; both these are often times, for a long season, kept secret. For *how unsearchable are his ways, & his judgements past finding out*? And the Lord doth it to try our faith, and exercise our patience; as in *Abraham*, *Iob*, and many others.

Rom. 11. 33.
Gen. 22.

Now in the *revealed will* of God, we see first the *end*; secondly, the *means* that tend or leade to that *end*. For example: the principall end is his own glory; and the way to effect this, is to manifest his *mercy* to the righteous, his *revenge* on the wicked. And as there be many subordinate *ends* that God willeth; so there be many subordinate *means* revealed for the attaining to them all. And these *means* be either *ordinary*, or *extraordinary*: The first kind are they, whereby the Lord doth in his usuall providence bring things to passe; as when he preserveth mans life by food and raiment. The second by *extraordinary* causes; of which number be his miracles, and wonderfull acts, the which we are not to depend upon: for though God hath, can, and may do this, yet its not declared to us; therefore we are not to rely thereon. He did extend Nature beyond it selfe, when he fed so many by so few loaves and fishes; hee went against its course, when he made the Sunne to stand still, goe backe divers degrees; and caused the red Sea to divide it selfe, and become, on each hand of his people, as the strong and immoveable Mountaines.

Pro. 16. 4.
Ephes. 1. 5, 6.

Moreover, his *revealed will* is to be seene and found in the *word*, & his *works*, both of Creation and Providence; therefore we are not to seeke it elsewhere, except in prayer, and the ordinary use of the rest of his established Ordinances. For when we doubt of his *will* in some particulars, then here is the way to be resolved, and no other have wee.

Deut. 29. 29.
Mich. 6. 8.
Rom. 12. 2.
Gal. 6. 16.

And some make this distinction, *viz.* of Gods *antecedent*, and *consequent will*. The *first* comprehendeth under it all convenient circumstances; as if *Adam* had kept the precepts, and avoided what was prohibited, he had not fallen, but stood firme for ever. The *consequent will* is, when the Lord in a wonderfull manner, saveth man by another meanes, as in *Christ*, by the new and everlasting way of the promises of the Gospel; and dammeth man by accident in respect of himselfe; but willingly, (for he sinneth freely) like a just Iudge, who, when his Law is broken, must of necessity punish the peccant person. For God and his rule are, in execution, just and equall, yea the very same.

The third distinction of Gods Will.

Finally, his *will* is either *absolute*, or *conditionall*: for God will do some things, of

The fourth distinction of Gods Will.

of certaine without any respect to inferiour causes; As we may instance in the Creation of the world, and the Redemption of man, by sinne spoyled, through Christ his sonne &c. And in his Conditionall will (as I may call it) he either saveth or condemneth conditionally. *God would have all men to be saved; that is, if they keepe the condition.* Whether we referre this to the precept given conditionally at mans creation; or to the promise of the Gospel made after mans fall, it seemes to be true in both. For if *Adam* had done what God bad him, he would have performed his promise, as truly as he did upon the omission of the condition, execute the threat. And even so now; they that beleeve in Christ, God will have to be saved; they that doe not, must perish. And why? the one doth observe the condition, the other not.

I am not ignorant of the many distinctions of the Schoolemen; as his will *commanding, effecting* of his *signified* and *good pleasure* &c. But these will all fall into the forenamed heads. For in Gods word wee may see what his *Will* is, that hee commandeth; and in his Workes, the *Will*, which they please to stile, *effecting*. And what? shall we say, that the *Will* which is revealed by a *signe*, is not the *Will* of his good pleasure? Away with that: for they doe not fight or oppose one another, but be both acceptable to his Majestie: Yet in a true sense, or by some interpretation they may stand. But we will now proceede to Application.

Vse 1.

Gen. 45. 5.
Act. 2. 23.
Isa. 10. 6, 7.

And from all that hath bene said, will many profitable lessons follow. First, We must take heed that we doe not conclude, as if the Lord did worke all outward things of necessitie: For his *Will* is free in respect of the outward object. Secondly, Because it is the first mover, that therefore we conclude not, *He is the Author of sinne*. For God can doe the same which man doth, yet free from iniquitie. And thirdly, we must avoyd the error of those, who imagine; that because Gods *Will* worketh in all things, that therefore God willet sinne and punishment absolutely without any condition on mans part. And fourthly, of them and their opinion we must beware, who thinke that Gods *Will* can make any thing lawfull, be it never so unjust. Fifthly, of those also, who because Gods *Will* is unchangeable; therefore will use no meanes at all, for what they would partake of. Sixtly, and finally, Let us all take heede that wee maintaine not the heresie of the *Monothelites*; who held, because Christ was God, therefore his *Will* was but one; when as our Lord himselfe witnesseth the contrary. *Job. 4. 38. Mat. 18. 39.*

Vse 2.

And seeing that Gods *Will* is free, and the first moving cause of all goodnesse; let us first, Praise him for the good hee hath bestowed on us, or at any time done by us. Secondly, Depend upon him for direction and ability in all our proceedings. Thirdly, Reverence the extraordinary acts of his Providence. Fourthly, Yeeld our selves and all our wayes with willingnesse to be ruled, and disposed as shall seeme best in his eyes. Fifthly, And as he willet good, and nillet evil; so let us doe the same. Sixtly, In conclusion, let us alwayes pray, *Lord, thy will be done, and not ours*. If we doe these things, we shall never fall; but with our Apostle, be confident in the assurance of the conservation of our soules, which hee committeth to him, at the last day. Let thy faith be fixed on Gods *Power* and *Will*; and then thou shalt have the desires of thy *Heart* and *Will*.

We might now come to speake of *Pauls* perswasion and assurance hee had in God for his preservation. Some of our Divines make five degrees of faith. First, A credence. Secondly, An assurance. Thirdly, An affiance. Fourthly, A confidence. And fifthly, A perswasion. Perswasion seemes to be the greatest: so, that we may collect; that

Doll. 13.
Matt. 10.
& 13. 31.
& 17. 28.

Of Faith there be distinct degrees. Wee read of a *faith* no bigger than a graine of Mustard-seed; and of a *Plena*; *plena*, or full perswasion. And in the Gospel mention it made of a *little faith*, and

and of a great faith. So that this point is manifest, that there is two (at the least) distinct degrees of faith. And not without Reasons.

For some have had greater meanes, and lived longer under the powerfull Preaching of the Word than others; who thereby are become strong in faith. For as we see, that trees which be planted in a good soyle, neare the pleasant rivers, and have stood long, doe flourish and spread more than they that have growne in barren ground, wanted watering, and a shorter season: so is it with the flower of faith. Great meanes, great faith; little meanes, the lesse faith; except the Lord (as sometimes he doth) worke extraordinarily.

Reas. 1.

Some, after their effectuall call, have beene more frequent, and diligent in the use of Gods ordinances, than others; more forward to doe good, careful to abstaine from the least appearance of evill; so that their faith is growne mighty. Twinnes of equall age will outstrip one another, by carefull attendance.

Reas. 2.

And this is to comfort the feeble minded, and to support the weake in faith. Be not dejected, though thy faith carry thee not with a full gale to the kingdom of God: for as all ships, have not alike sailes and winde; all birds equally winged; and all women infants of like proportion: so have not all Christians the same degree of saving faith. Yet the weakest winde, and lowest saile will carry the ship to shore as securely (though not so speedily) as if they were greater: and the least true faith and hope will bring the sanctified soule to the haven of heaven as certainly (though not so comfortably) as the greatest. But yet wee must not content our selves with this weake degree; wee are to endeavour for the strongest faith, and the greatest measure that a created nature (on earth) is capable of; so shall we saile the faster, and with lesse feare, in this spirituall voyage, come to land.

Vse 1.

Againe, the strong in faith must learne here: First, Not to boast, crying; *Stand apart, for my faith is greater than thine*; for *what hast thou, thou hast not received*? Secondly, Not to receive the weakert to house for disputation sake, but *to build them up in their holy faith*. Thirdly, Not to rest content with what measure they have attained, but to encrease more and more, for the strongest faith may grow still. It is not made, like a Bullet in a mould, perfect in a moment.

Vse 2.

Shall we thinke that Paul came to this full perswasion at his first conversion; that God would keepe that which he had committed unto him? In no wise: for it came, no doubt, by the carefull and constant use of the meanes, to be encreased, augmented; Whence note; that

A weake faith, the meanes being used, may come to a full perswasion.

The Thessalonians received the word in much assurance; yet they are exhorted to grow more and more. And every where are the strongest Churches exhorted, to grow in grace and faith.

Doct. 14.

1 Thes. 1. 3. 8.

And 4. 1

2 Pet. 3. 18.

Jude 30.

Reas. 19.

Because that faith hath a beginning, progresse, and a period. Its like the seed sowne in the earth, that is first a blade, next an eare, and last of all a ripe graine, or corne.

Againe, if it were not thus, then the blessing of God promised in the use of his ordinances, should not be effected: But assuredly if wee doe the one, God will performe the other. For the meanes and end are companions inseparable.

Reas. 2.

This should provoke the weake in faith, to use all the helpes that God hath appointed to further them in the encrease of this desirable grace. Wee must deale with a weake faith as the Nurse with the Infant, feed it by the milke of the Word; or as the Husband doth with his plants, water it by prayer, prune it with the knife of repentance; and hedge it about with an holy life, and blamelesse conversation. Let not Satan or sinne breake downe the fence about it,

Vse 16.

or sow weeds neare it, that might sucke up the juice that should feed it, or by their presence annoy it: and then never feare, but thy faith shall flourish. What if Sathan by his strong windes of temptation shake it, corruption fight against it, or the world labour to weaken it? Yet they shall not by all their might prevaile.

I grant, that infidelitie, like a land-floud, may swell, grow big, and cover the earth; but anon, it shalbe dryed up: when as faith, like a narrow brook that keeps its channell, shall runne continually, though it make none so great swellings. Doubting and infidelity may be likened to a bad house-keeper, who latheth out for a day or two, and keepeth a penurious and pinching Table, the yeare after: But true belife is, or may be resembled to him that keeps a constant dyet continually. The unnaturall heate hath the greatest flushings, but they are soone extinguished; such an unnaturall thing is infidelity. The Cherlocke covereth the whole field, toppeth the corne, and spreadeth her colours for a time; yet in the end of the harvest, the vigour is spent, the flourish fallen, and the good graine hath got the victory: Even so shall it be betwixt faith and infidelity. For God, he soweth and husbandeth the one; but Sathan is the seedf-man and dresser of the other; And who is the stronger?

Object.

Sol.

Faith and Infidelity inseparable.

But thou wilt say, I would not doubt of this, if I had any faith at all.

What? art thou in this suspence? Well, be it so. But know, that Doubting and Beleeving, like *Simeon* and *Levi*, runne together. For he that ever beleeved, never (indeed) beleeved. When the foote stumbleth, or the hand shaketh, that argueth life. Were there no breathing, there could be no pulse beating: so, no faith, no distrust or doubting, but rather despairing. Wherefore use the meanes, and thy faith shall grow sensible, both in truth and greatnesse. And amongst others let not these be omitted.

Helps of faith.

First, *Meditate on the infinitenesse of Gods mercy*. He that goeth to the sea for water, will not feare, that he shall returne with his vessell empty. For what heate can dry up the same? And shall we doubt of grace, when we goe to the fountaine it selfe, whose depth is unsearchable, pall sounding? When we cast up our heads, the Sunne shineth in our faces, and doth refresh and heate us: so by the act of Meditation, we come under the beames of Gods mercy, that shall confirme our feeble faith.

Heb. 4.16.

Secondly, *Consider, that Christ hath satisfied the Fathers justice, payd the full debt, cancelled the bond, and is making intercession for all repentant sinners*. Therefore, in his Name, goe boldly to the throne of grace. What if it be called a Throne, for greatnesse? Is it not a throne of Grace, that resembles goodnesse? When *Esau* had killed *Yehison* in his hand, he went boldly for his blessing, though he mist it: But take thou Christ, the Lambe of God, and come with, and in him unto the Father, and none can steale away thy blessing; for God cannot be deceived; neither wanteth he mercy in store for such.

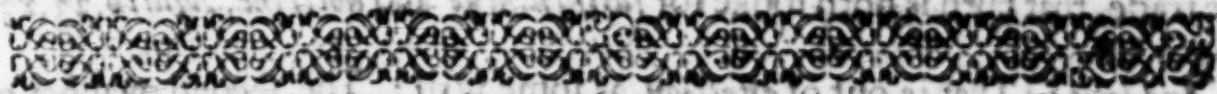
Mat. 11.28.

Thirdly, *Call to mind that the promises belong to such as are in doubt: Come unto mee, all that are weary and heavy laden, and I will ease you*. Whom came Christ to save? Such as in their owne feeling, not in Gods purpose, were lost. Whom will the Physitian heale? They that be sicke. Vnto whom hath the Lord promised comfort? *To the mourners in Sion*. And who ever, in godly sorrow sought the Lord, but hee returned with this encouragement? *My sonne be of good comfort, for thy sinnes are forgiven thee; Salvation is entred into thy house*.

Mat. 9.2.

Fourthly, *Finally, Pray often in private*: For as the slender and still dew that falleth in the night, doth more refresh the young sprouting and tender budde, than more wet that falleth, or a greater shower in the day: So oftentimes, the prayer made in secret, prevaileth with God more than the publike, for the encrease

create of faith. *Paul* at his conversion, prayed three dayes and three nights. Yet use all the ordinances of God, for it sometimes may fall out, that when wee have them in respect, advancing one too much above another, the Lord may withhold a blessing from that we so much prize in particular, because hee would have the other had in honour: Like a wise mother, who when the childe will covet more one brest than another, either rubbeth it with some bitter thing, or draweth it dry before the childe beginne to sucke it. And verily, when wee omit to draw the water of life (just circumstances observed) at every conduit, God will either stop that for a time, wee so much depend on; or mixe the water with some brackishnesse. And this may suffice to have bene spoken of this Doctrine, and Text too, though other points might be collected.



V E R S. 13.

*Keep the true patterne of the wholesome (or sound) words,
which thou hast heard of me, in faith and love
which is in Christ Iesus.*



PAUL having by many forcible arguments, in the former verses, encouraged his sonne to preach the Gospel, practise the true Doctrine of *Christ*, and to suffer affliction, rather than to leave or neglect his calling: He in this verse comes to give him direction, how hee may so carry himselfe, as becommeth a Christian; and avoyd all sinne, impurity of life, and false Doctrine.

The Logically
resolution,

This verse therefore is a precept or exhortation, where, in these parts or things are comprehended,

First, He perswades him to an act, [*Keep.*] Secondly, To what hee must keepe, or the subject of the act, [*the patterne.*] This patterne is described; first, by the matter whereof it consisteth; [*words.*] Secondly, What kind of words, viz. [*sound words.*] Thirdly, How he came by this patterne, which seemes to be an adjunct to it; and that was by [*hearing of Paul.*] Fourthly, The parts of the patterne (probably) are declared; or by what it is to be observed, as causes: and they be two. First, *Faith*, Secondly, *Love*: Which thou hast heard in faith and love. And finally, we see either the roots from whence they spring, or the subject wherein they meet; and that is, [*Christ Iesus.*]

Keep:] There is a foure-fold keeping of this patterne, and all here meant. First, *In memory*, not forgetting. Secondly, *In faith*, not doubting. Thirdly, *In affection*, not hating. Fourthly, *In practice*, not disobeying. And there can be none of the foure without the first. Some read, *have*; others, *hold* the patterne: all one in effect.

The Theologicall
call exposition

The patterne:] It is by some turned, the true patterne; or perfect patterne, or forme. It seemes to be a word borrowed from a painter, who first drawes but after a patterne: or from a carpenter, that workes by rule.

Of sound words:] A thing may be said to be wholesome or sound, foure wayes. First, When its sound in its selfe. Secondly, When it works soundnes in another thing; or thirdly, Preserves it being wrought: & fourthly, When it is a signe of soundnesse. *Job. 3. 12.* And all these be in the words of this patterne.

John 1.1.
Luk 16.1.
Mat 5.32.
Act 22.22.

I might tell you here, first, what is a word. Words consist of letters or syllables; and are the vessels wherein truth and error be contained, and by which delivered and discovered to man. And secondly, the severall acceptions of it. viz. First, For the Sonne of God, as he is abstracted from his humane nature. Secondly, For reason. Thirdly, The act of reason. Fourthly, For a booke, epistle, sentence, or word either writ or uttered: whereupon the Papists from this place ground their traditions. But who makes question, that hath wit, but that Paul meant the Epistle and Doctrine especially, which hee had delivered to Timothy in speaking, as in writing? And that the substance of what Paul spake, was not writ elsewhere in the booke of God?

In faith: Some expound it thus; faithfully, not deceitfully. Others would have faith, to be a part of the patterne, being distributed. The former sense shewes the manner of delivery: The latter the one part of the patterne. And we reade, that faith is both tooke for faithfulness and doctrine, *Matth. 23. 23. Rom. 12. 6.*

And love: That is, out of affection, as some will: The second member of the patterne, as others. I confesse the place is doubtfull; for it may well beare either sense.

The interpretation of the former sort hath this sense: *Keep the forme of doctrine, the which I thy father out of fidelity and affection to thee, in Christ Iesus, have delivered.*

The second, this: *Keep thou the patterne; the parts whereof are two, faith and love which is in Christ Iesus.*

There is yet another reading, that I select above other, and it is this.

I thinke, that faith and love are to be referred neither to Paul nor the patterne; but unto Timothy, making him the subject of both: And that the word, *In*, is to be turned, *By*; and then this is the meaning: That Timothy is to keepe the patterne by the assistance of that faith and love, which the Lord had given him. My reasons be;

First, For Paul had mentioned faith and love, and was perswaded that hee had both, in *vers. 5. & 7.*

Secondly, Paul in the next verse maketh mention of the ground which did support him, in keeping the patterne; and whats that? First, *believe*: Secondly, *persuasion*. Surely, the same cause must helpe Timothy in the like duty.

Thirdly, It is usuall with the Apostle, not onely to tell what man must doe; but how and by what meanes he is to performe the same.

Fourthly, Because these two are in this sense coupled together in the former Epistle, and elsewhere, and referred to the persons; not the doctrine, but as they be guided by it. *1 Tim. 5.*

Which is in Christ Iesus. These prepositions, *in, of, from, to, &c.* are difficult to be understood, and may admit of severall interpretations: and here, *in Christ*, may diversly be expounded.

First, Faith and love may be said to be *in Christ Iesus*, as he is the subject of them, and they adhere to him.

Secondly, As he is the object of them: for when these two peepe (as I may say) out of man, they are fixed and fastened both on Christ Iesus.

Thirdly, As they are a motive cause to induce us to the performance of any holy action: As, *If there be any love in Christ, thinke upon these things.* For faith and love in him will move mightily. *Phil. 2. 1.*

Fourthly, And, *in*, is put for *after*: compare *Mark 13. 24.* with *Mat. 24. 29.* So in *Dan. 2. 44.* *in*, for *after, &c.*

Fifthly, and lastly, faith and love may be said to be *in Christ*; because he is the only mean, by whom we come to partake of them, and so here I understand it; *In Christ, that is, through Christ.*

I have by many forcible arguments dissuaded thee (my sonne) from The Maa-fainting in affliction, or being ashamed of the Gospel, and also perswa-phrased thee by weighty reasons faithfully to execute thy function, to purity in doctrine and conversation: The which that thou must performe, I doe now exhort thee, as a speciall helpe, to direct all thy speech and practice according to that patterne, consisting of sound words; being so in themselves, as likewise able to worke and preserve soundnesse in thee: To the knowledge whereof thou camest by the writings especially, that thou hast received at my hands: And know thou, that this patterne cannot any wayes else bee observed, but by the ayde and helpe of that faith and love, the which God the Father hath shed abroad in thy heart: not for any desert of thine, but through his meere mercy, hath confer'd them on thee by Christ Iesus.

Whereas Paul hath dissuaded and perswaded, and now gives Timothy a rule by which he may be directed in his proceedings, wee first note from his example, that

Perswasion and dissuasion are to be accompanied with direction.

Doctrines deduced.

Doct. 1.

Its not sufficient for a man to say, *doe this, and not that*; but hee must lay downe rules and helpes, whereby he, with whom he is to deale, may bee enabled for the duty.

1 Cor. 12. ult.
Heb. 6. 1.
1 Tim. 6. 2.

For otherwise a man will either stand still, and doe nothing; or if he doe not so, yet he shall worke out of all good order.

Reas. 1.

Againe, else the Minister should not deliver the whole counsell of God; guilty should hee be of the peoples bloud; and so consequently without sound comfort.

Acts 20. 27.

This correcteth the hot and fiery spirits of some, who like an unskilfull rider be alwayes spurring, but never guiding. They cry, Why will ye doe that? and wherefore doe you this? but doe not give them direction how to avoyd the one, or performe the other. And so it falls out, that the one hath no profit; the other as little comfort.

Use 1.

Let us then leame, as to perswade & dissuade, so to direct others. God willed that Moses should build him a tabernacle: yet he gave him a patterne how to be directed in the perfecting of the same. So let Ministers have an eye to this; that their people may doe all things in comelinesse and in order.

Use 2.
all are one
and are
one

Keepe thou the patterne, &c.] As these words be a direction, we gather that The best way to maintain the purity of Religion is to have a patterne. Exod. 25. Jer. 6. 16. Gal. 6. 16. Psal. 119. 9.

Doct. 2.

For God at the first, writ the patterne in mans heart, by the which he might have beene kept from all sinne and impurity, as may be thus proved. For

Reas. 1.

First, The Gentiles many yeares after, had some remainders of the Law (by which they were guided) in their hearts; the which could not have beene, had it not beene engraven in Adams at the Creation.

Adam had the law writ in his heart at the creation. Rom. 2. 15.

Secondly, Those to whom the Lord will shew mercy, he hath promised that he will put his Law in their inward parts, and write it in their hearts, Lev. 31. 33. Heb. 8. 10.

Thirdly, We are commanded to write it upon the tables of our hearts, Pro. 3. 3. and the Prophet saith, He bid the word in his heart, Psal. 119. 11.

Fourthly, Every creature had the rule created with him, and in him, whereby he was to be guided in all his actions: But man sinning broke this patterne, and obliterated these excellent rules, that were perfect in him at his Creation.

And

And if the rule was not within him, where was it? or why should God guide all his other creatures by an internall precept, and not man? And every good man may find this in himselfe, and see it in others; that the more holy they grow, the more shall they find the word of God imprinted in their hearts. And (doubtlesse) when that a man is perfectly sanctified, he shall have the law absolutely renewed and engraven in him: so that in this sense the word may be said, *to abide for ever.*

1 Cor. 13. 9, 10.

Pirk. R. Eliezer,
in Gen. 2.

And here we might adde the judgement of the *Hebrew Doctors*, and the most that ever writ for the further confirmation of this, that *Adam* at his creation had the Law writ in his heart, and was to have beene guided by it.

The reason I stand to prove this, is, in that those who hold that Christs active and passive obedience doe not concur both of them to mans justification, seeke to maintaine, that *Adam* had no law in him or out of him to guide him, except the trees of life and death, good and evill. But certainly, this is a farre fetcht shift, and as farre from the truth.

First, For the trees were as Sacraments to scale life or death, upon the breach or observation of the law, as ours be.

Adam broke the
moral Law.

Secondly, When *Adam* did eate the forbidden fruit, did he not breake all the Decalogue?

Thirdly, Sathan was subtil and tempted *Adam* to breake the kings scale, for that spoiled all the rest. And the blotting out of a word or sentence is not so great an offence in any deed, or writing, as to destroy, spoile, and abuse the scale.

Fourthly, Why did God give the tables in stone afterwards, if man was not to be guided by them in his creation? Was he then bound to God and his brother, and not before? or did God make a new law? or set *Adams* sonnes a task, their father never had.

But wee let this passe, and proceed to give further reasons of the point in hand.

Reas. 1.

Again, the naturall powers of man are much weakened; much more the spirituall, since *Adams* fall. And the Lord seeing that, gave his people a law writ in two tables of stone, for a patterne; and why then?

Why the law
was writ in
Moses time.

First, Because the children of *Israell* were multiplied as the sand by the sea shore, according to his promise made unto *Abraham*.

Secondly, In that the governours of families were grown negligent, and would not teach their house, and children the lawes of God.

Thirdly, And especially in regard at that day, there was scarce any print or footsteps of the law, left remaining in the hearts of the sonnes of men. For procelle of time had worne them out.

Fourthly, and finally, For that the people began to murmur at the doctrine of *Moses* and *Aaron*: crying, *they take too much upon them*; as if they had bound heavier burdens, than the Lord himselfe prescribed to them.

Reas. 3.

Besides, in the course of our Pilgrimage, we shall meete with many false teachers, infinite and innumerable errors, and heresies; and how can these things be discerned otherwise, than by a true and infallible rule?

Reas. 4.

Furthermore, doe we not see how that grounds are good in all beginnings, as to dispute, speake &c.

Reas. 5.

And last of all, patternes helpe our darke judgements, better our affections, confirme our memories, and yeeld us comfort and encouragement in all our proceedings.

Vse 1.

This serveth to confute our adversaries, who deny the people the patterne of all purity, the word of truth. They may be likened to the ancient Lawyers, who neither

neither edred into the kingdome of God themselves; nor suffered them that would. We would call him a blind guide, who would have a man to draw out the portraiture or picture of a man; yet will not let him take a view of his person or image that represents him, and such masters be the Papists.

And in the next place, we are all taught to have a patterne, if we would preach soundly, or live sincerely. Notable are our Catechismes for this purpose; but still the patterne of all patternes, the precepts of God must be respected, after which all true formes are framed. But (more is the pittie) we live without rule, cast the patterne behind our backs, and doe the most of our deeds at randon. For what patterne have we to worship Idoles? to serve God after our owne inventions? to take the Lords name in vaine, tossing it like the tennise? to profane the Lords day? disobey authority? to kill and murder? to commit fornication and all uncleannesse? to cozen, filch and steale? to equivocate, lye, and beare false witness? Surely they who thus runne without rule, at their journeyes end, shall never with comfort see the face of God. Wherefore lay a side these leaden rules, cast off these crooked commands, and waike after the onely canon; so shalt thou find eternall rest to thy soule. Where our Apostle saith *patterne*, and not *patterns*, we gather; that

Vse 2.

Ier. 6. 16.
Gal. 6. 16.

Dofl. 3.

All men are to be guided by one and the same patterne.

One rule must guide all. Wee read of one decalogue. *Exod. 20.* Of one way. *Ier. 6. 16.* Of one forme. *Rom. 6. 17.* Of one rule. *2 Cor. 10. 13.* And of one canon, *Gal. 6. 16.*

But mention is made of a new commandment. *Jo. 13. 34.*

Object. 1.

First, It may be called new, in regard man had forgot it. Secondly, In respect it was renewed by Christ: otherwiso it was the same from the beginning. For Christ came, *not to abolish the law, but to perfect it.* And we use to call a fute new, when its but renewed: And hath not divinitie the same scope as at the first?

Sol.

But they had none; or one contrary to ours, before the law was given by Moses.

Object. 2.

Neither: For first, They had a rule, and the same that was afterward given by Moses. For, they did deliver it to their children, and so by tradition it was continued *Gen. 18. 19.*

Sol.

Secondly, The diverse delivery of the same thing doth not alter the nature of it. For whether I sing or speake a thing, its the same, though the action differ. Whether I write in parchment or paper, engrave in wood or stone, this is but a distribution from the subjects, when that I have writ or engraven is the same: So the law delivered by the immediate motions of the spirit, by Moses preaching of it, or written in stone, or mans heart, is the selfe same and no other. Indeed, we have it more perfect in Gods booke, than that engraven in our inward parts. For, mans conscience though compared to a booke, yet its an imperfect writing; like some bookes, that here and there want a lease, a line in a lease, a word in a line, or a letter in a word, so that it is an imperfect rule.

For if wee had two patternes, they are either *equall* or *unequall*: if equall, then one would serve, for its but the same; if not equall, then the best is to be followed. For in all things, wee are (in Gods service) to cover *the best things.* *1 Cor. 12. ult.*

Reas. 1.

Wee are to aime at one end; therefore to be guided by one patterne. This Reason the Apostle giveth. *Let us proceed by one Rule, that we may make one thing.* For divers rules, produce divers effects: As if two Carpenters worke by a severall frame; or two Painters draw after contrary patternes, will not the effects differ?

Reas. 2.

Phil. 3. 16.

If

Reas. 3.

If divers patternes, then unequall obedience ; and so God should bee a res-
pecter of persons.

Reas. 4.

And all men were made by one rule, therefore to be governed by one rule ;
for otherwise they should swerve from the end of their creation.

Object.

But some will say, Are Kings, Subjects, Masters, Servants, Parents, Children,
to be guided by one patterne ?

Sol.

1

I answer, that they are, and they are not. As a King, Subject, Master,
Servant, &c. are Christians, they are all guided by one rule. For by the
same way that the poore bee justified before God, the princes be, and no o-
ther. The water will drowne, and the fire burne Kings, as well as beg-
gars : So will God both alike, if they come not clothed with the wedding
garment.

2

All Kings, Subjects, Masters, Servants, Parents, Children ; as they bee Kings,
Subjects, Masters, &c. are to be guided by the same patterne : So are Ministers,
as they be Ministers ; *Paul* an Apostle, and *Peter*, &c. had but one rule, as they
were Apostles.

3

1 Cor. 7. 30.

Rom. 12. 4. &c.

But if wee consider them in their particular orders, and subordinations,
then the King is guided by one, and the Subject by another. For there be
divers callings, and one subordinate unto another ; therefore severall pat-
ternes prescribed for them. Hence is that precept ; *Let every man abide in*
that calling wherein hee was called, and the Lord placed him : For, as all the
members in the body *have not one office* ; so all the members of Christ have
not one calling.

Vse 1.

This doctrine meets with many heretikes, errors, and heresies in our dayes.
First, With the Fryers ; why are not all guided by one patterne ? they are all
Fryers ; therefore as Fryers but one patterne. For tell me ; have not all Logici-
ans to dispute by, if they truly doe dispute, one patterne ? every Grammarian
and Rhetorician the same patterne to speake by ? and so of all other Artists
whatever ? Why then have not this rabble the like ? But I will send these to
lack up-lands tale in *Chaucer*, for further confutation.

And Secondly, it meeteth with the errors and heresies of others ; viz.
such as thinke it lawfull to allow a Toleration of Religion ; that Papistry
and Protestancy may easily bee reconciled ; that men of any Religion may be
saved ; that great men are not bound so strictly to serve God as the poore ;
and many other of the like nature. But let those looke into Gods booke,
and the truth of this doctrine, and they may easily see their wan-
drings.

Here it would also refute the Anabaptists, who thinke all men may be Prea-
chers, all things should be common, all persons are equall : But we have no
such patterne in the Word of God ; except Cautions be exhibited, the which
by them are denyed.

Vse 2.

And this Doctrine is of generall use to all. Wouldest thou bee reputed a
Christian ? then walke after the patterne of a Christian : mind no other rule.
Art thou a Magistrate, Minister, Master, Servant ? then know that patterne, the
which God hath appointed for thee in particular, and keepe it. Why was *Da-
vid* stiled a man according to Gods owne heart ? Why ? he kept the patterne. A
good King ? Why ? he kept that patterne too. Why was *Moses* counted faith-
full in all Gods house ? Why ? he made all according to the patterne. Why was
Paul and his sonne *Timothy* praise worthy ? Why ? they kept the patterne.
Why is *Onesimus* prayed for ? Why ? he kept the patterne. Why is there such
a Catalogue well reported of ? Why ? they kept the patterne. Have not one
weight for the rich, another for the poore ; but keepe just ballances, equall
measures, and bee not a respecer of persons. For as many as walke accor-
ding

Heb. 11.

ding to this patterne, peace shall be upon them, and mercy, and upon the whole Israel of Gal. 6. 16. God.

And here it will not be amisse, to give some brieft Rules for direction.

Rules to direct us in our callings; generally, particular.

First, For thy generall calling, thou must practise two things. First, Believe all the promises. Secondly, Obey all the precepts. For faith and obedience are the parts of this patterne; and to be kept of all, whether inferiours or superiours. And he that commands one, commands all; for the like Reason is given of both; and of the whole, as well as of any part or member in particular.

And for thy particular calling, thou must also understand it; and then learne, and doe, what the Lord requireth of thee.

Art thou a Magistrate? Then thou must doe these things, First, Appoint good and wholesome lawes. Secondly, See that they be executed.

Hath the Lord called thee to the Ministry? Then thou must. First, Seeke to gather the scattered *Saints*. Secondly, To build them up to perfection. First, By doctrine. Secondly, Example.

Is thy calling to governe a familie? Then, first, Teach them committed to thy charge their duties (first, to God. Secondly, to man.) And secondly, Call them to an account, how they walke after that patterne. If they doe well, reward them, encourage them; if not, admonish, correct them: if then no amendment follow, cast them out. *Psal. 101.* Suppose thou be a father: First, Train and nurse up thy children in the feare of God. Secondly, Provide an honest calling, and convenient meanes for them; and use all alike, untill thou see the Lord put a difference. Let *David* dandle his *Adonijah*, and *Abshai* without Reason; God will whip him with his owne rod.

Finally, Art thou in subjection? Care not for it. But first, Give care to what thou art commanded, thats lawfull. And then secondly, Doe it. First, Without answering againe. Secondly, As in obedience to Christ, thy greatest Master. And know, that what good thing thou shalt doe, the Lord will recompence it, either here, or at his appearance.

And let no man thinke, that he may warrantably live out of a calling, as some doe, being like Drones in Church and Commonwealth; eating the hony, but fly not into the field to gather any.

First, For God, at the Creation, did not onely command *Adam* immediately to serve him; but also to dresse and keepe the Garden. I will not say that the neglect of his particular calling (as some doe) was his first sinne; or that the not casting out of the Serpent, made way to his fall. For hee should have kept the Garden, that no beast (say they) of the field should have entred; therefore for not punishing of the Serpent, God made him an instrument of his owne death; as sometimes we have scene, that he who hath spared a Malefactor worthy of execution, that man hath afterward proved the executioner of the person that pittied him. But this I may safely affirme, that our first parents were to worke in a particular, as to performe the duties of a generall calling.

Secondly, After the fall, and when the Lord out of his unsearchable mercy, and when *Adam* expected no such favour, (for when we least imagine of such a thing God calls us) had received them into his love, and given them the promise of life, did he not send him to till the earth? *Gen. 3.* And is this so with the first borne? and shall the second brother live in idleness?

Thirdly, The Angels have a double calling: and no doubt, but Christ too; wrought (as the most write) at the Carpenters trade, for a season, and had a twofold vocation, as was but expedient: for he was to fulfill all rightcousnesse,

and to undergoe all the meanes of humiliation, for *Superiors Inferiors.*

Fourthly, And why did the Lord write the commandements in two Tables? No doubt, to teach this point we have in hand. And be there not precepts in the *first*, that teach us our duty to God? and in the *second*, what we are to performe to our Neighbour?

Briefe notes on
the decalogue.

I.

Fifthly, It is worthy of our observation, to consider, how man is tyed with a double bond of obedience. First, to God. Secondly, to his Brother.

To God hee is bound with a fourefold coard. The first, to serve God, and none other. The second, to serve him with his owne worship, and none other. The third, after the manner hee willeth, and none other; for all circumstances of Gods service fall within this precept, whatsoever some affirme. The fourth, and last is, what day principally and wholly, and none other.

And marke, how these foure things are necessary in perfect service. First, The person served. Secondly, the worship wherewith: or Rule by which hee is to be served. Thirdly, The manner how. And fourthly, The time when. So that here is a strong Reason for the Morality of the *Sabbath*.

II.

In the next place, we shall see man tyed to man by a sixfold bond. The first, tyeth superiors and inferiors together. The second, bindeth them by the hands. The third, to their owne bodies; for Man and wife are but one flesh. The fourth, tyeth them to their owne substance. The fifth binderh by the tongues. The sixth and last, by the thoughts; or first motions of the will and affections.

And this briefly may give some light for our direction in the knowledge and true obedience of this patterne; and doth, without controversie, prove, that all persons are to live in a twofold Calling; *generall, particular.*

Object.
Sol.

Further observe, that the breach of the first precept in the first Table, is in respect of the object: the breach of the second precept in the first Table, is in regard of the Rule: the third in circumstance, or manner: and the fourth, in time. It will be said that time is a circumstance; therefore a breach of the third precept. I answer, first, That time, though an adjunct, yet tis essentiall to an action: for no action can be done, but in time, shorter, or longer: And take away time, all created things would cease. For time is an affection, that runneth through and measureth all things, God onely excepted, who was from eternity. And though we read that *Time shall be no more*; yet (I take it) it is meant of Creation, Generation, Repentance, &c. For all things shall come to an end, *or the end of all things is at hand*; that is, shall be settled in that Condition, wherein they shall without change continue for ever. For as when time began, things began; so if time should end, the things would. For time and place doe inseparably attend all created things.

1 Pet. 4. 7.

Sol. 2.

Secondly, Yet I must confesse, that time in particular, viz. this or that houre or moment, seemes to be a circumstance to the action; for it may as well be done the next houre, as this present. But on the contrary, seeing all things are done in time, and that God hath appointed a particular time for all things to be performed in, it may seeme not to be numbred amongst other circumstances, or so direct a breach of the third precept. For otherwise the breach of the Sabbath were a breach of the forenamed precept; and (I must acknowledge) in a second relation it is so indeed. So that time and circumstance being distinguished, and some relations rightly considered, it is a breach of the third precept, else not.

But before we passe this point, I might come to give solution to divers Questions or objections.

Quest. 1.

Some man may demand, when he breaketh the first precept in the first Table?

Briefly

Briefly, I reply : First, when he setteth any thing in the room of God, were it an Angel himselfe. Secondly, when he giveth obedience to any, as to God. First, by believing in it, and resting on it more than God ; and for this cause, the covetous man is called an Idolater. And secondly, when he doth not make God the beginning and end of all his actions. If the action run not so far, the thing wheron it rests, for the present, is that persons God.

Ans.

When the second of the first Table?

First, When I invent any new way whereby to serve God. Or

Secondly, When I do an action being not guided by Gods rule prescribed.

Quest. 2.

Ans.

When the third of the first Table?

First, When I doe an action to God, guided by his owne rule ; yet neglect the circumstances required. *Examp.* I give to the poore, but not cheerefully ; rely on God, but doubtingly.

Quest. 3.

Ans.

Secondly, And here note, that all actions that God commandeth whatever, may be a breach of this precept, through the neglect of just and lawfull circumstances.

When the last of the first Table?

First, When we doe an action of our particular calling, except a necessity require it, and then we may : But as a duty of charity, not of commodity, if done to another person.

Quest. 4.

Ans.

Secondly, When we omit those duties the Lord requireth ; or spend not the whole time allotted in holy exercises. Whence this Question ariseth, viz. When the Sabbath doth begin?

When the Sabbath begins;

Quest. 5.

Ans.

Lev. 23. 32.

Some have begun it in the Evening, as the Iewes, & the Athenians ; others in the morning, as the Chaldeans ; others at midnight, as the Romanes : and the Egyptians began their day at noone.

But since the resurrection of Christ, the most hold that it begins at that houre he rose, which was about breake of day, as we speake ; others bee confident, that it begins in the evening, and yeeld these reasons.

First, When the Iewes Sabbath (say they) ended, ours must begin ; for else one of the seven were not a Sabbath, which they defend must be, For take the last of the seven, and the first of the seven, then one of the seven is still (though changed) a Sabbath. Therefore Christ would dye the sixth day, that he might rest all the Iewes Sabbath, which seemes to be typicall. Now if the Iewes Sabbath ended at even, then ours must begin, or else one of the seven were not a Sabbath ; but part of the eight and ninth, &c. and the remnant added to one, or considered it selfe alone, would overthrow the first order appointed of dayes.

Secondly, They say, that when the Sun sets, all creatures goe to rest, and so should man ; for the Lord hath put out his candle to us.

Thirdly, Heaven is compared to a Supper, not a Dinner, because after Dinner they goe to worke ; but after Supper to rest : this seemes to have some force in it.

Fourthly, They argue, that its the most agreeable to reason. For first, if the Sabbath begin in the evening, then we know when to begin it distinctly, when to end. Secondly, We may the better be fitted for it, for some, who hold it begins in the morning, toyle late that night, and so are thereby more unable to sanctifie the day. Thirdly, wicked men are most prone to deferre the time, rather than to redeme it, and what such affect, we are to suspect. Fourthly, If we begin the Sabbath in the evening, then wee leave the object of our particular calling behind us, & have one simple subject of the immediate worship of our generall calling in the eye of our understanding ; the which is the most agreeable to reason, breeds least distraction, and is most comfortable : so if at the

Sun.

Sun-set, we end our Sabbath, we may talke and dispose of the duties of our particular calling for the morning following; rise betimes without danger of the breach of the Lords day, the which will not be so convenient, if it begin at any other instant, in respect of the fore-named particulars. But I leave this and referre it to others; onely let us be carefull that we have regard to the duties of the Sabbath, and the full time. Yet there can bee no danger at all, to begin the sanctification of it betimes; for delays in all good duties breed danger.

Quest. 6.
Answ.

Why was the Sabbath changed?

First, As the Father did rest after the Creation; so the Son would imitate the Father, and sanctifie a rest after the great worke of Redemption.

Exod. 12.2.

Secondly, If the deliverance of the *Israelites* out of *Egypt*, was typicall, and must be the beginning of months, &c. Why not this great delivery then?

But we omit this Table, and cease to resolve any more doubts, either in this or the second, but as in ordinary course; (though my Text seeme to allow me full scope) because so many learned on this part of Scripture, have done worthily. So we proceed to some other instructions.

Of sound words.] From these words, in one word, we may note two instructions; the first is; that

Doct. 4.
John 5.39.

A Christians patterne is to consist of words.

How is it written? how readest thou? To the Word. Understand that words are two-fold. First, Spoken, Secondly, Written. *Isa. 1.10. & 8.20.*

Reas. 1.
Deut. 4.2.
Rev. 22.19.

For, God at the first put his truth into this vessell, and we may not alter it; and if we adde or detract either to it or from it, what fearefull judgements are threatned for so doing?

Reas. 2.

Again, Its the onely way to avoyd idolatry; for if we were taught by pictures, it were a breach of the second precept in the first Table.

Vse 1.

Here the Papists are confuted, who make Pictures Lay-mens bookes; and they defend, that it gives no occasion of Idolatry. I say no more, than cutting of throats doth of murther; or running into the fire of burning.

Vse 2.

This must teach all of us to have regard to what is written: *To the Law*, we must, *and to the Testimony*. This is the surest way to keepe our selves from all idolatry and superstition: for what is superstition, but that which is above the statute?

supra statutum.

The next point is this; that

Doct. 5.

The words of the patterne are to be sound words.

Sometimes the *Word* is called *pure, holy, precious, wholesome, tryed, sweet, good* and the like; all which presuppose soundnesse, sincerity. *Psal. 12.7. Pro. 30.5. Rom. 7.12.*

Reas. 1.

For if the words be not sound, the patterne cannot but bee unsound. When poyson is mixed with good meates and wines, it spoiles all; so when the words be not wholesome, the patterne, and forme of doctrine is defective: one rotten post maketh a weake building.

Reas. 2.

We must be transformed into the doctrine; and as the spirit in the meate we eate is turned into ours; so must the Word we reade or heare be converted into us. *Rom. 6.17.* And if our spirituall food be not wholesome, our soules will grow sicke and dye.

Vse 1.

This taxeth the Familists, who have words never heard of, but from themselves; as *Manifest, Godified, fulcom, throw-breakings*, and the like. So the Papists, they fetch the milke of the Word out of the breasts of the Whore; as Masse, Pope, our Lady, Cardinall, Iesuite, Transubstantiation, and many more. We reade of *Canaanites, Jebusites, &c.* Of which number these may well bee reputed. They cry out against us for strange words; as, *Companation, Impanation,*

impanation, circumpanation; But wee all abandon them with transubstantiation.

But may we not use words that be not in Scripture?

Yes: But the sense must be there; as if we say *faith onely* justifieth, &c. But here the Papist, with an open mouth, calleth us Heretikes; and say we never reade, *faith onely*, in Scripture. Well, this only would I aske them: is Christs exposition true? Is it imitable? Then we may say, *faith onely*, it being a truth, though *onely* be not added. For its written *Leuit. 10. 20, Thou shalt feare the Lord thy God, and serue him;* which latter phrase, Christ turnes, *him onely shalt thou serue.* *Mat. 4. 10. Luke 4. 8.* Sure they had best, now they know it, to correct Christs words, and say, *Onely* is not in the Hebrew Text. But these exalt themselves above all that is called God; And therefore the very Antichrist.

And as here we be taught to avoyd unsound words; so we must truly understand the words: else, though words be good, the sense will be bad. The Papists understanding *Grace*, which is the free favour of God, to be that which is habitual in us; and righteounesse imputed, for inherent holinesse; or created righteounesse, for justification; have by that meanes made such a patterne, as (wee may boldly speake) is not onely dangerous, but damnable; A patterne of their prescription, in stead of saving, poysoneth.

Which thou hast heard of me. Whence it followeth; that

Apostles are to prescribe patternes.

No man under the degree of a Prophet, or an Apostle, may prescribe Gods Church and Children patternes. See *Ephes. 2. 20. Matth. 28. ult.*

For they know, like skillfull Physitians, all the diseases of our soules; and, like cunning painters, they understand the very height, breadth, length, hayre, complexion and age of our spirituall man, and so doe no other: therefore the fittest to prescribe patternes, to give us receipts.

They onely had the hand of Gods spirit to guide their Pensill; for they spake and gave their patternes, *as they were carried by him.* Otherwise they might have erred, now they could not; therefore they onely can prescribe true patternes. *2 Pet. 1. ult.*

And here againe, I might meeete with Pope and Papist, who have made more false patternes, by the usurpation of authority, than there be lies in their leaden Legend, or false stories of theirs in the three bookes of the Lady of Loretto: But (blessed be God) they shall prevaile no longer (with many;) for their madnesse is evident to all (wise) men. I will not stand to name them; for they be like so many leprous persons, wrapped in menstruous ragges, stinking reliques. Pittie such Painters, abandon their patternes.

And here we learne a double Vse. First, that we take not upon us to prescribe patternes; wee are neither Prophets, nor Apostles. Secondly, Learn the knowledge of the true patterne, and draw the picture of thy life by that; for they were directed by the Holy Ghost; they could not misse their draught; and there is no word, or thing, that can truly settle thy soule, and quiet thy heart, but the words of Prophets and Apostles. Keepe then this patterne which thou hast heard.

In faith and love: According to our former exposition of these words, wee collect this Doctrine; that

By faith and love the patternes of sound words is kept and observed.

These two are often coupled together, and pressed by all the Prophets and Apostles. *Col. 1. 4. 23. 1 Thes. 1. 3. 1 Tim. 1. 5. Phil. 5. 6. Rev. 2. 10. 1 Cor. 13. 1 Iob. 1. & 2. & 3. Iob,* the loving Disciple, treats still of love.

For, by faith we beleeve that God is, and a rewarder of them that serue him. Faith beleeueth the Law, Gospel; the threats, promises. And therefore it is said,

without

Quest.
Answ.

Vse 1.

Doct. 6.

Reas. 1.

Reas. 2.

Vse 1.

Vse 2.

Doct. 7.
Psal. 119. ult.
And 116. 11.

Reas. 3.

Heb. 11. 6.

Rom. 14. 23.

without faith its impossible to please God. And, by faith we live, quench the fiery aarts of the Devill, are justified overcome the world, and be saved. And, whatsoever is not of faith performed, is said to be sinne. So that Faith is necessary to keepe the patterne; For it purifieth the heart inwardly, and is the true ground of all outward and acceptable obedience.

Rom. 2.

Rom. 13. 10.

Properties of love.

And for Love, that's needfull also.

For, Love helpeth attention, strengtheneth the memory, setteth the Will a worke, uniteth to God and Man; and therefore tis rightly said, that *By love we fulfill the Law*. For without this affection, our best actions neither please the Creator, nor be profitable to the creature.

Love hath foure principall properties.

First, It will make us goe speedily about good duties. How did the women runne to the grave? *Sichem* make hast to be circumcised? And *Christ* raise up *Lazarus* quickly? and Love constrained them.

Secondly, Love will endure sorrow. *Christ*, through love, laid downe his life for us: the Apostles for their brethren; it suffereth all things, 1 Cor. 13. 4. &c.

Gen. 34. 31.

Thirdly, Love seeketh revenge: *Shall he make our Sister a Whore?* And it will breake a good heart, by taking revenge on it selfe, for offending so good a God, so mercifull a Father.

Fourthly, finally, Love with godly sorrow will make the man of God pine away. *Amnon* did thus for the love of *Thamar*; and we must know, that true Love hath the like, yea stronger operations. In a word, Love will produce admirable effects, of patience, bountifulnesse, long-suffering, and passing by of great and many wrongs and injuries. So that no Love, no observation of the patterne.

Vse 1.

And here we see that men without Faith and Love can doe nothing, that is good before God. *Paul* desired to be kept out of the hands of men without faith; for he accounted them *unreasonable and evill*. 2 Thes. 3. 2.

Vse 2.

Would we then practise the Apostles doctrine? then let us strive for *faith* and *love*: these two support the estate of a Christian, as the two pillars did the house of the Philistims. If these be removed, the foundation of our obedience, & salvation faile & fall. Faith & Love include all the duties of the Covenants of grace; & all the Commandements are reduced to Love. For at the beginning wee were created in Love, the breach of the Law set all enmity; so the observation of it producerh amitie: hence Love is stiled, *The bond of perfection*. Many boast of their great faith, but we may say of their Love, as *Lot* did of *Zoar*, that it is a very little one; for who of Love to God escheweth evill, and doth good? or of affection to man, passeth by a fault, and is liberall? He that would soare to heaven wanting either of these, may as soone see a bird mount on high, and take her stand, who wanteth one wing. Faith, like the hand, taketh hold on *Christ*; and Love, like the feete, must carry us to him.

Note.

And amongst many other duties, What a fearefull thing is it to come to the Lords supper, without faith or affection to God and man? We will not come at the earnest invitement of an enemy to his Table, for feare of danger or dislike: Yet when we are haters of God, and our neighbours too, living in malice and envie, hatefull and hating one another, we stay not our steppes. But doe not such persons cate their owne judgement? For they want that wherewith they should feed truly on *Christ*, or give them an appetite to this food, if they have not affection and faith. For as the mouth and stomacke be to the body, so be Faith and Love to the soule.

Quest.

Thou wilt say, How may I know when an action is done in faith and love?

If it be done in faith. First, Thou must be in the faith, that is, in *Christ*, and, *Christ* in thee, 2 *Cor.* 13. 5. Secondly, It must be guided by the rule of faith, 2 *Pet.* 1. 19. Thirdly, It must be done with faith, not doubtingly, *Rom.* 14. 23. Fourthly, and last of all, It must be done to the object of our faith, viz. in obedience to God in *Christ*, and for his glory, 1 *Cor.* 10. 31.

Ans.
What action is done in faith.

If an action be done in love. First, Its done so freely, that there is not the least expectation of any future recompence. *Gen.* 23. 15. Secondly, So secretly, that (if possible) none might ever come to the knowledge thereof. Thirdly, So cheerfully, as there is equall (or rather greater) joy in the doing, than receiving of the like favour. Fourthly, So affectionately, that the more good we doe to any, the more we finde our hearts enflamed with the love of that person. These foure things accompany an action done in the truth of affection. For a good heart is constrained by love; it will upbraid no man; it knoweth, that its better to give, than to receive; and it never waxeth weary or repenteth for wel-doing. And there cannot bee a surer signe of an heart sprinkled with love, than to rejoyce, that it is willing and able to doe good to God or man.

What is love?
Mat. 6. 2.
Ruth. 1. 13.
2 *Cor.* 9. 7.
Philos. 10.

If we take the words in the other senses, then these be the points to be collected; First, that

The essentiall parts of a Christians patterne consist of faith and love. Again, that

Doct. 8.

All our actions are to be done in faith and love.

Why Faith before Love?

Doct. 9.

First, Because faith is the roote, love the branch. Secondly, Salvation is tyed to the Gospel, the principall object of faith.

Quest. 1.

Why both Faith and Love?

Ans.

First, For faith, or love alone is not sufficient. Secondly, Because the one hath regard to the fulfilling of the Gospel, by the obedience of faith; but the other looketh to the Law, which is perfected by love.

Quest. 2.

Which is in *Christ Iesus*.] From the fourefold interpretation, we may note so many Doctrines.

Ans.

First, That Faith and Love are given to man of God through *Christ Iesus*.

Secondly, That Faith and Love in *Christ* should stirre us up to keepe the patterne.

Thirdly, That the object of Faith and Love is *Christ Iesus*.

Fourthly, That Faith and Love are comprehended in *Christ Iesus*.

And whereas our Apostle hath now brought in this phrase five severall times in this short Chapter, wee may note divers things worthy our instruction.

First, That Wee are hardly brought to beleve, that all grace and mercy comes through *Christ Iesus*. Divine truths are not easily beleaved.

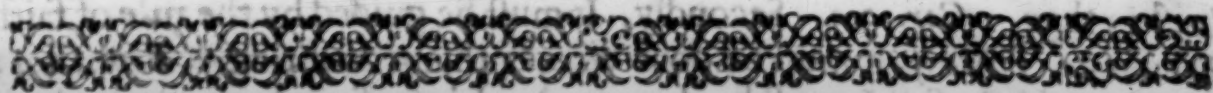
Secondly, That The best things may often, for good ends, be mentioned.

Thirdly, That When we speake of any grace or favour received, we should consider through whom it is conveyed to us. viz. *Christ Iesus*.

Fourthly, That The often repetition of the same thing is profitable.

Fifthly, That What the people most naturally are prone to doubt of, that is principally and often to be preached.

Sixthly, That An holy heart is not weary in writing or speaking the same things often.



VERS. 14.

*That worthy thing, which was committed unto thee, keepe,
by the holy Ghost which dwelleth in us.*

The Logically
resolution.



In these words Paul persisteth in the exhorting of Timothy; and having perswaded him to keepe the patterne in the former verse, it seemeth hee now would have him to bee carefull to keepe that whereby the patterne of sound words may be kept by him.

First, We may here also observe, to what he is exhorted; and that is, *to keepe*. Secondly, What he must keepe, and that's called a *worthy thing*, &c. Thirdly, Whereby hee is to keepe it, or the meanes whereby he came by it is laid downe; which is, the *holy Ghost*. The which *holy Ghost* is said, first, to *dwell*: secondly, the place is mentioned where, *viz.* in *us*.

The Theologi-
call exposition.

That worthy thing:] Or, *that good thing*. By *thing*, no doubt, is meant *faith* and *love*, and the graces of the Spirit; so that this verse serveth to confirme that exposition we gave in the former. And *thing* is put for *things*, as *tree* for *trees*, Gen. 3. 2. *worke* for *workes*, Psal. 95. 9. Heb. 3. 9. *Ship* for *Ships*, 1 King. 10. 22. compared with 2 Chron. 9. 21.

Which was committed to thee:] The word in the Greeke here used is the very same which is in the twelfth verse; and it properly signifieth a deposition, or thing committed to our trust and faithfulness. If you say, that this exposition crosseth that in the twelfth verse, where wee did interpret it of Pauls soule, or salvation; the answer is this: he that preserveth faith and love and the graces of the Spirit in him, shall be saved; and they that commit their soule and salvation to God, are carefull to preserve grace within them; for the one is a meanes of the other. And there could bee no danger in expounding this good thing to be the soule; for its a good thing, and by Christs affirmation, *more worth than the whole world*. But the gifts of the Spirit, is the truest interpretation.

Keepe:] Or, *hold fast*; that is, cherish, preserve, have in safety.

By the holy Ghost:] These words may have a double sense: If wee reade them, as some doe, thus; *That worthy thing which was committed to thee (keepe) by the holy Ghost*; then the holy Ghost may seeme to bee hee that committed this worthy thing to us, that dwelleth in us, which is a truth: but the other I take to bee the naturall meaning; for Paul informes Timothy, how and by whom he is to keepe that worthy thing; and he tels him that is done, *through the holy Ghost*. By the *holy Ghost* is to bee understood the third person in the Deity.

Which dwelleth in us.] The Spirit here is described by three things: First, That he is *holy*. Secondly, By an effect, *he dwelleth*. Thirdly, By the subject, place where; and it is said to be in *Timothens* and *Paul*: and in every beleever also he dwelleth.

The Meta-
phrase.

As I have lately perswaded thee to keepe the patterne of sound words: So now I likewise exhort thee, as a meanes for the performance of that duty, that

that thou cherish, encrease, and hold fast the good and worthy graces of God committed to thee, and that are within thee: And for thy better direction, I would have thee to know, that the onely way whereby they are preserved, is through the holy Spirit of God, that hath his abode and dwelling in me and thee.

That worthy thing:] The point hence is plaine; which is, that

The graces and gifts of God are good and worthy things. Prov. 3. 14. 15. Luk. 14. 34. Doct. 1. Phil. 1. 6.

The causes of them are holy and good. For the chiefe efficient cause is God; *Reas. 1.* and is not he good? the instrumentall is the Word and Preachers; and are not *Heb. 6. 5.* they good? Indeed wicked Ministers (for the most part) beget men, as Adam did after his fall, *in their owne image:* yet as he is a man sent from God, and in regard of his calling, he may be called good, and doe good.

And from their effects, they may be called good: for they make him good, before God, in whom they be; they doe stirre up and enable a man to doe good; they will weaken all evill in that person where they dwell; they will make our actions good; and never leave us, untill they have brought us to perfection of glory. *Reas. 2.*

Here are those reprehended, who never had any care to possesse these worthy things. Nothing in man, or out of him, that is of greater worth, and nothing lesse regarded. We doe count that person blessed, that hath his house hung with rich Arras, his chests full of gold, and his barnes stuffed with corne; and yet we never have esteeme of these excellent and rare things. Truly, the least degree of faith is more worth than all the gold of *Ophir*; a remnant of true love, than all the gay garments in the world. Hope of heaven will more rejoyce the heart of *David*, than his scepter and kingdome. But men doe not thinke so, neither will they have it so; yet the day of death, like an equall Ballance, shall declare it to bee so. *Vse 1.*

This may serve to comfort the poore man; who, like *Peter*, hath neither silver nor gold. Hast thou faith and love, and hope and zeale (that all the world quarrell with?) then thou hast cause to rejoyce, and be glad. Many wish to be as wealthy as such and such: But what? Art thou a poore Christian? and hast thou grace? Why then (except he have it too) thou art richer than he that is a king. One is rich in goods, voyde of grace; thou hast grace, but wantest riches; wouldst thou change estates with him? No, no: then be content and of good comfort. *Vse 2.*

Are they worthy things? Then put them to the best uses; and abuse them not. Its pittie to heare, how many men lay their faith to pawne, and pledge their hope for every trifle, crying, *By my faith, tis thus: As I hope to be saved, its not so, nor so.* Is this well done? and will our master take it well at our hands, that his graces and gifts be thus employed? I trow not. Wee make great stirre, before we lay to pawne our chiefest jewels; yet we let our faith goe freely, which is more worth than all. And it is to be feared, that God will severely correct this; or, wee may doubt rather, that they, who doe thus, have no faith or hope at all; for if they have, they know the worth of it, and how they came by it: and (whatsoever many judge) its not easily gotten. But such play the Logicians, and make a distinction, saying; They sweare but by their Civill faith, not by that which justifieth. I answer; first, that this distinction will not justifie them. Again, how shall a man know when they sweare by their civill faith? Sure they sound alike, therefore they must give another accent, or tone; else they may, and others too, be mistaken. But when will such be wise? Is it not the great- *Vse 3.*

ter offence, to place the meaner and baser thing and creature in the Creators roome? Let them judge.

Vse 4.

And in the last place, seeing these be worthy things, Let us all labour to possesse them; for of how much more value a thing is; by so much the more wee should strive to obtaine it. And to perswade us hereunto, Let us consider to what they be likened. Grace is compared to fire, to water, to food, to ayre, and to gold and silver. Is it not a misery to want fire to warme us, water to wash and refresh us, food to nourish and to strengthen us, ayre to breath by, and to coole us, and gold and silver to enrich us? Wee could not but thinke him a poore man, that a miserable place, where all these be wanting; and shall we not see our owne woe, when we doe not enjoy these things? All our sacrifices are to be seasoned with this salt, boyled in this liquor, roasted with this fire, if acceptable to Christ, or profitable to his members: See then the worth of the one, by the want of the other. Have we not now time and meanes to furnish ourselves? But will this winde blow, this tide returne, this fire descend, and this treasure be got, when wee expect it, desire it? No such matter: Then take the oportunity, least the time come, and the evill dayes approach, wherein we shall say, that we have no pleasure in them.

And let the rarenesse too of this thing worke in us some desire to endeavour for it. For all men have not grace and faith: its sowne but in few Countreyes, and where it is, its not found growing in each mans grounds. We say, that things farre fetcht and deare bought, are the greatest dainties. Why? doth not this treasure come from farre? and what Ship could bring it to us, except Christ the Lord? What could purchase and ransom it, but the precious blood of the Sonne of God? Will not these things allure thee? Why then beware, least the Lord have a purpose to kill thee.

Doct. 2.

Keepe:] The thing we note from hence is this; that
Grace once gotten, is to be preserved.

We must hold fast the good gifts we have, and neither suffer sinne or Sathan to plucke them out of our hands. And every where we are bid to grow therein. *Revel. 2. 25. Heb. 6. 6. 2 Pet. 3. ult. Jude 21.*

Reas. 1.

Because, if grace grow weake, the patterne will not be practised. When all the parts of the naturall body be in a consumption, can we walke and worke in the duties of our particular callings? And if the New man waxe pale, and pine away, the pathes of Gods commands will not be run or trodden. For as all naturall actions proceed from the bodies strength, and the purest spirit; so doe all spirituall from the vigour of grace, and the New man.

Reas. 2.

Againe, if grace decay, then corruption will grow: for as it was, in another sense, said of Christ and *Iohn* the Baptist; so may it of these two: When the one encreaseth, the other decreaseth.

Vse 1.

Rev. 2.

This checketh the carelesnesse of some Christians, who play the Prodigall with their spirituall portions, in mispending; or permit their graces to fall into a consumption. It was a reproofe made by the Spirit, *I have somewhat against thee, for thou hast left thy first love*; and the same hath befallen many persons. When men have got some competency of wealth, they lye long in bed, and will not up to worke, and so their riches waste: In like manner it falleth out with Gods children, for when they have attained to some competency of gifts, they are highly conceited, grow idle, neglect the meanes, and so are overtaken with spirituall poverty; than the which, what greater losse?

Vse 2.

We must then learne here, not onely to get grace, but to keepe it. Wee will mourne if wee lose our money, grieve if we be deprived of our corne, naturall strength and earthly commodities: And shall the losse of grace never pinch us, pierce us? Shall *Iacob* be so dejected for his Gourd, and wee never be moved, when

when grace is withered, ready to perish? Shall the earth-worme sigh at the losse of goods, and we never shrink at the shipwrack of heavenly gifts? No greater damage than this, none lesse regarded, more insensible. Let our plants begin to prin, our haire waxe gray or fall, it will make some impression: But grace may decay, the spirit faint, and few be wounded in heart. Yet to such, a time shall come of great mourning. Then get grace, keep grace, to shall corruption be expelled, extenuated; & the pattern of sound words observed, practised.

A second instruction we gather out of the word *Keepe*; which is, that

Spiritual gifts are in danger of losing. bid *Paul* bid his sonne, keepe the Grace got, may be lost: Else wherefore should *Paul* bid his sonne, keepe the worthy things in his custody? We give the greatest charge, when things are most subject to perill, or destruction. This point hath its prooffe in holy writ. For did not *Sampson* lose his spiritual as well as, or rather than his corporall strength and sight? the shearing of his head, was the cutting and killing of grace in the heart; for by that, another thing is meant. The Church of *Ephesus* left, (though not totally lost) her first love. *David* desired to gather strength. See *Judg. 16. Rev. 2. 4. Psal. 39. ult. & 51.*

And this cometh to passe through our own negligence; for when we doe not employ these talents to their proper ends, or watch over our selves, or neglect the means to preserve them, or dig them in the earth, not using them at all, we shall either have them removed from us, or, at the least, weakened in us. Fire must have fuel, or it will cease to flame; infants are to be fed, or they will be feeble; and so must the babe of grace, the new borne child of faith, or fall into a fit of languishing.

Again, it may come to passe in respect of the preachers, and that of the bad, or better sort. False Teachers did creepe into the Church of *Galatia*, and they fell from their former stedfastnesse. And when such as be truly sent, preach rarely, coldly, negligently, and watch not over their flocke, much grace may be lost by their default. Let the sheep fast, or feed barely, they will grow lanke and leane of body.

Besides, the Divell cannot endure that grace should grow, and corruption decay; for then he shall lose his cropp, and his hope shall perish: therefore he is nipping this fruit in the bud, and would reare it if he could, up by the root; and though he cannot, yet he will venter at all.

Finally, the Lord may suffer it to be lost (at the least, for a time in our owne feeling,) and that for these causes. First, When we begin to swell, waxe big, and are puffed up with his graces, which should humble us. Secondly, When we are too severe in censuring of our weake brethren. And thirdly, When wee grow ingratefull to him, for the gifts hee hath freely conferred upon us. For God cannot endure pride, security, or ingratitude: therefore, hee permits oftentimes, a winter, whereby, for a season, these flowers looke dead and withered.

Wonder not then, if we see some backsliders in our time, as hath beene in former ages. For its no unusuall matter to finde declining in this kinde. And its a disputable question, whether any Christian whatever (except he depart soone after his conversion) doth grow and goe from strength to strength, without some losse of the inward power of the graces wherewith he is indured. For Churches in generall, and persons in particular, have had their symptoms, and distempers.

And this is to warne all men to watch the more diligently over themselves, that this languishing doe not befall them: As also to try themselves, if they have not fallen already from their former perfection, and lost their first faith. And here two things may seeme needfull to be proposed. First,

Do 1

How

Doct. 3.

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

Vs 1.

Vs 2.

How far a man
may fall from
his former
grace.
1 Sam. 16. 14.

How farre a man may fall and lose his former gifts. Secondly, By what signes he may try, and know it.

For the first, we must understand that the gifts of God are either *Common*, or *Speciall*: Common belong to all men, elect, reprobate. The Reprobate may lose those generall graces which they have had, as wee see in *Saul*. For its said, *The spirit* (to wit, the gifts whereby he was to governe the Kingdome) was taken from him. The like may befall Ministers.

Again, the Elect themselves may fall thus farre: First, That they may call into question, whether they ever had the grace of God, or not. Secondly, In so much as the Church, for a time, may suspect the same also. Thirdly, That they may never recover their former estate, and doe the same workes they have in time past, with that power, delight, constancy: and this seemes to have beene the estate of *Aza*. But these never fall totally or finally from the grace of God; And many times they come (but by much adoe) to their former condition, and are more strong in the grace of God, than they were before their declinings. For experience hath taught them the worth of the gifts of the spirit, and what a misery it is to the minde to haue her weapons weakened.

Signes of fall-
ling from grace

Now for the second, we may know our estate by these signes: First, When men begin to be idle, and neglect the duties of their particular callings, its a sure symptome of the fall from grace. Hee that hath no desire to worke or walke, but to cast himselfe on his couch, wrap himselfe in the wollen garments, and there lyeth with his armes folden, his eyes shut, and his feet stretcht out, is either weake or lazie: so that man who is not diligent in the discharge of his duty, is in a spirituall consumption, or perilous lethargie.

Secondly, A man may perceive it by his praying, and by nothing better: If thy prayers be cold, short, and seldome, sure thou art in a decaying estate. When men lye speechlesse, or be unwilling to speake, we then feare death will befall that person.

Thirdly, If the publike meanes bee omitted and neglected, it is dangerous also: For weake natures have the worst appetites. They that eate little, and dislike their dyet, cannot but be feeble persons.

Fourthly, When a man will not endure reproofe with patience, he is going backward. If *Jonah* tell the Lord, *hee doth well to be angry*, his condition is not as it hath beene.

Fifthly, Severe censuring of others is not the secretest signe of this thing. For when our owne case is the worse, wee, usually, are most forward that way.

Finally, If we make lesse scruple of sinne now, than heretofore, this is fearefull. When *David* can sheath his sword in the bowels of his brother, that had in times past a smiting heart for touching of the lap of *Sauls* garment, his strength is abated, and his grace weakened. Men in sleepe digest the hardest thing; so those that be in a spirituall slumber, concoct greater sinnes than in a day of waking.

Now by these markes maist thou prove thy condition; wherefore if these things follow thee, know, that thou hast not held fast that power of the Spirit thou hadst at the first: so that it stands thee in hand to consider from whence thou art fallen, to recover thy former estate, and to doe thy first workes and better.

Through the holy Ghost, which dwelleth in us.] I have told you that this is the meanes to keep us from falling; and that also in these words, we have a description of the third person in the Deity. First, hee is set out by his nature. Secondly, By an effect. Thirdly, By the subjects, where he inhabiteth. Now we will

will begin with the last first, and then this is the doctrine; that
The faithfull are the Temples and habitation of the Holy Ghost.

Doct. 4.

Where shall we find such a man in whom is the spirit of God? Te are the Temples of the Holy Ghost. And its said, that Stephen was full of the holy Ghost. Gen. 41. 38. 1 Cor. 6. 19. Acts 7. 55.

For they have the gifts of the holy Ghost; and these two may not be separated, though distinguished, in a Christian; for where he worketh there he is present. He forsaketh not that building, no not for a season.

Reas. 1.

Again, he uniteth the faithfull unto Christ, and (to speake with respect and feare) as the spirit in man coupleth soule and body together; so doth the holy Ghost unite the head Christ and all his members. And this is an invincible bond.

Reas. 2.

But he is infinite, therefore in all persons.

Object. 1.

True: yet he is in the faithfull in a peculiar and speciall manner, both by his working and presence. Secondly, He is incomprehensible, notwithstanding, as we say, the Sunne is in the house, though a part of the beames be but there: so the Spirit is said to be in man, although hee be not wholly included in him.

Sol.

But wicked men have Prophesied; therefore he is in them. He useth them sometimes as instruments to tell the truth; but he never continueth with them, neither did ever dwell in their hearts by sanctification.

Object. 2.

Sol.

Here all men must take heed, how they wrong the faithfull; for it were better for that man, that a millstone were hanged about his necke, and to be cast into the bottome of the sea, than to offend any of these little ones. And he that destroyeth the Temple of God, him shall God destroy.

Vse 1.

1 Cor. 3. 17.

We account it a fearefull thing to pull downe, or batter a Princes pallace; it is death to wash or clip the Kings coyne, and shall we not tremble to wrong and injury this building? for such cannot escape the damnation of hell. Oh that the swaggerers of our dayes did but thinke on this, and such an account it the greatest manhood to stab, strike, and destroy their Mothers sonne! Would they beginne, continue, and defend so many soule-killing quarrels? For who ever waxed fierce against the faithfull, and have prospered? Abels blood did, and so shall all others, cry to God for vengeance upon every cruell and persecuting Cate. And this sentence is not yet repealed, that Whosoever sheddeth mans blood, by man shall his blood be shed.

Gen. 96.

This is for the comfort of the faithfull. For what greater honour than this, To have the high God to dwell in our hearts? Should our Sovereigne, but come into a poore mans cottage, hee would rejoyce (and good reason) for that all his life long: And shall the King of glory dwell with the sonnes of men, make his chamber of presence in their hearts, and they want hearts to solace themselves in the remembrance of that? Lyra was glad when Paul was in her house; and shall not we in the fellowship of the Holy Ghost? Michab could say, Now shall God bee good unto mee; seeing I have a Levite to be my Priest. And shall it not then bee said of every faithfull man and woman, I am sure it will goe well with mee, seeing I have the Spirit of God in my heart?

Vse 2.

Judg. 17. ult.

And this Doctrine must teach the faithfull divers lessons. First, They must take heed that they grieve not the holy spirit of God. For never had any a better guest. Secondly, To marry in the Lord, for shall they make the Temple of the Holy Ghost the member of an harlot? Thirdly, To keepe their vessels in comelinesse and honour, and to touch no unholy thing. For shall we defile the Temple of God? Fourthly, and finally, To use all meanes that it may be continued and preserved, both from destruction and pollution.

Vse 3.

Again, Let not a man disdain to entertaine the faithfull. When the Author

Vse 4.

of

Heb. 13.2.

of the Hebrewes would perswade the people to give lodging to strangers, he produceth this as an argument to move them; for (saith he) some in so doing have received Angels into their houses. Was this of force? why then let the consideration of the point we have in hand be powerfull to perswade to the same duty. It went well with that family where *Ioseph* was; so shall it with those that entertaine such in whom is the Spirit of God.

Vse 5.

And here let man learne a lesson, and wonder. Is the Spirit of God in *Paul* and others, where the spirit of all uncleannesse not long before ruled? Admire his humility, that would descend so low as to dwell in so meane an habitation. He that dwells in that light that none can attaine unto, now dwelleth where was a palpable darknes. *Salomon* on this consideration broke out: *Is it so that the most high will dwell with the sons of men?* and shall not we do the like from the same ground? 1 King. 8.27.

Vse 6.

In the last place, Let us examine our selves, whether wee be Temples of this Spirit or not: for if he dwell in the faithfull, its reason we should prove, if we our selves be not seduced. And let these trials following decide the matter.

Signes if the spirit dwell in us.

First, where he dwelleth there is peace that passeth all understanding; joy that's unspeakable, glorious. Secondly, there is liberty (not to sinne, but) to all holy actions. First, They can pray with sighes and groanes which cannot be expressed.

Rom. 8.26.

Secondly, Praise God with an heart enlarged, and with a willing minde. Thirdly, Runne all the waies of Gods precepts chearfully; And fourthly, are resolute in the greatest, and most desperate opposition, for God, his truth, and their brethren.

Thirdly, Where he takes up his lodging there is holinesse. He doth not dwell in Drunkards, Epicures, Vsurers, Fornicators, or any uncleane person. This fire purifieth the heart, cleanseth the inward man, though never so full of filthinesse in former time. 1 Cor. 6.11. Ephes. 5.18.

Fourthly, In a word, where he inhabiteth, he alwaies moveth the mind to doe good; refresheth the soule after the performance of any holy action, with a secret content, and hidden approbation; opposeth all evill injections, in the first apprehension, as of Atheisme, merit, murder &c. And in conclusion, he alwaies allureth that person in whom he is, to bring all his actions, words, gestures, thoughts and intentions to the word of God revealed; for that's his owne Rule, and by that we may know if he be in us, had we no other tryall.

We may gather another Note of great consequence, out of the word, *Dwell*; which is, that

Doct. 5.

Where the Spirit of God taketh true and speciall possession, hee is not cast out for ever.

For the word, *Dwell*, importeth not only possession, but continuance. *David*, *Abraham*, *Jacob*, with all the faithfull, were neuer totally and finally deprived of the Spirit, or the graces of the Spirit, after they once were the subjects of the same. John 16.13. Matth. 28.20.

Reas. 1.

First, because he delighteth in his habitation; and where that is in the inhabitant, he will not be removed from his home.

Reas. 2.

Who is able to dispossesse him? is there any greater than he? he it is that hath cast out the strong man *Sathan*, and will never suffer him againe to re-enter.

Object.

But its said, that *Sathan* finding the house swept, bringeth seven spirits worse than himselfe, and dwelleth there. Matth. 12.44. &c.

Sol.

To omit the divers interpretations of that place, this I take to be the truest. *Sathan* is compared to, a wayfaring man or traveller, who wandreth up and downe

downe the Moores and Marshes to find water ; yet when his hope is frustrate, it being dry land, he then returneth home to his owne habitation, the which is garnished to his minde. So the Devill, when he cannot take possession of other persons, he, like a sow, returnes to his former muddy poole, and findeth it swept, but from all goodnesse ; therefore he resteth there with greater content, than he had in his progresse. He hath malice enough to seeke a dwelling in all the elect temples of Gods spirit ; but that fire from above, hath dried up the spring of sinne, he cannot find reentry. Therefore he makes a regresse to that parson or Nation, where he shall certainly enter. For, if the Spirit had swept and garnished the house from the power of sinne, and adorn'd it with his gifts that are peculiar to the elect, the Devill might knocke at the doore ; but he should never be admitted entrance, much lesse to dwell there.

This might serve to confute the Papists ; who hold, that the Spirit may bee lost, and cast out : but wee have elsewhere spoken more at large of this point than here we will.

And this may confirme the salvation of *Salomon* ; as also teach us what to think of those that began in the spirit, yet ended in the flesh ; assuredly their gifts were generall, not speciall, neither did the Holy Ghost ever in a peculiar manner, dwell in their hearts.

This may be of good use to all the godly ; for their salvation is sure, the Spirit shall never leave them untill (nor then neither) he hath safely conducted them to the haven of heaven. Oh that we knew the worth of salvation, then this doctrine would ravish our soules, and, in the greatest stormes of temptations, yeeld us boldnesse ! Were a great Merchant assured that his pilot would and could bring his ship safe to shore, oh how it would rejoyce his heart, and glad the soule ! and shall we have no joy in the consideration of the certainty of our salvation ? Sure then it is, because we know not the worth of heaven, or misery of shipwrack at the gates of hell. Would it not have comforted *David*, or *Jacob*, to have had a *Jonathas* in their journey ? And shall it be no matter of mirth to us, that the Spirit of truth, will lead us into all truth ? This made the man of God in his greatest danger, when he had almost slipt, and beene turned out of the way, to triumph, that the Lord would guide him by his counsell, and afterward receive him to glory : and in a good heart it will worke the like effect. *Psal. 73. 25.*

And in the last place, this might stirre us up to use all good meanes, that wee might once entertaine, and ever retaine so worthy a guest. How will we invite and entreat to have our good friend but a day, nay, one meale to be with us ; then shall we not use all the skill we can to possesse the Spirit of God, who will abide with us and comfort us at all times, in all conditions ? Thou wilt say, Sir, by what way may I come to this thing ? Why, thou must get a new heart : for hee will never lodge in the old ; for thats naught. And this heart must have these properties.

First, It must be broken, and that by the Law and the Gospel. The Law breaks the heart two wayes. First, In revealing unto man the number and greatnesse of his sinnes : so great an enditement will pierce deeply. Secondly, By declaring what fearefull judgements we be subject unto : For these two will humble a man to the dust. He that seeth his former perfection, what it was, and present misery, what it is, cannot but be a man of sorrow ; and the Law revealeth both. But a *Judas* may goe thus farre ; therefore the Gospell must have its stroke in this businesse, and that thus. When the Law like an hammer hath dashed in pieces our hard hearts, then the promises must come to make them melt and relent within us, and that by a double act. The one is in the consideration, how our sinnes caused the onely sonne of God to become accursed : for a good Nature, having but a generall illumination, cannot but be wounded at this consideration.

But

Vs 1.

Vs 2.

Vs 3.

Vs 4.

Quest.
Ans.

Properties of a
new heart.
Luk. 18. 13.
Act. 2. 37. &
16. 37. &c.

But yet we must passe another step; and that is, when the remembrance of Gods mercy, in giving us his sonne to dye for us, and in assuring our hearts that all our finnes are freely pardoned, the many heavy judgments that we were lyable to, are for ever removed, and our salvation sealed to our soules; I say, when the remembrance hereof hath its strong operation, and makes our hearts to melt in our bodies. The Law, like a mallet, breaketh the stinty heart; but the precious promises of the Gospel, like a kind shower the earth, brings it to a good temper. For as the field that becomes fruitfull, must have the first and second raine after that its plowed and rent asunder by the harrow; so must a new heart have this twofold worke by the Law and gracious promises contained in the Gospel. We must not onely mourne, that our finnes be many, and the judgments we be lyable to, heavy: but also even our bowels must yearn within us, that Christ was crucified for us, being an innocent person; and the Lords favour worke mightily with us, who hath declared unto us in particular, such a depth of mercy.

Mat 5.8.

Secondly, The new heart must be a pure and purging heart. For, *blessed are the pure in heart, for they shall see God.* And this pure heart is procured by two meanes. First, By getting of faith; for faith will purge, like barme in beere, and purifie the heart; it will cause that no corruption shall lodge or abide neer it. Secondly, A pure heart is obtained by this consideration, that no uncleane heart shall inherit the kingdome of God: For every thing, naturally, seeks its owne preservation, and this once understood, it will have its operation. This new heart must be like a living spring.

2 Sam. 14.10.

Thirdly, A new heart must be a smiting heart; and that for the least sin that's done in secret, knowne only to God, and our selves, as well as for great offences committed in publike, and in the view of many. *David* had a new heart, and his had both these qualities; and it must smite; First, for finnes of commission; Secondly, of omission.

Acts 24.16.

Fourthly, A new heart must be an upright heart: and that is in regard of time or person. For time, alwaies endeavouring to be righteous: For person, first, before God, and secondly, with all men. *And herein I doe endeavour my selfe, alwaies to have a good conscience before God and before men.* So that we see that new hearts must be, first broken hearts: secondly purging hearts: thirdly smiting hearts: fourthly upright hearts: and in such an heart dwelleth the Spirit of God. Wherefore strive thou for such a one, and be thou assured, that the Spirit of God will come into thy heart, and dwell with thee for ever and ever. But if thine heart be not thus qualified, be not deceived, the Holy Ghost shall never take one nights abode in the mansion of thy soule; and on the contrary, thy heart will be but a Denne for that foule and uncleane spirit, the Devill; who, if he possesse thy heart, will draw thee on into that fiery Lake, that burneth with fire and brimstone for all eternity.

Doct. 6.

I might here note another Doctrine; which is, that *The Spirit of God is an holy Spirit.* He is in many places so stiled in Scripture. *2 Cor. 13. 13. Ephes. 4. 30. &c.* And he may be so called for these Reasons.

Reas. 1.

First, in that he proceedeth from the Father and the Son, the fountaine of all holinesse.

2

Againe, he is coequall, coessentiall, coeternall with the Father and the Son. Therefore God, holy, yea holinesse it selfe.

3

And he worketh the beginning, progresse and perfection of all holinesse in the Creature: And as he is opposed to Sathan that uncleane spirit, he is sayd to be holy.

4

Finally, he alwaies dissuadeth from uncleannesse, and perswadeth to holinesse,

ness, as we may see in the holy Scriptures, which by the holy men of God, were penned as they were carried by the holy Ghost.

Take we heed therefore, how wee resist or quench the motions of this Spirit. For this is a fearefull sinne, and to be avoyded. Wee read of some, that have grieved, and despighted the holy Ghost; but the end of such was neare unto cursing and burning. And this may be done in our selves and others. What a lamentable thing is it, when gracious words proceed from mens mouthes, to heare one say, O Sir, I perceive you are a Puritane, and one full of the Spirit? Doest thou this of ignorance? Why then thou art blameworthy, to speake evill of what thou knowest not. If of knowledge, the greater is thy offence, and seemeth to bee a step unto that sinne unto death. Therefore in the name of God, despite not the Spirit of grace in thy selfe, or thy brother.

And seeing this Spirit is holy, let those that enjoy him be carefull to keepe him; and them that want him to strive for him; for he is worth the having. Holinesse is a thing much to be respected, and cannot be had without the spirit. And doe thou observe these directions.

First, When thou feelest and findest any secret motion stirred up in thy heart to holinesse, entertaine it, praise God for it, and give willing obedience thereunto. For there is almost no man, but at one time or other he shall heare a still voyce within him, saying, *This is the way, walke in it.* This must be cherished, greatly regarded. For, if we put this from us, peradventure, when we would with all our hearts feele such whisperings, they will be wanting, and not easily come by.

Secondly, Attend upon the men of God in the Ministry of his word. For, it is sayd, *While Peter spake, and the people heard, the holy Ghost fell upon them.* They that deny the meanes cannot expect this mercy. *Act. 10. 44.*

Thirdly, Pray to God the Father, that he would send downe his Spirit into thy heart. *Can they that are evill (saith our Saviour) give to their children good things? how much more shall your heavenly Father give the holy Ghost to them that aske him? Luke 11. 13.*

Fourthly, and in Conclusion: Speake not evill of thy brother; say not, hee hath a Devils. This was the Pharisees fault, and in so doing (it seemes) they sinned unto death. For they told him, *that he bast out Devils by the Prince of Devils,* when they thought otherwise; for that malice against the truth, being accompanied with a sound understanding of the truth, appeareth to be that irre-missible sinne.

Now the last thing to be collected, is this; that the Graces of the Spirit, are preserved by the Spirit. Paul having commended Timothy to a hard task, gives here a notable direction, how he may be able to doe the same, and that is through the assistance of the holy Ghost. This is also scene. *Phil. 2. 1. 2 Cor. 13. 8.*

For Satan is strong, man but weak. Secondly, he is subtil, we be simple: so that the Spirit of all wisdom and power is he that is enable us to preserve this worthy thing within us. And who more fit to doe this, than hee that hath wrought this good worke by his owne finger in us?

Here we might controule the doctrine of our adversaries, who ascribe so much power to man after grace received; or especially, that they attribute so much to man in his pure naturalls. Hath Timothy need of the speciall worke and aid of the Spirit to keepe the gifts of grace in him? Let them then that will, stand upon their owne strength; we dare not.

And in the next place, here we learne instruction, to be humble in our owne eyes, to deny our owne power, and to runne at all times, and in all distresses to this refuge of the Spirit for assistance. Hee that doth this, doth

Vse 1.

Vse 2.

How the Spirit may be procured.

Isa. 30. 31.

Mark 3. 30.

Doct. 7.

Roas. 11.

Vse 3.

Vse 4.

wisely, and but his duty neither, the which he is commanded: And he that doth not this, layeth himselfe open to the fiery shot of Sathan, and dangerous methods he useth, buildeth on the sand, and the house of his hope, the foundation of his faith, is certaine to fall. But let not us so learne, or teach the Doctrine of Christ: Yea rather pray we with the Prophet, *Lord stablish me with thy free spirit. Psal. 51. 13.*

V E R S. 15.

This thou knowest, that all they which are in Asia be turned from me; of whom are Phygellus and Hermogenes.

The Logically
resolution.



In this Verse is contained a complaint, where foure things are to be observed. First, the persons against whom it is made; and they be layd downe, First, Generally and implicitly, in the word, *all etc.* Secondly, Particularly and explicitly; one is named *Phygellus*; another *Hermogenes*. Secondly, These people are explicated by their place of habitation or birth; which was, *In Asia*. Thirdly, Their fault was, that they *turned backe*. Fourthly, From whom; and that is expressed in the word, *Me*. And the prooffe of the truth of all this is annexed: *For this thou knowest.*

The Theologi-
call exposition.

This thou knowest: That is, thou *Timosheus* dost very well know by experience, that what I say is truth.

That all they which are in Asia: Or, which were in *Asia*: for the time is not expressed in the Greeke; neither is it much materiall, whether he complained of them that followed him to *Rome*, or that remained still in *Asia*; or that dwelt in *Rome*, being borne in *Asia*: But this is most true, that they were *Asians*. I will say nothing where this place was, or how far distant from *Rome*; or the situation and largenesse of it; but leave it to those that have skill in *Geography*, and *Topography*.

Be turned from me: That is, have not visited me, refreshed me. *Me* *Paul*, the Ambassador of Christ; but have forsaken me, and denyed their former profession. Some read, *are become adversaries to me, and rise up against me*. I thinke that they omitted all these duties of love and resolution in Religion, the which were in *Onesiphorus*; so that I would expound their fault, by the future commendation which immediately followeth.

Of whom are Phygellus and Hermogenes: Or, of which sort, country, number: and its likely, these two were of the chiefe of them; probably Ministers.

The Meta-
phrasa.

I doe not thinke it unprofitable, in vaine, or altogether without warrant, to put thee, my sonne, in remembrance of the many Backsliders, who were in *Asia*, forsaking of me, and revolting from their former profession of the Gospel; of which number *Phygellus* and *Hermogenes* were, men not of the meanest rank and vote amongst them, although it be very well knowne unto thee by experience already.

*For this thou knowest:] Hence it may be collected; that
It is warrantable and profitable to put the people in minde of others backsliding
and falling away.* Doct. 1.

For if it were not, then *Paul* would not have done it, wee may be assured.
This may also bee scene in *Acts 20. 29. &c. 1 Tim. 4. 1. 1 Cor. 10. 13. &c.
2 Tim. 4. 10.*

For by this meanes they may learne to beware of such; And is it not good
to bee acquainted with our enemies? for hee that is forewarned, is fore-
armed. Reas. 1.

It will cause the people to make the more of them that be faithfull; Will
ye also goe away? and is not this an helpe to discerne betwixt the good and
evill? Reas. 2.
John 6. 67.

It will make the best to looke better to their footing, lest they themselves
also fall away. For good Christians are jealous of their owne estate, and will
draw spirituall instruction out of every thing. When one falls before us, we
shall looke the more circumspectly to our footing. Reas. 3.

Finally, they will be the lesse discouraged or disheartned, when they heare
that some have fallen. For, were there not some such examples, it would goe
worke with the best; for hereby they see its no new thing to heare of re-
volters. Reas. 4.

From this point we learne a twofold lesson; first, to take knowledge of the
Backsliders. And next, to make others that be professors, or Preachers of the
Gospel, acquainted therewith: For its warrantable, profitable. Therefore we
are to put this duty in practise; and the neglect of it, is, or may be, a wrong
to thy selfe, hurtfull to thy faithfull Brethren, as experience hath taught many
a time. What if others know it already? Yet it must be done; for *Timothy*,
we here see, knew this thing full wel; And often admonition in this kind, can-
not be hurtfull. For as man is too incredulous of the best; so, too much
prone to credit the worst. Use 1.
2

*Are turned from me:] We note here; that
To revolt and turne from our former profession is a foule fault, & great offence.* Doct. 2.
For *Paul* doth complaine against it; and sets it downe for a sinne to be aban-
doned of all men. *Joh. 6. 66. 1 Tim. 1. 19. & 5. 11, 12.*

For in so doing, we dishonour God; yea, no way more. For, will not pro-
phane men judge, that there is no profit or comfort in serving the Almighty,
when such forsake their profession? For thus they will reason; If that Religion
had beene good, they, and they would never have cast it off. Reas. 1.

Againe, we weaken, as much as in us lyes, the Church of Christ; for cut off
a member, will not the body be the lesse powerfull? and it gives the Devill and
his instruments the more incouragement to tempt and persecute the righte-
ous; for hauing prevailed with some, thy have hope to doe so with all. Reas. 2.

Let us then that embrace the Gospel, be carefull to hold what we have, and
never to revolt from our Religion: For we can no way more dishonour God,
scandalize the truth, give fewell to the rage of wicked men and Devils, than in
so doing. Better had it beene that such had never made profession; better for
themselves, better for all men. For none but Sathan and hell make gaine of
backsliding: And that thou maist never revolt and forsake thy Religion, doe
these things. Use 2.

First, Before thou enter into Religion, lay a sure foundation, be well groun-
ded in the truth and worth thereof; for ignorance of these two, is the cause of
backsliding. Why was our Apostle so resolute? Why would not *Peter* and o-
thers forsake Christ? They knew that he had the words of eternall life. Helpes against
revolting.
Rom. 1. 16.
John 6. 68.

Secondly, Cast up thine accounts, and prepare for the worst thing that can
befall
Ec 2

befall thee; yea expect what evill the best are subject unto. For want of this causeth many to revolt in the least triall or temptation.

Thirdly, Withdraw thine affections from the love of all earthly things; for we cannot follow *God* and *Mammon*: these be contrary Masters, commanding contrary things.

Fourthly, Get experience of the comforts that bee in the practise of the power of Religion; so shalt thou never leave it in the most fiery and hottest assaults.

Fifthly, Bee jealous of thy selfe, especially when thou growest negligent in the performance of good exercises; for this doth presage a fearfull revolt.

Sixtly, Consider, that without perseverance thou canst not be saved; or if thou be, that thy rising againe will cost thee more toyle and torment, being once fallen, than to hold thee in thy present good condition. Let all these, and the like be well thought upon.

Of which number bee *Phygellus* and *Hermogenes*:] From the nominating of these two; who, in all likelyhood, were some principall persons; we gather, that,

Dott. 3. *Men of high place and much respect among the people of God, sometimes fall away.*

Judas did so, and *Demas*, with others. *Psalms*. 55. 13, 14. *Acts* 1. 17, 24. 1 *Tim.* 1. 20.

And here it is to be considered, that there bee divers kinds of falling away. First, When men fall from the profession of Religion; first, either in respect of the precepts, and that *totally*, or in *part*: or secondly, in regard of power in the practise of Christian duties. Secondly, When they maintaine their former profession; yet separate from their brethren. Thirdly, When men fall away for a time; yet recover themselves afterward. Fourthly, and last of all, When its done by some urgent necessity, or willingly. In many of these respects the best have fallen.

Reas. 1.

And God would have it so;
First, That the world may see, that the Lord can support and maintaine his Church by weake instruments, and meane persons: For his power is the more manifest in thus doing; he hath choen the foolish things to confound the wise, and weake to destroy the mighty.

Reas. 2.

That wee may see how to stand fast, and that by cleaving unto him, and in seeking his assistance; for experience of our owne and others weakenesse, like a childe to the wall, makes us to run to the Lord for supportance, after by a fall we have hurt our selves.

Vso 1.

And if it fall out thus with great men sometimes, then let it bee no new thing in thine eyes, to see the same in our dayes: For what is there that hath not beene? and what hath come to passe heretofore, that may not fall out hereafter? Say not, as some doe, that (if one fall away) cry out, they are all no better; this kinde of reasoning from some, to the whole company is not found.

Vso 2.

What? and may such Cedars shake, rotter, and fall? then let the weake willowes and poplar take heed of the wind. For blessed is hee, whom other mens harmes do make to beware. And it shall not be amisse here to lay down some causes of falling away.

And they be either, first, *inward*, or secondly, *outward*.

The inward be foure especially.

Inward causes
of falling away.

First, *Weakenesse*: thus many have fallen of infirmity.

Secondly, *Some affection not mortified*: for one such a *Jonah* in the ship will unsettle all.

Thirdly,

Thirdly, *Infidelity*: when men want faith, they are unstable in all their wayes.

Fourthly, *Want of experience* of that secret comfort, which the Lord infuseth into the hearts of such as stand resolutely for his truth in an evil time.

The outward causes are principally these.

First, *Persecution*: this hath turned millions backward; who in the dayes of peace, had their faces to *Sion-ward*. Ourward causes of falling away.

Secondly, *Some wrongs or injuries*: the Israelites from this ground, thinking to be revenged, fell from *Rehoboam* unto *Ieroboam*; But they were carried away captive, and never returned.

Thirdly, *Scandall, or offences taken at some doctrine*: From that time, many of his Disciples went backe, and walked no more with him. *Iob. 6. 66.*

Fourthly, *The example of great men*: Doth any of the Rulers or Pharisees believe in him? This is a cord that pulleth thousands from the true Path and Rule. *Iob. 7. 48.*

Fifthly, *When men have expected great promotion, but seeing their hopes frustrate, they turne aside*. This is a great loadstone to draw an iron heart, from the path to heaven.

Sixthly, *Too much familiarity with men unsettled in the truth*. Fearefully have some fallen by this stumbling-block. These be some of the maine causes, both inward and outward, that have moved many to become backsliders; So that he that will goe on constantly and with resolution, must have an eye to all these things.

Wee may further note from these two named, and the rest omitted; that

God proportioneth mans shame according to the offence.

Doct. 4.

These were (very likely) greater than the rest, either in place, or forwardnes of profession; and therefore they turning aside, God hath caused their names to be registred in his booke, to their greater and perpetuall infamy; as *Iudas iscariot*, &c. and these may be the reasons.

First, for God is just, and measureth all his affaires by judgement; rewardeth all men according to their workes.

Reas. 1.

Againe, he doth it to declare his hatred and detestation to sin; for God is not a God that loveth iniquity. *Psal. 5. 4.*

Reas. 2.

Moreover, to take away the lying cavils of false censurers, who be prone to say, that his wayes are unequal, partiall. *Ezes. 18. 29.*

Reas. 3.

Finally, that great offenders may feare his revenging hand the more, and thereby be moved to cease from sin. *1 Cor. 10. 11. Luk. 13. 3.*

Reas. 4.

Then let the greatest sinners expect the greatest torments and shame, either in this or another world; for he is just in all his proceedings: the mighty shall be mightily tormented. He that hath beene a ring-leader to drunkenness, if he doe not turne, shall drinke the viols of Gods greatest wrath in the cellar of darknesse and blacknesse, where he shall be drunken, but not with wine; stagger, reele, fall and never rise againe. The man that hath fallen from continency to the soule sin of fornication and uncleannesse, polluted the young and tender virgin with the spreading infection of his hot-breathing lust, and hath corrupted so many hopefull subjects, must know, that *Whoremongers and Adulterers* shall be deeply adjudged by the Lord: For these be the sinnes that will cate up all a mans encrease, burne to the center of hell, and devour to destruction. And it shall so be to all peccant persons; for the higher they fall, the more fearefull shall be the bruising, the breaking.

Vse 1.

And doth the Lord proportion mans shame according to his sinne? Then let

Vse 2.

drawn out, drawn out all

all of us abstaine from the least appearance of iniquity. This is a point of high wisdom to be practised of prophane persons. What if we cannot abstaine from all sinne? yet let us flye it as much as we can. Is it wisdom for a man to tumble in the myre, because he cannot walke, but his teete will be fouled, spotted? to runne still on the score without all care, being somewhat already indebted? to swallow poyson, in consideration that he hath tasted of some unhealthfull and noysome thing? Then learne to be wise, shunne all the evill thou canst; so (at the worst) thy torment one day shall be the lesser, the lighter. Nay, bee thou sure of this, that though thou be Gods; yet thy shame shall abound with an heavy and rart correction, set on by the sharpe correcting hand of a father, if willingly and wilfully thou swallow up sinne, and devoure with great greedynesse the full cups of iniquity. For the more power the Lord hath conferred upon thee, whereby to enable thee to stand; if such a man as thy selfe then fall, thy rising againe shall be the more fearefull, painefull. This is a truth that cannot be denyed.

Vse 3.

And from Gods proceedings, Let them that are Gods on earth, learne to follow his example. Therefore if an *Absalon* entice the subjects from the Father and Prince of the land, to rebell, rise up in armes and seeke to depose him; above all the rest, let such a man die the death, and have his name writ in the earth. Thus did other Magistrates in the dayes of old; so doe thou in these latter times. One to many, that *Phygellus* and *Hermogenes* by their example or perswasion, being of some greater note, drew many of these, *all*, to fall away: for which cause our Apostle, guided by Gods Spirit, left their names recorded to have them rot the more, and that others might tread in his steps.

If thou then, that art advanced by God, meete with one of those breathing devils the Papists, that like the ancient Pharisees compasse sea and land to make a Protestant fall away and become like themselves, to insult against his Sovereigne, and to bath his hands in the bloud of the Lords annoynted; whether they be plodders in the night, or (for more close effecting of their damnable enterprises) walk in the day, and with the Moon are beheld full in the Congregation with borrowed light once in the Moneth; let them be rewarded according to their sinne, and the evill they have, or, if they had not bene prevented, would have effected. For blessed shall that man be, who dasheth such heads against the stones.

I might here further note from these two; that

Doct. 5.

Great wicked men fall by couples. 1 Tim. 3. 20. 2 Tim. 2. 17.

Reas. 1.

Exod. 7. 11. 12.

For the Devill in all things seekes to imitate the Lord. If God have a *Moses* and an *Aaron*; hee will have a *Jannes* and a *Jambres*. If Christ send out his true disciples by two and by two; Antichrist will doe the like. We read of *Ishabab* and *Caleb*: and of *Samballat* and *Tobiab*: of *Paul* and *Timothy*: and of *Philetus* and *Alexander*.

Reas. 2.

Because one will toll on, and tempt another: for sinne uniteth sinners as grace doth the godly; and by couples they seeme to be the lesse faulty, the more able to defend their false cause.

Vse.

Learne wee hence to rise by couples: turne wee and allure others to returne. For woe to him that is alone, when two strong men oppose him, or a true cause.

Doct. 6.

Many may fall away together. Job. 6. 66. Luke 2. 35.

Reas. 1.

Because one temptation may have the same power in the weak or false hearted Christians, were they thousands, as in a singular person. For by one Rule many may fall, as by the truth millions may stand.

Reas. 2.

Examples in any thing prevaile mightily, and multitude draweth wonderfully forward, backward.

Say

Say not then in thine heart, that such a Religion is not the truth, because many fall from it; for in so doing thou maist condemne the Gospell of Christ.

Vse 1.

In such a time as this, especially beware, lest thou be also drawne from thy stedfastnesse, and the truth of Religion. For where one leadeth, another is prone to follow. Men in this are fitly compared to sheepe; for let one runne out of the fold, not one will stay behind.

Vse 2.

Further it may be observed; that usually when men forsake the truth, they fall from the professors of it also. For no doubt but these fell from both.

Doll. 7.

And finally let it be marked; that the best men may be forsaken. These left Paul.

Did these never returne to the truth afterward?

Doll. 8.

God knoweth, not we: and though we hope the best of some; yet let us feare the worst for the good of our selves.

Quest.

Ans.



VERS. 16.

The Lord give mercy to the house of Onesiphorus: for he often refreshed me; and was not ashamed of my chaine.



It may not think that this complaint & commendation are here annexed without reason, or relation to the precedent verse. For thus (I conceive) it is.

The Coho-
rence.

Paul having prest Timothy by many maine & forcible arguments, not to bee ashamed of the doctrine of the Gospell; in the 13. verse, giveth him a direction what to do that he may not be ashamed; which is, to keep the pattern of sound words; for he that worketh by a true and straight rule, shall have no cause to be ashamed of his workmanship. But in regard this might seeme hard to Timothy, he telle him what he must observe, that he might be able to follow this forme of doctrine, viz. Keep the graces of God from decaying that are in him. Oh, but he might suggest, this thing is as hard as the other: Now Paul secretly grants him this; and therefore telle him that he can no waies doe that, but by the assistance of the Holy Ghost. ver. 14. And having given him this good rule, lest his soule should bee puffed up with presumption, and omit all subordinate helps, he telle him how many have fallen away. ver. 15. For Timothy might thus conceive, Well, if the Holy Ghost be and dwell in me, I will feare the lesse; or he might be tempted to be carelesse, from that ground, for the preservation of these graces. And last of all, lest upon the Memento of so many revolvers, and that of Phygellus and Hermogenes, he might be too much on the other side againe dejected, (for man on both hands is incited to fall into extremities) hee bringeth in a worthy example of love, boldnesse, stedfastnesse and resolution in this Onesiphorus to hearten and embolden him. This may seeme to be the true scope of Paul and dependance of these foure last verses. Or it may be thus: Paul may put Timothy in mind of these mens falling away, and of this good mans resolution; that he by the same which befell the one, and the praise accompanying the o-
ther,

shall be
glad

obscure
dark

1. 1. 1.

ther, might be the more dissuaded from declining, and perswaded to stand fast: For doubtlesse these instances of contrary persons proceedings, carry with them the seeds and force of an argument being by *Paul* thus produced. But to omit that, we come to the words, the which consist of a petition and a reason.

The Logically
resolution.

In the petition we may observe three things. First, To whom its preferred; the person is *the Lord*. Secondly, The thing petitioned for; and that is *mercy*. Thirdly, For whom this petition is put up; and that is for *the house of Onesiphorus*. Thus much for the prayer or petition.

In the Reason are three things also, or it's threefold. First, *Onesiphorus refreshed Paul*. Secondly, He did this *often*. Thirdly, He *was not ashamed of his chains*. And though the Reason seeme but twofold, why he prayed to God for this man; yet we may without breach of Reasons rule, apprehend it to be threefold, as we have demonstrated out of the word [*Often*].

The Theological
exposition.

The Lord give:] That is, God the Father impart, conferre, or grant.

Mercy:] I would here understand *mercy*, to be taken in a large extent; as for outward and inward blessings, with whatsoever is profitable or comfortable for soule and body; or, for all the like refreshings I was in my troubles refreshed with, may be the Apostles meaning.

To the house of Onesiphorus:] House in the *Hebrew* is of building; in *Greece* of dwelling; in our *English* from custody or tuition. And the word, *house*, may be borrowed from the *Almaine*, *haus*, which is of *hu*, to defend. Where by the way we may take the description of an house; *th: which is a building, wherein man doth inhabit or dwell for safety and tuition*. By house in this place is meant, the people wherof *Onesiphorus* had charge, whether wife, children, or servants, by a Metonymic.

For hee often refreshed mee:] That is, did by his personall presence, prayers, conference, and gifts many a time recreate and comfort me both in body and minde.

And was not ashamed of my chains:] That is, When I was used like a theefe or malefactor, and went up and downe with irons on my heeles, or having a keeper, was ledde being chained by the hand, hee tooke knowledge of me, and did not passe by mee, as they of *Asia* did, accounting it a disgrace to their reputation.

The Metaphrase.

As I cannot but justly complaine against, and condemne all Asia, of which company were Phygellus and Hermogenes, in that they were ashamed to visit or refresh me; So I must needs highly commend Onesiphorus for many refreshings, whereby he comforted me both in soule and body, and tooke acquaintance of me, esteeming it no disgrace or shame, although I was chained and used like a Malefactor. For the which his kind dealings towards me, I beseech the Father of all mercy, to comfort and blesse all his whole family, wife, children and servants, both in soule and body, with all earthly and heavenly benefites; even as he hath comforted and refreshed me in all my miseries and great afflictions; by his presence, prayers, conference and other favours.

Doctrines deduced.

The Lord give mercy &c.] Whereas many fell away, and one mentioned that was resolute; and *Paul* brings him in to be imitated of *Timothy*, we may note this instruction; that

Doff. 1.

One good mans Example is to be preferred and followed before a world of wicked persons.

We

We may not follow a multitude to doe evil. *Exod. 23. 2.* No one *Lot* in *Sodom*; one woman in the South; one *Micah* is to be respected before all other unclean Sodomites, lazie Damofells, and hundreds of false Prophets. *2 Pet. 2. Luk. 11. 31. & 1 King. 22. 8.*

For he hath the truth on his side; he followes the narrow way that leadeth to heaven. Now the truth is to be preferred more than error; though Millions swerve to the one, and a few embrace the other.

Againe, God will excuse no man for so doing. It will be a cold plea for a man to say; I saw few of that stamp; but multitudes of this; I did as the most did; when he shall come to the time of reckoning, the great day of his account.

This justly meetes with some in our dayes, who hold neighbours fare; good fare; and, to doe as the most, the best way. But have these many the truth on their side? doe they keepe the forme of sound words? What a madnesse would wee esteeme it, if a man when he is convented before the Judge and accused for theft, should say; why all my Townesmen doe still live by stealth & scarce know one or many who will not filch and steale? And shall we not then judge him a toole, that will be drunke for company, and follow the most, though they be the worst? *Noah* might have followed the old world; *Onesiphorus* all *Asia*; the *Queene* of the South have staid at home; *Eat* are and drunke with the *Sodomites*; and the Prophet *Michaiab* prophesied lies with foure hundred false Prophets upon as good ground: But should they have then escaped drowning, burning, and damnation? Would these examples have exempted them from fire and destruction? Yet they were great, many, and mighty for multitude.

In the next place therefore, let us never be led by the most, but the best; for if we follow the many millions who drinke up sinne, as the fishes doe water, we shall participate of their paine and torment. Let us all then with good resolve, that we, with our families will serve the Lord; for heapes of lewd examples, exempt none that tread their darke steps from cursing and burning. Wherefore, with fewest, follow the truth in love; and never runne after the rude and rash multitude to commit evil.

Another point we may single out from the comparing of them that fell away, with him that stood stedfast in the faith; which is, that

In the time of persecution few have bene found faithfull. *David* cryeth, *Helpe Lord, there is none to helpe me*. *Blas. 1. 1.* *The faithfull are fallen from the earth, diminished are the righteous.* *Luk. 23. 35.*

For affliction is harsh to flesh and blood; it will not easily be sustained, and gone: Oh! how hard a thing is it, to forsake all and follow Christ.

Because many were never thoroughly rooted and grounded in the truth; they have not deeply tasted of the powers of the world to come; therefore they plie themselves.

Stand not amazed then, if upon the same ground, thou seest whole troupes cast off the yoke, throw their ensignes in the field and runne away. For the strong water of affliction will carry unsound minds like chaff on heapes before it. Let this sword be drawne piteously the hearts of one or two, the hypocritical thoughts of thousands will be in the end, discovered. *Luk. 21. 34.*

Then boast not too much of others, thy owne resolution in the times of peace for thou maist well, with Peter in another skirmish shrink and dwindle; seek out a secret place and deny thy Master. Many cry, I would have dyed rather than have done as such worse: But wilt thou ever wilke triall that thou proved thy professie by experience in equal perill? why then thou followest to the purpose; is not, doe thou feare (for wife sake) in this vaine boasting, cowardly like bragging. And I have seene this, that boasting chokes

Reas. 1.

Reas. 2.

Vse 1.

Vse 2.

Dof. 2.

Plal. 120.

King. 19. 10.

Reas. 1.

Reas. 2.

Vse 1.

Vse 2.

bite least, soonest runne away: so hot spirits in calme times, have proved the greatest cowards when garments have tumbled in bloud. I had rather be that sonne, who promised nought, and yet did his Fathers will; than be that said enough, but did nothing.

And so we come more directly to the words as they are independant, and absolute in themselves. And first of all we collect this instruction; that

Dofl. 3.

A good governor may procure a blessing to the whole family.

Gen. 19 & 30.
27 & 39 5.
Act 16.
Josh. 23.

For Paul's prayer was grounded on the Lords promise; therefore he might prevaile. Lot did so to Sodom; Joseph to Pharaohs house; Iacob to Laban. Lydia, and the Taylor, being baptized and beleevers, no doubt but their families fared the better for their sakes. Rahab, the harlot saved many alive; so Paul in the ship.

Reas. 1.
Gen. 17. 7.

For godly governours are in the Covenant of grace; and the Lord hath promised to be their God, and the God of their seed also: and shall his promise take none effect? Away with that.

Reas. 2.

A second reason may be drawne from the neere union that is amongst them; for Masters and servants, Parents and children make, as it were, but one body: so that if it goe well with the head, welfare the members. Whelpes fare the better for the childrens sake, in gathering up the crummes that fall from their fingers.

Vse 1.

This serves in the first place, to cut off the many cavills which such men make. They use to reply, like the virgins, when they are moved to distribute to the necessity of the Saints; I would, but I feare that I have not enough for my selfe and children; you know that I have a great charge, and no small thing will maintaine so many, fill all these mouths; And, *He is worse than an infidel, that provides not for his family.* Thus covetous men quote Scripture to serve their wicked purpose, but never else. Yet alas! they never consider the prayers of the Saints: how God oftentimes punisheth their posterity with poverty, for their pinching; he taketh from them his Word and spirit, the greatest judgements on earth; as he did by the family of *Leviathan*. And though children be punished for their owne sinne; yet that they are punished such a time, and in such a manner or measure, often cometh to passe through the wickednesse of parents: As we see, that when the Canaanites sinne was full, they brought a speedier and greater curse upon their posterity.

Vse 2.

This may be a great comfort for good governours; for certainly they shall not lose their reward: Hast thou visited the widowes and fatherlesse? washed the Saints feet? distributed to their necessities? then shall the Lord shew mercy to thee and thy seed after thee; build upon it: for God is true of his promise; yea such as comfort his, shall be comforted of him. But on the contrary, such parents as pinch and spare, withhold their hands from doing of good, when just occasion is offered, they shall lay up wealth for him that shall wast it; nay, peradventure, they shall never know, who shall be their heire; and is not this vanity, and a great griefe?

Vse 3.

And this may be a strong Motive to move parents to be good and godly for their childrens sake. Wouldest thou have thy thirne established, thy seed flourish, and thy posterity blessed? then bee mercifull to the poore; become an honest man, feare God and worke righteousness. A wicked father and prophane mother, as much as in them is, doe pull downe poverty, shame, contempt, and all the fearefull curses of the Almighty upon their owne soules and bodies, with their children also. Oh! that they would beleeve this! Let naturall affection move thee, if the feare of God will not worke upon thee, to doe good, and to be pitifull. And know thou this, that wicked Parents are likeliest to the Devil, murderers from the beginning: No sooner have they

they given the weake infant a being ; but by their sinnes , as so many sharpe prickes, or keene knives, they pierce and strike it through the heart (if God shew not greater mercy) with deadly wounds, temporall, eternall. Why then weep for your selves, and doe good for your selves, and for you children. Yet, for all our preaching & pressing of parents to piety, some houses are like little heis ; and divers governors worse than *Achitophel*, who though hee hanged himselfe, had a care first to set his house in order.

Furthermore, this doctrine should instruct us to pray for good governours, godly parents. For woe to that society, where the Ruler of it is ignorant, profane; or a child in understanding. Such good men are little regarded, respected; men esteeme of them at too small a valuation. Corke is light, yet it keepeth the net from sinking to the bottome of the sea: so good governours are too little esteemed of; Notwithstanding, were they removed, fire and brimstone should fall downe from heaven, and heapes be tumbled into the nethermost hell.

Vse 4.

When good *Iosiah* was taken away, the people as men sensible of their own misery, mourned so, that it became a proverb, like *Hadadrimmon in the valley of Megiddo*; for his death did presage future and fearfull evils to follow. When *Lot* was gone to *Zoar*, what befell the inhabitants? and if *Paul* had not bin in the ship, who had come safe to shore? Wherefore make much of such, pray often and earnestly for such, mourne, and spare not, for the departure of such; and let all the men of God in their preaching, ayme especially at the conversion of such: For one good King, godly governor, holy father is worth ten thousand of the inferiour people; for all the world will be apt to imitate the Rulers; and great men being good, will doe the more good by their speech, example, and authority. Why did King *David*, a little before his death, give his sonne *Salomon* a charge, to serve the Lord God of *Israel*, in such a particular and speciall manner? Why? for he was to succeed him in the kingdome, to build the Temple; therefore he was so urgent to presse him to piety; Let us in the like case do the same. In a word, if they that governe houses, Colledges or Kingdomes be godly, pray for them, praise God for them; but if not, mourne, and intreat the Lord to amend them. And the higher place thy sonne is to have in the Church or Common-wealth, strive thou the more to teach him the knowledge and service of God.

And may a good governour bring a blessing to the whole house? then depart not out of such a family, from under such a mans protection; for if thou dost, thou maiest draw judgements upon thine owne pare. Some cannot endure such Masters as will curbe them of unlawfull pleasures, presse them to the performance of holy duties; but will, like the prodigall, up and be gone. These outrunne the shower of Gods grace, and thinke they do well; when, alas! as much as they can, they drowne themselves in perdition and endless destruction. They had rather eate and drinke, and devoure beefe and garlike in *Aegypt*, than the water of life and *Manna* from heaven, under the conduct of *Moses*. Art thou one of this mind? then alter thy manners, for feare a worse thing follow.

Vse 5.

Finally, this must reach those that live in bad houses to be up and gone. Is the gouernour a Papist or Atheist; a swearer or filthy person? tarry not with him, except a forced necessity compell thee; For, as the Lepers said in another case, if thou abide in such a place, some mischiefe will light upon thee. *2 Kings 7.9.*

Vse 6.

Thou wilt say unto me; how shall I know a godly family? Well enough: and that by these markes.

Quest. Ans.

First, Is there in it more good bookes and Bibles, than payers of Cards and Tables?

F f 3

Secondly,

Secondly, Is there more praying than playing? searching of Scriptures, than shuffling of cards? turning over of the holy papers, than tossing of tables? singing of Psalmes, than obscene songs and sonnets? desire & endeavour to grow in grace, more than to gather goods?

Thirdly, Is there constant prayer morning and evening? sanctifying of the creatures before they bee received? casting out of the bad, receiving in the good?

And last of all, Is the Sabbath strictly observed of all strangers that rest there, as of the dayly inhabitants? then conclude, that the feare of God is in that place; and (if thou mayest) lodge and eate thy bread there. That house that hath neither Bible or good booke, reading, praying or singing of Psalmes; instruction, catechising, nor care to keep holy the *Lords day*, is that place where Sathans throne is, and the Devill dwelleth. And (not to belye them) such filthy and infectious habitations bee the families of Papists; yea all that I have beene acquainted with; of which sort the Northerne parts are but too fully replenished: Rome hath too much roome there amongst them. *Abraham* did teach his family: *Jeremiah* imprecates the Lord, to poure downe his fury upon the families that call not on his Name: *David* did the like. See *Jeremiah* 10. ult.

But passing this point, we come to handle another; which is, that

Doct. 4.

True affection is of a spreading nature.

Rom. 5. 5.

Plal. 133. 1. &c.

Paul loved *Onesiphorus* well, and from the head wee see it enlarged it selfe to the whole house, all the members. Hence it is, that in the Scriptures its compared to water; for love is sayd to bee shed abroad in the heart. Or to oyle, that being powred on the head, runneth downe all the garments. Certainly, hee that in truth loveth the parents, cannot but affect the children.

Reas. 1.

For at the first, it was so created. As the understanding was to see all truth, in all things; so was the affection framed to effect all things, the which reason approved. These two were to bee proportionable, like the patterne and the thing made by it. Now at our Regeneration Love, in some degree, is restored to that perfection it had at the Creation; therefore spreadeth.

Reas. 2.

Because that Love is nimble, subtile, active; therefore likened to fire that would convert all contrary elements and subjects into its selfe. Its hotter than the coles of Juniper; it compasseth the creatures as a garment; it will dilate it selfe farre and neere. For, of all simple elements, fire is the most active, and spreadeth (as we may see by a candle) the furthest; and so will true and fervent affection.

Reas. 3.

Againe, Love shouldreth out envy, the which as a pinching and cold frost, freezeth and holdeth things together, from spreading. Envy would draw all good from others, to it selfe; but love doth breake those bonds, and sets the heart at liberty.

Reas. 4.

And is not Love, true love one of the most sacred attributes in God? yea, *God is called Love*. And did not the Lord (before sin brake the condition) extend his affection to all creatures? Why then a sparke of that true fire in the creature, cannot but have a large extent, a spreading operation.

Vse 1.

This may informe us, what to judge of many in these dayes: surely they have little or none of this oyle, or fire abroad and kindled in their hearts; for if they had, wee should see its spreading. We may truly say with Christ, that *Love is waxen cold*. Many boast much of it; but where shall we find a faithfull loving man? for all seek their owne, and not the good of their brethren. We have a proverbe, *Love me, and love my dog; I wish some did not more love their dogs, than the Lords children*.

And

And by this doctrine, in the impartiall examination of our selves, we may try the truth of our Love. Canst thou, that art a magistrate, say with *Moses*; *Ob that there were such an heart in my people to serve God?* Being a preacher, canst thou breake out with *Paul*; *I would to God, that all that heare me this day were such as I am, the children of the Lord?* Hath the Lord made thee a father, and canst thou pray with *Abraham* and *Noah*, *Ob that Ismael might live? and Japheth dwell in the tents of Shem?* that is, that my disobedient seed might know the Lord God of their father, serve him, and be saved? You that are Governours of families, is it in your hearts and hands for you and your people to follow God? doe you labour, like *Cornelius*, that all your family might feare the Lord? And you that are single persons, doe you helpe one another to get grace and to grow up in godlines? then this fire of true affectio is from Gods own altar descended on you, this love is shed abroad in your hearts; the oyle of amity hath annointed your garments, and you are of that number, which with joy unspeakable shall one day behold the face of God. But if this desired spreading be absent, your hearts are stuffed with hatred, cold envy hath benumbed your subtile and active affections; and therefore take heed of this, that you be not found *basers of God, and lovers of pleasure above him or his*. If you be, heare your doome; *Depart from me into everlasting fire, for I know you not*. You did never visit mee in my members; cloath mee, feed mee, or build up my decayed body, by prayer, instruction, example, nor in affection: therefore you have no love in you, neither shall ye receive any favour at my hands; for the head and members make but one object.

V/c 2.

Thou wilt say unto mee: How farre will love spread it selfe? *Why*; from God the Father, to all his children; Christ the head, to all his members; from the beginning of Gods booke, to the last letter; in brieft, from one end of the world, from one part of the large heavens, unto the other. True love would have all sexes, persons, countreyes and kingdomes (so farre forth as it may stand with the will of God the Father) to be sanctified and for ever blessed: for there is no bounds in love. Affection (unlesse God chaine it, the which he may and doth for mans unworthinesse) is without limites; spreading it selfe from the externall convexe of the highest throne round about, and thence descendeth to the earths lowest center; yea Love embraceth the Lord who is infinite, incomprehensible, so farre forth as sound reason doth rightly guide it, direct it. It is a garment that doth cloth all creatures, and to the uttermost of its power, wrap within its lovely armes the eternall Creator. He that findeth this in himselfe, findeth a good thing; and but that very character which is imprinted in the heart of every true believer and faithfull person.

Quest.
Answ.

I might deduct another doctrine out of the manner of this petition; which is, that

The mercy of God is principally to be desired for our friends.

For what *Paul* prayed for, for his friends; wee should request also for ours; *Rom. 1. 7. 1 Cor. 1. 3. Gal. 1. 3.*

Doct. 5.

For if we receive mercy from God, we shall want no manner of thing. For to whom the Lord shewes mercy, to that man he will give all gifts spirituall and corporall whatever; so farre as they be good for him.

Reas. 1.

Againe, had wee all other favours the world can afford; yet without the mercy of God, they would but prove caries to us in the end. For without mercy wee are no members of Christ; so no sonnes, and consequently no heirs of heaven.

Reas. 2.

This checks the preposterous course of many in these times. The Papist thee entreates God that his friend may have his Purgatory here, or in another world; but omits the mercy of God in the beginning. The common Christian or earth-worme, wisheth his kinned and companions strong bodies, large possessions, heapes

V/c 1.

heapes of silver and long life; but no mention of Gods mercy all this while; that is least thought on, seldome prayed for. He that observeth but the custome of many in their best wishes, shall heare them ordinarily crosse this Canon and method of our Apostle.

Vse 2.

Let this then be a direction to thee, what chiefly and first of all to beg of God for thy friends. Aske not that thy sonnes may sit at the right hand of Christ in his earthly kingdome; for it is not of this world. Cry not for Quails in the wilderness; for they may choake thee and thine: nor for riches, for the theefe may breake through thy wall, carry them away: seeke not long life, or like *Sam* the honour of the people: But cry to the Lord for grace and mercy: this, this is that one thing necessary for thy selfe, for all thy friends. And though few doe thinke so, yet it is so; for if the Lord doe not deny thee this, then he will deny thee nothing; and he that hath this shall have all things. This will wash away thy sinnes; cloath thee with the righteousness of Christ; enrich thee with the saving graces of the Spirit; procure thee food and raiment, sanctifie all things to thee; affliction and sin it selfe; give thee comfort in trouble, hope in death, and carry thee to the throne of God, where in his presence, thou and thy friends shall have fulnesse of joy for evermore. Then when thou prayest, say, The Lord give mercy to me and my friends, to them and their families.

For be oft refreshed mee:] In these words wee will briefly point out the Doctrines, and handle some of them. From the person refreshed, *Paul*, wee gather, that

Doct. 6.

Want may befall Gods dearest children.

Gen. 31. 10.

1 King. 17. 6.

Luk. 16. 10.

Jacob sometime went over *Jordan* with his staffe: *Ioseph* was once no rich man: the widow of *Sarepta* was in a great strait: *Lazarus* was poore: and it is said, the women did minister to Christ (*Luk* 8. 3.) of their substance.

The Lord doth it for many Reasons.

Reas. 1.

First, to correct his for the abuse of his creatures; for when we have, like the Prodigall, mis-spent, abused, or surfeited on them, the Lord in justice may correct us in that kinde.

Reas. 2.

God doth it to humble us. For that which wicked men cast in the teeth of Gods children to disgrace them, the Lord doth in goodnesse to roote out pride and ambition in them.

Reas. 3.

That their faith and patience may be tryed. *Who fed thee with Manna in the wilderness to prove thee*, *Deut* 8. 16? And so the Lord did deal with *Iob*.

Reas. 4.

Lastly, God doth it, to make his power the more to appeare in the preserving of his children by weake meanes; or from so meane a condition in lifting them up to great promotion.

Vse 1.

This must teach those that never wanted, First, Not to count them wicked, who have beene, are, or may be in want. Secondly, To praise God that their pastures have alwayes beene greene, and their cups flowed over. Thirdly, To prepare for a change, for prosperity is often seconded by adversity.

Vse 2.

This must be a stay to uphold the poore godly man from any murmuring, or overmuch heavinesse, for his estate is as good as sometimes his Masters was. Doe not repine at the Lords providence: For that is but to draw downe a heavier correction; nay rather, finde out the cause; and if it be sinne, First, Leave it. Secondly, Crave pardon for it. Thirdly, Pray for reliefe. And fourthly, Tarry the Lords leisure, and (in time convenient) he shall comfort thine heart.

Doct. 7.

Again, here note, that
We are not once, but often to refresh our afflicted brethren.

We

We must doe it againe and againe, *Phil. 4. 16. and never waxe weary in well-doing. 2 Thes. 3. 13.*

For wee are members of one body ; and shall we but once feed and cloath them ? *Reas. 1.*

Christians are Temples of the Holy Ghost ; and shall wee not often re-
paire it ? *Reas. 2.*

God doth often refresh thee ; and wilt thou not tread in the steps of thy
heavenly Father ? *Reas. 3.*

Thou wouldest desire to bee often refreshed thy selfe ; and must thou not
doe, as thou wouldest be done unto ? *Reas. 4.*

This reproveth those, that grow weary in well doing ; thy begun well, but
something letteth perseverance. Well, beware lest as thou hast measured
to others in their neede, the Lord measure not the like to thee in thy greatest
extremity. *Vse 1.*

Then let not us begin only, but persevere in well doing : for (by this reason
Paul urgeth this duty) *we shall reape in due time, if wee faint not.* He that doth
not endure to the end cannot be saved. *Vse 2. Gal. 6. 9.*

Moreover, we may collect hence, that

Gods children are a thankfull kind of people : or, that

Former favours are not forgotten by the faithfull. *Ded. 8.*

Paul, hee carries in mind the kindnesse done unto him, and prayeth for his
friends. So good *David*, is not unmindfull of his trusty *Jonathan* after his
death. *Is there yet (saith hee) any man left of the house of Saul, that I may shew
him mercy for Jonathans sake ? 2 Sam. 9. 1. See Rom. 16. 4. Phil. 2. 29.*

For they are just ; and the remembrance of favours conferred is a kind of ju-
stice : thanks is the least requitall. *Reas. 1.*

For they be also humble. Proud men forget all kindnesse, or at the least, take
no knowledge of them. *Reas. 2.*

Its a meanes to maintaine affection ; and, as much as in them is, they seeke
peace with all men. *Reas. 3.*

They know, that if they forget their friends, they shall bee forgotten. For
*with what measure wee mete, it will one day, bee measured to us againe. Mat-
thew 7. 2.* *Reas. 4.*

This justly reproveth many in these dayes, who suffer all kindnesse from
God and man to slip out of their minds. We have hundreds, that have beene
cherished, relieved ; yet haue not returned thanks. Nay, now adayes, he that
lends to some in want, shall lose both his goods and his friends. But no mar-
vell : For how should we expect thanks from them ; from whom the Lord
for all his favours, receiveth naught but daily indignities ? *Vse 1.*

Would we be counted Gods children ? then forget not former favours, but
be thankfull : for its a good thing to praise God and man for the least kinde-
nesse received. And its a brand of a wicked person to be *unhappy, unthankfull*. I have
sometimes thought, that the nine Lepers were so glad that they were healed,
that for joy they rane to their friends, and forgot to returne thanks unto
God ; like a little child, who when his parents have put upon him a new
coat, hee is so forward to shew his play-fellowes, what a brave man hee is, that
hee returns no praise for it to them for the present. Well : how ever this
bee, come thou to thy selfe as the Barren did, call to minde thy fault this day,
and be thankfull ; lest thy father (at least for a time) strip thee of thy most de-
sired blessings, for a thankfull heart is a good heart, and highly respected with
God and man. *Vse 2.*

*And now we have said of my state :] Next we have two doctrines ; the first
is, that*

Faithfull

Doct. 9. Faithfull men have beene used as Malefactors. *Ioseph* was put in the prison; *Daniel* in the den; *Ieremiah* in the deepe dungeon; *Iohn* beheaded; his Master crucified. See also *Acts 12. 4, 6. Mat. 26. 47. Ephes. 6. 20.*

Reas. 1. For the world doth so esteeme of them. Have wee not found this man a pestilent fellow? and an enemy to Caesar?

Reas. 2. Or it may come to passe through hatred. Christ was put to death of envy; for they had no just accusation against him. What evill have I done? Which of you can reprove me of sinne? not one who could.

Vse 1. Let not the people be too forward in their censures.

Vse 2. And if thou be a Minister, or man of God, and suffer to bonds, bee patient, so it be for wel-doing; for thy brethren, thy Master too, have trod this presse before thee.

The second doctrine we note, is; that

Doct. 10. Not to bee ashamed of the faithfull in affliction, is a sure signe of a sound Christian.

For *Onesiphorus* is opposed to them in *Asia* who fell away, and were ashamed of *Pauls* bonds. *Rom. 1. 17. Iosh. 24. 15.*

Reas. 1. For its a token of Christian courage and resolution; for why, might not they be catch't also?

Reas. 2. It argueth a great degree of humility; the which is an inseparable signe of a good Christian: for the more holy, the more humble.

Vse 1. Then those that shrink at such a season or occasion, may be deemed weake, or no Christians at all.

Vse 2. Never judge well of thy soundnesse, if shame cause thee to forsake the doctrine thou professest, or to estrange thy selfe from the deliverers and preachers of it, especially in their afflictions.

VERS. 17.

But when he was at Rome, he sought me out very diligently, and found mee.

These words declare, that *Onesiphorus* was not ashamed; for whereas all they of *Asia* turned from *Paul*, he sought him out & found him. And here it may seeme to appeare, that these people were at Rome when they forsooke *Paul*; and also probable that they met him with his chaine, and would not take knowledge of him, but turned themselves from him; and that by the opposing of these severall persons actions directly one against another.

Now in this Verse we have a description of *Onesiphorus*. First, Its said that he was at Rome, that was the subject place where for a time he abode. Secondly, He is described by an effect. For he sought. Thirdly, By the manner how: very diligently. And fourthly, by the success of his seeking: he found whom he sought. Again here bee two things layd downe in these words concerning *Paul*; the one that he was at Rome; the other that hee was prisoner, and in distresse there.

The Logically resolution.

But

But when he was at Rome: This word, But, is diversly used in Scripture. Some-
time exclusively; I have lost none that thou gavest me, But the same of perdition. Se-
condly, Inclusively; Now is laid up for me a crowne of righteousness; and not for me
only, But for all them that love his appearing. Thirdly, Discretively: He gave them
all, none excepted, change of rayment; But unto Benjamin three hundred pieces of silver.
Fourthly, Oppositively; Not Iesus, But Barrabas. And in the last sense, it seemes
to be taken here. They of Asia sought me not; or, He was not ashamed; But &c.
opposing it to shame; and then the arguments are diverse, I have thought it might
be read, For; making it the third argument of a Syllogisme, or Reason to prove
that Onesiphorus was not ashamed of Pauls chains,

The Theologi-
call exposition

He sought me out very diligently: To seeke, in Scripture, is sometimes taken in
the worst sense; also for prayer &c. Here it signifies, searching and going from
place to place, very studiously and inquisitively.

And found me: That is, came where I was, and did meete with me. The dif-
ference betwixt *Invenire* and *Reperire* is this. When we go on a thing, we doe *in-*
venire; when a thing comes on us, we doe *reperire*. The one seemes to be an act
per se, the other *per accidens*.

Let no man once doubt, that Onesiphorus was ashamed of mee, being poore The Meta-
and in bonds; for he being at Rome, where I was prisoner and in chains, phrase.
very diligently and studiously inquired for me, and trudged from place to
place untill he had met me, found me out. And would he ever have done this,
if he had beene ashamed of me, or scorned me? No verily, be thou assured of
that, my sonne.

For he being at Rome &c. or, when he was at Rome: When he was there and heard Doctrines de-
or knew of Pauls troubles, hee then sought him, and refreshed him; whence note, duced.

that When the faithfull are afflicted, then they are to be refreshed. Doct. 1.

Say not unto thy neighbour, Goe and come againe and to morrow will I give thee; if
thou now have it. Prov. 3. 28. Iam. 2. 15. &c.

For thats the fittest time: Now a morsell of bread, or cup of cold water to a
dry and hungry stomacke will be right welcome, comfortable. A word now spo-
ken to the weary and wounded soule, is in its fittest season; and how gladly will
it be received?

Reas. 1.

Againe, we know not what a day or house way bring forth: our brother may
be dead or swallowed up of over much heavinesse in the meane time; And will
not that be pittifull, fearefull? Now sleepe henceforward, the house is come &c. could
not but pierce the sluggish hearts of Peter and Iohn.

Reas. 2.

Besides, we may have our goods taken from us; or in future time want all op-
portunity to doe good when we be willing; the which (though the world ne-
ver dreame of such a thing) is an heavy curse. Would it not grieve the husband-
man to have much good seed, and yet want ground and time to sow it?

Reas. 3.

In so doing wee make God our debtor; and the sooner the better, is
it not?

Reas. 4.

And here the best may be taxed, for omitting of the present occasion, or poore
mans necessity. We are prone to commit sinne instantly, and to put off good and
charitable duties from time to time, and to doe them lingeringly. But, beloved,
this should not bee so: wee gather fruit when it is the ripest; cut downe come
when it is the hardest; let bloud when it groweth rankest; and shall we not re-
fresh our brethren being poorest?

Vse 1.

Let us be otherwise minded. Is thy brother hungry? now feed him. Thirsty?

Vse 2.

now give him drinke. Burdened with sinne? now comfort him. Sicke or in bonds? now visit him. And doe but observe the Lords proceeding, and thou shalt see, that alwayes in the greatest straites, then he hath declared his arme of mercy. *In the middest of the sorrowes* (sayth the Prophet) *of my heart, the Lord comforted my soule: In my daies* (marke; the best have their dayes of affliction;) *he heard me.* Then goe thou, and doe likewise. Canst thou tell how it may fall out with thee in future time? Death will come; and its a righteous thing with the Lord to deprive those of meanes of comfort then, when as they would not comfort others in great sorrow, at that houre. Wee may runne from the poore, and his homely bed and cottage; but God and his swift curse will one day overtake us. Wherefore, I, in the name and mercy of God, beseech you, to mind this thing: Say not, Pharisaically, *see to it thy selfe.* Little dost thou know how the very presence of thy friend, in time to come, may comfort thee: And I wish that the experience of the want of it, may not sometime teach thee the worth of it. I may truly say, that if men knew the sting of death, burden of sinne, or extremity of hunger, by experience; they would runne to and fro to comfort and refresh the afflicted: but men have not felt the one, therefore they neglect the other. A morsell of bread or cup of small beere, nay, a word spoken in due season, may not save the body, but a soule from death. Then seriously, assiduously minde this one thing.

Object. 1.

Sol.

Thou wilt reply, we shall endanger our selves in so doing.

First, *Onesiphorus* might have said so, being at *Rome*; but would that have served his turne?

Secondly, Thou therefore must doe it, and leave the event to God. *Epaphroditus* was neare unto death, and regarded not his life in this case for the service of his brethren. *Phil. 2. 30.*

Object. 2.

Sol.

But they are visited with strange and noysome diseases. Why, such have most need of all others; the greater misery the more need of mercy.

Quest. 1.

Answ.

I am a Minister, and my people have the plague, may I visit such?

Its generally held, thou maist not, being a publike person: for thy death may be the death (in mans judgement) of many a soule: And a generall good is alwayes to be preferred before a particular. Yet thou must see that such, by some trusty keeper, may be respected, well attended, at the least.

Quest. 2.

Ans.

May a Minister live in a corrupted aire?

Yes: For first, Its as good for him as for the people. Secondly, And God would have such saved.

Doct. 2.

He sought me &c.] We will collect hence; that

The faithfull, when we travell from home, are to be sought for.

We have in the Scripture, both precept and example to this purpose, and to confirme the point. See *Acts 21. 4. 8.* *Matt. 10. 11.*

Reas. 1.

For, they be of our kinned; we are children of one father; and will not every one be desirous to see and be acquainted with his nearest friends?

Reas. 2.

We shall receive comfort from them, and they from us; for they will tell us, what great workes of mercy, the Lord hath done in that place; how the word runnes; what faithfull Men, Magistrates, Ministers, &c. the Lord of his good providence hath sent amongst them. And thus when the Saints have met, they have, as wee read, refreshed one another, and builded up one another in their holy faith.

Vse 1.

This checketh those, that never doe it, nor can endure others to doe it; Such a one was *Diotrophes* 3. *Ioh. 3. 9. 10.*

Vse 2.

Then when we goe into a farre countrey, let us enquire who are worthy, that is, honest men. For its profitable many wayes; in buying, selling, borrowing, lending, in comforting and being comforted. You shall have the drunkards, gamesters,

gamsters, whoremasters, and the like enquire out one another, and shall not we, such as be faithfull, truly religious? This point is of good use, but seldome practised: and the best in the neglect of it, may be a great enemy to himselfe, even in temporall affaires.

How shall I know such?

First, If the best report well of them. Secondly, If the worst say ill of them. Thirdly, By their speech and carriage; for wisdom and grace will appear in the words and face, as the wiseman saith. Yet beleeve not every report, faire shew, good word: For some mens sinnes follow afterward, as others goe before.

1 Tim. 5. 24.

Very diligently:] The point is; that

Whom we affect truly, we will seeke for diligently, speedily.

For so the word may be rendred. This will hold in all things whatever. David loved the Lord, and he would seeke him early, as midnight, and all seasons: Elisha loved his Master, therefore sought him: The parents of Christ loved him; and did they not seek him with heavy hearts? the Bride loved her Husband, and so sought him: and we may say the like of what can be named.

Because the affections are implacable, unless the object be enjoyed which they most affect. It is the nature of love, to delight in the present fruition of that it most affecteth. And as every grave thing is in motion, untill it come to the Center; so are the affections stirring, untill they clasp about the subject they affect.

Againe, true affection desireth to manifest it selfe to the thing it loveth, and to make it the better; yea to be, if possible, made one with it: But how can this be, if they two be separated? therefore the affections will wooe and importune the will, to worke for the bringing of them together.

What then shall we say of those, who never sought the Lord, faith, grace, or the kingdome of heaven, in all their lives? doe they love the one or other? Is their case blessed, or cursed for the present? It pittie me to thinke of the misery that many be in; yet beleeve it not, or know it not. Where doe the most men seeke him their soules best love? when doe they seeke him? how doe they seeke him? Did Onisiphorus thus seeke Paul, because he loved him? and doe wee love Christ; and never enquire after him in his Word, or in heaven? Surely it cannot bee.

Would we then understand the soundnesse of our affection unto God, his truth, graces and children? then let us try it by the diligent search wee make after these things. Doe thou seeke after God, search the Scriptures, and use all other meanes for the having of them? then thy love is fervent, not fained: But if thou doe not labour the enjoying of them; of a truth, the love of them was never entertained in thy heart, or salvation entered into thy soule. David could say, Oh, how I long for God! and, when shall I appear in his presence? I meditate in the law day and night: Paul, I covet to be with Christ: and the Saints have used to cry, Come let us go into the house of the Lord. Cold is that love, weak is that affection, which never worketh or endeavoureth to obtaine and possess the thing it loveth.

And soundnesse:] Here is laid downe the successe that Onisiphorus had in diligent search; whence collect we, that

They that seeke shall find. All our desires are to be answered, if we seeke.

For some shall seeke to enter and shall not be able; because they either seeke amisse, and that in regard of the means, or end; or in that they take not the acceptable times. For these cautions must be considered, and then the point is firme, sound. Mat. 7. 7. Psal. 10. 17.

Because the Lord cannot lie, deny himselfe, or breake promise; his word

Quest.
Answ.

Doct. 3.

Luk. 2. 48.
Cant. 3. 1, 2.

Reas. 1.

Reas. 2.

Vse 1.

Vse 2.

Doct. 4.

Reas. 2.

is gone out, and it shall stand: therefore those that seeke shall finde.

Reas. 2.

And if it were not so, then who would use the meanes, depend on the Lords promise, or could be saved?

Vse 1.

This Doctrines Vse serveth first, to cleare the Lord against all false imputations that the Atheisticall people have or may object against his promise. For undoubtedly, he that seeketh shall not lose his labour in the end. Say not then with the idle servant, who digged his talent in the earth, *that the Lord is an hard Master*: for he is true of his word, faithfull to all, that with honest hearts, doe, or ever shall seeke him, or his.

Vse 2.

This may be, in the next place, a ground of great comfort to all the faithfull and upright hearted; for in whatsoever they goe about, they shall prosper. We may apply it to all things as well as to this particular: and that by the warrant of the Prophets and Apostles themselves. Doest thou seeke after the Lord? doest thou desire his favour? callest thou for grace or mercy? cryest thou after wisdom and understanding? followest thou after faith, love, and the like gifts? pursuest thou, and pressest thou the God of *Abraham*, for wife, children, food, rayment, for earth and heaven? why feare not, but hope still in the Lord; and thy heart shall be satisfied with these things. But here let these rules be observed.

Rules to be observed in seeking.

First, Take the present time: *Seeke the Lord while he may be found*. The young man must remember his Creator in the dayes of youth, lest the houres come wherein he shall have no pleasure in them. *Iezabel* had a time, so had *Ierusalem*, & *Agrippa*, and many others; but when they foreclosed the opportunity, they found not in future time any mercy. When God calleth and wee will not come, wee shall cry, but wee shall not be heard. Wofull experience hath taught this to many thousands, for there is an appointed time for all things under the sunne.

Hol. 5. 13.

Secondly, Seeke for what thou wouldest have at the Lords hands, let him be the principall. *Aša* was sicke in his feete, *Ezekiab* at the heart; the one seeking to the Physitian first, died: the other going to *Gyd*, had his life many years prolonged. Goe not with *Saul*, to a witch at *Endor*; with *Indas*, to the Pharisees; with *Ephraim* and *Indab*, to *Asbur* and king *Iareb*; with the Papist, to the Pope or Angell; But goe to the Lord; for these are miserable comforters; and the best of them, if the God of all the world, the first mover of all things and chiefe Physitian be absent, cannot heale thee or cure thee of thy wound. But seek unto God, and he will heare thee, helpe thee:

Thirdly, Goe to him; but not like the proud Pharisee, with *I thank God I am not so, nor so*; neither with the boasting Papist, in the robes of thine owne righteousness; but come unto him in the name of *Christ Iesus the sonne of his love*. Send him or set him before thee: For whatsoever thou shalt seeke in his name, that is, in his worthinesse, it shall be given thee. For without *Christ*, he is a consuming fire.

Fourthly, Let the word, and that never-erring spirit be thy guide. If these two lead thee to the Father, in the new and everliving way of *Christ the Saviour* of all that are saved, thou shalt finde according to thy hearts desire. Practise this Rule.

Fifthly, Have respect to the manner of thy seeking; let it be upon the seete of faith and affection, with the wings of pure zeale and fervency, and then thou shalt finde assuredly.

Sixthly, and finally, Let the end of thy seeking be for the glory of thy God; the good and comfort of thy brethren; and reformation of all thy wayes; the curing and curbing of thy strong corruptions, the encrease of all grace: and for food, friends, favour and raiment so farre, and no further, as the Lord seeth them to be needfull

needfull for thee. Observe these directions, and then stay the Lords leisure, and be sure of it; that as *Onesiphorus* found *Paul*, so shalt thou the thing thou hast sought after, be it what it can, in earth or heaven.

Now whereas *Onesiphorus* sought *Paul* at Rome, and was permitted to refresh him, we may note; that

Rome beaten was not so bad then, as Rome Christian is now.

For *Paul* might be suffered to live, to have his keeper to led him in a chaine, to dwell in a house; all that would were permitted to come unto him; and without let he might preach the kingdome of God, the Gospel of Christ; But now, if a *Paul* were there, hee would not bee thought worthy to live, no not for an houre.

Doct. 5.

Reas. 1.

Act. 28. 30.

Againe, wicked men grow worse and worse.

Let this for ever be as a sure brand for that Beast, who is drunke with the bloud of the Saints; that it is he and no other who exalteth himselfe above all that is called God; and the very *Antichrist*, whom the Lord will consume with the sword of his mouth. They boast of piety and pittie, when as *Cain* was no more cruell to *Abel*, than they be to the faithfull. Well; Let them thinke, that they doe God good service in putting us to death; yet they are deceived in that. In this we are not; that for so doing they shall tast of the very dregs of Gods hottest vengeance, spue, and fall and dye the second death. For Pope and Papists are men according to the Devils owne heart.

Reas. 2.

V. 6.



VERS. 18.

The Lord grant unto him, that hee may finde mercy with the Lord at that day; and in how many things he hath ministred unto me at Ephesus, thou knowest very well.



We are now come (through the good providence of God) to the last verse of this Chapter: In the which two things are comprehended. First, *A prayer*. Secondly, *An appellation*. In the Prayer we may observe foure things. First, To whom *Paul* prayed [*the Lord*]. Secondly, For whom hee prayed [*him*]; that is *Onesiphorus*. Thirdly, For what he prayed [*mercy*]. Fourthly, at what time he would have his friend to receive the thing he prayed for [*at that day*].

The Logically resolution.

In the Appellation we have these particulars. First, That *Onesiphorus* relieved *Paul*. Secondly, The place where it was, at *Ephesus*. Thirdly, Wherewith; that is, *many things*. And fourthly, The probation of this in the last words: *Thou knowest very well*. He drawes an argument from *Timothys* knowledge to confirme his testimony.

The Lord: In Hebrew, *Adonai* is *Lord*, being a word of the plural number; yet often used in the forme singular: it is derived of *Adon*, a base or pillar which sustaineth a thing: and our english word *Lord* hath much this signification, being contracted of the old Saxon word *Laforð*, which cometh of *Laef*, to support, sustaine or cherriish; so that, *Lord* is a *Sustainer*, refresher, supporter, cherisher. For if God withdraw his power, all things come to nothing. In the Greeke, it properly signifieth one that hath authority, or on whose authority something dependeth.

The Theological exposition.

dependeth or consisteth: and so indeed doe all things depend on God, and he is chiefe governour and owner of all things created.

Mercy:] The word in the Hebrew put for mercy, doth import a sacred affection of piety, favour, benignity, and bountifull good pleasure or will of God towards a man, without respect of desert or merit. It is also applyed to man, and then it is meant, a pious, loving and benigne affection, whereby he is moved and inclined to doe good, to shew pittie, compassion &c. for that grace of God the which he hath received from the Father through Christ, which is inherent in him; or conferred externally upon him, and then its *glory*. *Iſai. 40. 6. & 1 Pet. 1. 24.* And it is frequent for the Greekes to use that word, which our Apostle doth here, for it; the which Christ himselfe alloweth and did practise. See *Hos. 6. 6. Mat. 9. 13.* And the Hebrewes of *Chesed*, which is *Mercy*, call a godly man *chasid*; that is, gracious, mercifull. *Pſal. 4. 4.* some read, *a gracious Saint.*

With the Lord:] The like phrase we read *Gen. 19. 24. The Lord rained fire and brimstone from the Lord.* Paul useth the like manner of speaking; for as judgement came from the Lord upon Sodom, so he prayes for mercy to befall Onesiphorus from the Lord: Yet I have thought, that *Lord*, in the first place, is to bee understood of the Father; and in the second, is meant the Sonne; for he is the Iudge of the world: As if our Apostle had thus prayed; *Now God the Father grant that Onesiphorus may finde mercy of his sonne, at his appearing, unto whom he hath committed all judgement.* For Paul knew this, that Christ must judge the world, and might therefore distinguish thus in his understanding, when he prayed. But however, the sense is good and sound.

At that day:] Some thinke, at what time he should also be afflicted; for at one time or other Paul thought he might also suffer for the Gospel, though for the present he escaped. Others have conceived, at the day of death: I rather would take it to be meant, at the day of judgement; for then is the righteous rewarded for his workes; and that is a day, wherein, if it goe well with us, it will be well with us for ever. And its usuall for good men, to have their minds in trouble, set upon that object of the generall freedome from all misery, and fruition of all felicity.

And in how many things; or, how much:] By things may be understood, money, meate, apparell, and the like; or parchments, papers, bookes, conference, encouragement &c.

The sense is, *very abundantly, liberally.*

He hath ministered unto me at Ephesus:] That is, freely, lovingly imparted and conferred upon me, when I was personally there present.

Thou knowest very well:] Here Paul appeales to Timothy, for the truth of his testimony and confession. To speake my private opinion: This Appellation (I thinke) hath reference to that in the fifteenth verse. And thus the sense seemeth to me. Thou knowest how many fell from me of *Asia* at Rome: But thou art better, or very well acquainted in how many things, or how much I was relieved by Onesiphorus at Ephesus. For (peradventure) Timothy saw not them, when they rejected Paul and cast off their profession; but heard it; or if hee did, it might bee but once: yet he being Preacher at Ephesus, and abiding there long, might often see Paul relieved by Onesiphorus. And this I take to be the reason why Paul saying here, in the fifteenth verse, *thou knowest*, doth in this, adde *better, or very well*, which hee omitted there: For it seemes to be a comparison. The one, *thou knowest well*; the other, *better, or very well*; or Timothy might heare of the first, yet saw the second.

The Meta-
phrase.

Though it be not in my power to make requitall to my good friend Onesiphorus for his many kindneses; yet my hearts desire and my prayer to God is,
that

that he would shew him favour and mercy, by the hand of his sonne in that great day, when; and wherein, he shall come to judge all the world: And good reason have I thus to petition the Lord for him; for thou art very well acquainted, how abundantly he administered unto my necessities, being at Ephesus; as thou art not altogether ignorant how all Asia fell from me and forsooke me at Rome.

The Lord grant unto him, that he may find mercy with the Lord at that day:] For our better and more methodical proceeding, we wil first beginne with the time, when Paul would have his friend to finde mercy; whence this is the point to be collected; that

There is a distinct time wherein the world shall be judged: Or, there is a day of judgement. Eccles. 11. 9. Dan. 7. 13. Mats. 24. 37. 2 Pet. 3. 10. Doct. 1.

And that for these following Reasons.

That the creatures might be freed from bondage, and all manner of groning; for till then they be subject unto much sorrow, going against the proper end of their first creation; whereby the Lord is much (through the abuse of them by the Reprobates) dishonoured. They bee the great booke of God, alwayes unfolded, wherein the wicked might read his power, Deitie and wonders, if they would: they are oftentimes punished for mans offences; the earth is barren, groning like a woman with childe, yet cannot bring forth her fruit; the Sea rageth, and the springs are dried up; the beasts of the field mourne; the fish of the waters dy and smell; the fowls of the ayre perish; and the very heavens become as brasse. The good Angels are, till then, ministring spirits, take many a journey from heaven to earth, place to place, and from person to person, to comfort and kill, preserve and slay: And some (but without grounds) have conceived, that they move, untill that day, the Orbes and celestiall spheres: when as its probable, no such things be: For thus I would reason.

Reas. 1.

First, If there be materiall Orbes, wherein the starres, as nayles in a wheele be fixed; then they must be either more crasse and solid, or more subtile and rare than the Element of fire: If they affirme, that they be more solid; then how can a more grave body ascend above that which is lighter? And if they hold, they be more subtile than the fire (above which they say they are placed,) then how can the starres be fixed in them? for we cannot fasten them in the ayre, much lesse then in a finer subject.

If Angels move the Orbes.

Secondly, We see fishes in the sea, beasts placed on the earth, fowls in the ayre, and Angels in heaven: Why then should the element of fire bee created to bee voyd, since every element is replenished with its proper and peculiar creatures? Earthly bodies be on earth; watery bodies in water; aery, in ayre; heavenly, in heaven; so that by proportion and method, the Sunne, Moone, and Starrs should be in the element of fire; and running their circular and swift motion, they cast downe the fire, which otherwise of its nature would not descend; participating more of fire, (and being without sense, for otherwise the fire would consume them) than any other element: For if we marke, we shall see the Lord doth marvelously fit every creature for its subject. And this may seeme to be the reason, why the Moone is spotted and no plannet besides; in that she runnes her motion in the very ebbe (as I may say) and dregs of the element of fire: for the purest, as wee see in water, is highest. And why the starres nearest the Poles, doe twinkle and looke bright, may also be, in that the fire, being moved there by the reflexe, doth enlighten them more fully. And whereas some seeme to wander, it is not because they are not moved with a circular Motion; but they come short, going a lesser compasse, and therefore we thinke that they goe forward and

and backward. Wee may see the truth of this in those people, that, in diverse pathes one distant from another, doe runne with a circular motion about a poole or pole.

Thirdly, It is the position of those that doe maintaine Orbes, and Epicycles, that, *No violent motion is perpetuall*; how then, if the Angels or Intelligences did move the Orbes, wherein they hold the starres be fixed, should this motion be so constant, permanent?

Fourthly, finally, God made every creature very good, able by an internall faculty or principle to accomplish its end: Why then should not the starres have this power by nature, as well as other things? So that, it seemes they have a kind of motive soule; as all other creatures that move have either a vegetative, sensitive or reasonable soule. This that I hold is no new opinion; and there be many strong reasons, by learned Philosophers, to prove it; the which I omit, onely alleadging such as I my selfe have conceived. And if it be a truth that they also hold, that now the Sunne is nearer the earth by many degrees than in former time, it will follow, that there is a vacuity in Nature, which they deny: for the Orbes doe also descend, and what supplieth the place? But we omit this as somewhat intricate, and not much edifiable, and render other Reasons of the doctrine.

Reas. 2.

And this day must be, in regard of the wicked and godly persons; For many a man lively here in sinne, committing many close adulteries, thefts, murders & the like, the which never come to light: And the upright man doth performe many a good duty in secret, give almes, and pray in private; and yet is wronged in this world. Therefore God hath appointed a day, wherein he will reward every man according to his workes.

Reas. 3.

And, as the Father finished his worke and rested; the Sonne his, and now keepeth a rest; so must the holy Ghost perfect the worke of sanctification, and then keepe an eternall Sabbath: For there must be an end put to the worke of Renovation, as there was of Creation and Redemption.

Reas. 4.

Last of all, this must be, that the Sonne of God may be scene in his glory, as he was in his humiliation; that he, with his very presence, may wound the hearts of all such, as in the dayes of his flesh, pierced him through with many sorrowes. Then shall he tread all his foes under foote, fully breake the head of the devill, that crooked serpent; render up his kingdome into the hands of his Father, and joyntly with him raigne for ever and ever.

Vse 1.

This serveth to confute the opinion of the Sadducees, who denied the resurrection; of *Hymeneus* and *Philetus*, who held the resurrection past already: and the rabble of all such as cry, where is the promise of his comming? *are not all things alike from the beginning?* 2 Pet. 3. 3.

Vse 2.

And here we must learne, not to judge any mans finall condition before the time. *Who art thou that judgest another mans servant? for he standeth or falleth to his owne Master.* Every mans Fate must stand of its own bottom; and if any erre, is not his errour with him? We must all appeare before the tribunall seate of Christ, to receive just recompence of all our actions: Let us therefore, brethren, no longer judge one another. For he that doth this, is not an observer of the Law, but a Judge: And *Vengeance is mine, I will repay*, saith the Lord God Almighty. And, *Hee that thinketh he standeth, let him take heed lest he fall.* Be not many censorious Masters; for there is one that judgeth, even the Lord.

Vse 3.

This point must also learne us patience in all wrongs, troubles, and persecutions. What if just *Iob* be reputed an hypocrite? *Paul*, that man of God, a pestilent fellow, a mover of sedition, a preacher of false doctrine, and not worthy to live? *Iesus Christ* the righteous, the Carpenters sonne, to have a Devil, to be a Drunkard and wine bibber, a friend to publicans and sinners, an enemy to *Caesar*, a speaker of

of blasphemy? Yet the remembrance of this day did cause them to endure the crosse, despise the shame, resist unto blood, and never to deny their innocency to the death. And this ought for to work the same glorious effects in us, when we are crossed and cursed of Turke and Pope, Papists and Devills. We must know that our Redeemer liveth; that he shall judge the quicke and dead; and that it is unto them, a day and signe of perdition; but unto us that be faithfull, of joy and salvation; and that from God, and of God.

Moreover, we from hence are to learne, not to mourne as men without hope, when our faithfull friends are gone hence, and are not to be seene. Why, they are not dead, but asleepe: they shall awake, at this day, out of the dust; the Lord shall shake the earth, withdraw the curtaines of the grave, call by his powerfull voyce; and *Lazarus*, with all that lie with him in their beds shall come forth. *Paul* makes this use of it, when the people of God were pining, and would not be comforted. Why, saith he, what doe you weepe, as the Heathen that have no hope? Shall not the Lord, that raised up Christ, raise up your mortall bodies, send his Sonne in the clouds with the voyce of a trumpet? and shall not you and they be gathered together, come before him, and then being carried into the great throne of his Majestie, for ever remaine together? *Wherefore comfort your selves with these words*: And wee, in these latter times, are to make the same use also. *For whatsoever is written aforehand, is written for our learning; that wee through patience and comfort of the Scriptures might have hope.* *Rom. 15. 4.*

V/4.

1 Thel. 4. 14.
15. &c.

And from this doctrine, the wicked and prophane may bee stricken with terror and feare. For what an immeasurable object of wrath and indignation discovereth it selfe to all such? when the earth shall tremble, the mountaines, like men frighted, shall skip out of their settled places, the sea roare, the waters boyle like an hot and raging cauldron, the Sunne be turned into blood, the stars fall (as the tree that after a pinching frost, casteth her leaves and fruit,) from the firmament, and the whole frame of Nature flame with fire; yea the heavens themselves shrive and passe away as a paper scroule, and all the elements, from the lowest depth to the highest ascent, shall melt with heate, and burne like a fornace: I say, when these things shalbe, where will the ungodly and the sinners appeare? Now shall the drunkard drinke the deepest violls of the Lords vengeance, spue and fall, and never rise any more: the Fornicator and Adulterer shall burne in torment, the very marrow of their bones shall frie, and their proud flesh be consumed by fire: the Usurer and Couetous man shall have their gold and silver to eate up their flesh like rust, and their thicke clay falsly got, shall presse them downe to the nethermost hell; the Epicure, and dainty feeding person shall be pinched with hunger and thirst; and shall not have so much as one drop of cold water to coole their tongues: the Swearer, who hath dipt his tongue red in the wounds of Christ, shall be pierced through with many sorowes: In a word, that soule, which hath bathed it's selfe in the pleasures of sinne without repentance, shall die the second death. Wherefore, while it is called to day, returne and cause others to returne, that you may escape the dreadfull and importable wrath to come. But alas! wicked men, for all that man or God can say or threaten, they are like *Iobs* horse, *Iob 39. 21. &c.* they walke in the valley of sinne, and rejoyce in their strength of iniquity; they goe out to meete the harnessed man Christ with the revenging Scepter of justice in his hand; they swallow and break the ground of Gods precepts with their fiercenesse; they account brasse as straw, iron as rotten wood; they thinke that they can drinke up (as the Leviathan doth *Jordan*) the Rivers of Gods wrath with their mouthes; they smell this great battle a farre off, and cry, *Ha, ha*: at the sound of the last trumpet, and say, Tush, wee shall never bee moved, the

V/5.

H h

Lord

Lord neither thinketh good or evill. But for all this, God, who sits on high, hath girded himselfe with the garment of vengeance, his sword is whetted, his bow bent, he will therefore make his shafts drunke with their purple bloud, and will for ever have them in derision. And seeing these things are so, *What manner of men ought we to be in holinesse of life, and blamelesse conversation?* Oh! now consider this, ye that forgot this day, lest the strong God teare you in pieces, and there be none that can deliver you.

Vse 6.

And is there a day, wherein the Lord shall judge the world? why then, on the contrary, here is a word of comfort to the just and perfect man. In all thy crosses, wrongs, injuries, troubles, persecutions, sicknesses, and in the houre of death, looke up to this hill, soare to this height, and have this continually in thy remembrance. For now shall thy wounds be cured, thy infirmities healed, thy enemies revenged, and all thy honest workes rewarded: Now shall Sathan bee trod under thy foote, his instruments bound in everlasting chaines of darkenesse, and thou with thy Lord and Master Christ, bee carried into the holy of holies; filled with joy, and bathe thy soule in the rivers of pleasure for all eternity. All the men of God, in their greatest anguish here below, have fetched comfort by the eye of faith at this Mountaine. *Iob* rejoyced, being cast on the dunghill, that his Redeemer lived; and that hee should see him stand the last on earth. *Dauids* heart was glad, and his flesh did rest in hope; because his soule should not be left in deadlihead, nor his body see corruption. *Iohn* longed and cryed, *Come Lord Iesus, come quickly*: and had we the same precious faith, we have the same precious promises; why then are we not ravished with the remembrance of these things? Let the minde of the righteous wander whither it will or can, this will be the spring where to coole its thirst, the poole to wash away its filthinesse, the stay whereon to rest, like the Arke on Mount *Ararat*, after all its stormes and tempests. This is the acceptable day of the Lord, the yeere of Iubilee, and the very time when all things, in an unchangeable, eternal, and never-fading condition, shall bee settled, established. Wherefore bee stedfast, immoveable, resolute in good, patient in suffering evill; for this is the day that will pay for all.

And thus wee come to handle a second doctrine. Where *Paul* saith, *That day*, adding the Article, *That*; wee note, as others from the like grounds doe, that

Doct. 2.

The day of judgement shall be great and wonderfull.

It is elsewhere called, *the great day of the Lord*. *Iude* 6. *Rev.* 6. 17. and 16. 14. And it may be so stiled for diverse Reasons.

Reas. 1.

First, if we consider the *Judge*, (for that addeth to the dayes excellency and greatnesse:) and that first for his person; is he not *God and Man*, *Wonderfull*, *Councellor*, *the Almighty God*, *the everlasting Father*, *the Prince of peace*, *Isai.* 9. 6? This is hee, who made all things of nothing, *the first and the last*; who *though he was dead, yet now liveth for evermore*. *Rev.* 1. 18. Secondly, Where is his habitation, and from whence doth he come? *hee dwelleth in that light which no man can attaine unto*; and *whither can wee flee from his presence*? Thirdly, How shall hee bee attended? What, will hee come like *Nehemiah*, with one or two poore attendants? or, as *Naomi*, with *Ruth*? or like *David* to the King of *Gath*, all alone? No: hee will be accompanied with two bands, like *Jacob*: having thousand thousands of Angels with him; his scepter shall bee in his hand, to breake his enemies in pieces, like a potters vessell. Fourthly, And where shall he come? from *Ierusalem* to *Iericho*? from *Egypt* to *Canaan*? from the *East* to *Bethlehem*? No; he descendeth from the highest throne, riding on the wings of the wind, passeth through the thicke clouds, and his way shall be in the aire: Then shall his signe appeare (by which I understand not the

Crosse

Crosse with the cursed Papist ; but that splendour which shall flow from his glorious person) that, like the Sunne , with his beames , when he riseth , shall enlighten all the world.

And it may be called great, if we minde who shall be judged ; not *Paul* before *Festus* ; *Iohn* of *Herod* ; or the *Prince* of the *Pope* : But all creatures, men, and Angels. The sea, the earth, death and hell shall give up their dead ; so that all evill spirits, Men, women and children that have beene, are, or shall be, must appeare before him : Kings, Nobles, Iudges , Bishops , without their crownes, rochets, scarlet robes, and worthy ensignes of honour.

Reas. 2.

And what acts and enditements shall be preferred ? All and every one that hath beene done good or evill, from the very beginning of the world untill that day : all shall be examined, cleered, not one omitted. The booke of each mans Conscience shall be opened, and Gods eternall Register ; so that the most secret sinne , or hidden act shall come to light : And doth not this adde to the dayes greatnesse ?

Reas. 3.

Finally , if we consider the words or matter of the sentence, it will aggravate the marvelousnesse of the judgement day : For the Reprobate shall be rewarded with eternall torment, and the Elect with immortall glory : the one shall have as much misery, and the other as great felicity, as created natures are capable of.

Reas. 4.

And will this day be such and so great ? are not those then to be checked, who never have it in their mindes ; neither make the least preparation ? All times, seasons, moneths and dayes be thought on, longed and provided for ; yet this that surmounteth all, is forgot, not regarded. What provision shall wee see for the Sessions or Assises of one little County or Citty ? and yet none for this generall, universall gaole delivery of the whole world. where be mens wits ? or what doe they thinke on ? For to what end doth God place them here below, and afford them time and meanes, but to stand spotlesse, blamelesse at that day ? *Yet men be unwise, and never consider their latter end, Dent. 32. 29.* If a Master should set a light upon a Candlesticke, give his servant wherewith to worke, afford time, food, and all things convenient ; yet when he comes to see if his taske be finished ; he findes that the meate it wasted, the time ended, the Candle to the very socket burned ; and yet little or nothing of the worke furthered ; how would such a servant excuse himselfe to his Master ? And is it not so with many of us ? God hath given us meate and drinke ; time and matter ; candle and fire ; But what have we done ? Is not the Lampe of our life almost consumed, the Sunne of the Gospel about to set (at the least from us ;) and yet wee have not finished the worke that was given us to doe ? We are without our wedding garment, polluted in our blood, and in regard of cloake or cover of grace, starke naked. How shall wee then expect to avoyd that fearefull sentence ? *Friend how comest thou hither, without thy wedding garment ? Take him, bind him hand and feet, and cast him into utter darkenesse.*

Vse 1.

And is that day so great ? Then let us all prepare for it. before it come, finish our worke, be cloathed and not found idle or naked : For blessed shall that servant be, whom his Master shall finde so and so doing. Say not, with the foole, *that there is no God.* Make not a league with hell, and a covenant with death. Beleeve not *Hymeneus* or *Philetus*, that the resurrection is past already ; neither cry, with the scoffers and mockers, *where is the promise of his coming ?* Doubt not of the day, and the certainty of its approaching : For doth not the drowning of the old world declare it ? the devouring of *Sodom* by fire and brimstone prove it ? the destruction of *Jerusalem* confirme it ? the curse upon the Jew at this day ratifie it ? the hot plagues, inundations of waters, earthquakes, extraordinary frosts, the blazing starre, and many petty judgements that

Vse 2.

hourly have and doe befall the wicked, seale it? Oh! therefore as thou dost beleeve it, so prepare for it: Now time is present, meanes at hand, the Lord allures thee; But will it be, shall he doe so, ever? No, no; Remember the foolish virgins; get oyle in thy lampe, grace in thy heart; righteousnesse on thy person, and a good conscience to thy companion; or else it had beene good for thee, thou hadst never beene bred or borne: For without these, the Iudge will frowne, bend his brow, and be a consuming fire.

The next instruction, we gather, is this; that

Doct. 3.

Act. 17. 31.

Mat. 28. 18.

2 Cor. 5. 10.

1 Thes. 4. 15.

Christ the Lord shall judge the world.

If we understand by *Lord* (in the second place) the Sonne of God, then the point is plaine: But however, its a sound position. For, if we expound the word to be meant of God the Father; yet, he will shew mercy and judgement by his Sonne; *For he hath committed all things to his hands.*

Reas. 1.

For by him, at first, were all things made; by him, since, was Man redeemed; therefore its most meete they should be judged by him.

Reas. 2.

The judgement shall be visible; so that its most convenient the Iudge should be so too: Now the Father is invisible, but the Son, in our nature, is not.

Vse. 1.

And shall Christ the *Lord* judge the world? What then shall become of those that have crucified him and persecuted him in his members? that have trod under foote the Sonne of God, and made a mocke of the bloud of his Covenant? that hath despighted his Spirit, and disobeyed his Gospel? that have rent (as it were betweene their teeth) his flesh by their cruell oathes, and would not have him to raigne over them? Wofull and unutterable will their condition be; fearefull and lamentable shall be their portion. Did *Moses* tremble at the Mount? *Iohn* fall down troubled at the sight of an Angel? *Felix* shudder before *Paul*? and the stubborne Iewes fall, at the voyce of Christ, backward? What will the prophane men doe, when he shall come to be revenged on them, and to reward them according to the number and greatnesse of their sinnes? Shall a man cloathed in purple, or scarlet, whose throne is in the dust, and his breath in his nostrills, make a guilty conscience to quake and tremble? shall not then the Iudge of all the world, enwrapped with glory, covered with jealousie, and having the keene sword of revenging justice in his strong hand, make the hearts of such as never would obey his lawes, to faile them for feare? shall they not wish that the Mountaines might fall on them, & the hills cover & convey them from his presence? would not they be glad if they might creep into the crannies and close caves of the earth, from his revenging and impartiall justice? And if a *Lord* have mercy upon thee; a *Take him away Iailor*, will cause such shedding of tears, folding of armes, & wringing of hands? what will that irrevocable sentence do, *Go ye cursed into eternall fire, prepared for the Devill and his Angels*? I could wish, that those words were graven with a pen of iron in the palmes and foreheads of every impenitent sinner, of every dissolute and godlesse person.

Vse. 2.

And shall Christ judge the world? shall he that redeemed thee, sit upon thee? then be of good comfort; for it cannot but goe well with thee. No man ever hated his owne flesh, consumed his reall and royall members, or put away a chaste virgin. Assure thy selfe then, that thy head and husband Iesus shall neither leave thee or forsake thee, or ever be divorced from thee. This use is worthy our best consideration, and a ground to every honest and upright heart, of unspeakeable comfort. Therefore when Sathan, Death, Iudgement, and Hell looke thee in the face, thinke upon this thing.

Vse. 3.

And shall Christ judge thee? Then *Agree with thine adversary quickly, whiles thou art in the way with him: lest he deliver thee to the Iudge, and the Iudge deliver thee to the Iailor, and he cast thee into prison: For verily, thou shalt not depart thence until thou hast paid the uttermost farthing.* And when will that be? Never, never: And might

might not this word breake thine heart, and move thee to doe it? When *Ioseph* was to goe before *Pharaoh*, he shaved his head, and put upon him another robe or change of raiment: When *Hester* went unto the King, shee cloathed her selfe with her royall apparell: And shall we meete the King of Kings, wrapped in the stinking weedes of drunkennesse, swearing, and lying? covered with the menstruous clouts of fornication, adultery, and all uncleannesse? Surely if we doe, we shall never find favour in his eyes. Let him then that hath stolne, steale no more, but labour with his hands: And that I say to one, to all I say it, *Change your minds and turne; that your finnes may be put away, when the time of refreshing shall come from the presence of the Lord, and he shall send his son Iesus, who which is now preached unto you, to be the Iudge of all the world.* But in regard the most little consider this day, or dreame of their latter end; or if they doe, usually, like *Agrippa*, put it off untill it be too late; let these following motives somewhat prevaile with thee to practise it speedily.

First, Remember, that he may come suddenly, in the dead of the night; when thou little dreamest of such a matter. Was it not a dreadfull summoning to the rich foole, *This night shall thy soule be fetched from thee?* Suddenness makes an evil, a double curse. We may dye in our sleepe; and what a fearefull thing would this be, if we be tooke away in our finnes? for as death leaveth us, so shall judgement find us.

Motives to prepare for the day of judgement.

Secondly, Wee cannot hide ourselves, or the least of our finnes, from his all-seeing eye: For all things are naked and bare before him, with whom wee have to deale.

Thirdly, Consider his power; he can send his Angels to fetch us before him, from the foure ends of the world; be we never so strong in might, or potent for number.

Fourthly, Call to minde, that he is strict and just in all his proceedings; not one can escape death, if sinne be found upon him.

Fifthly, That there shall be no delay, or bayle; when he commeth, judgement shall be executed speedily.

Sixthly, and last of all, Let it be well thought on, what the judgement is; where the torments shall be; with whom, and how long. The paine shall be in soule and body; the place that darke and infernall pit; the persons, *Sathan* and all the damned, from the presence of God, and the spirits of just and perfect men; and the continuance, for all eternity.

What heart so hardened, conscience so feared, or person so desperate, reprobate, weighing these things in the equall ballance of his owne mind and consideration, that would goe on in a sinfull course and not amend? Yet if this will move nothing, I say no more, but the Lord have mercy upon thee; for thy case is fearefull, dreadfull.

The fourth Note we observe, is; that

The best man is not to rely upon the merit of his workes, but the free mercy of God at the day of judgement. Mat. 25. 37, 38. &c.

Doll. 4.

For he hath many falls into evill. *If we say we have no sinne, we deceive our owne selves, and the truth is not in us: And, There is none that doeth good and sinneth not, no not one. Even in many things we sinne all.*

Reas. 1.

Besides our finnes, the best workes we performe, be imperfect; For as chaffe groweth up with the corne, so doth sinne cleave to our perfectest actions. Grace and corruption like fire and water mixed, hinder the acts one of another from absolute perfection.

Reas. 2.

Away then with the Merit Mongers, that plead, through desert, for salvation: Had *Onesiphorus* neede of mercy, that did so many good workes? and shall the Papist hold workes of supererogation? We might say of *Supererogation*: Canst thou

Vs 1.

thou stay the Sun in his swiftest motion? gather the wind into thy fist? remove the earth out of its center? or stoppe the hot burning furnace with straw and stubble? then plead afterward for merit; yet these things be easier to mortall man than the other; yet both impossible.

Object. 1. But they object: *Why then doth Daniell exhort the King to Redeeme his sinnes by righteousness? Dan. 4. 27.*

Sol. First, The Hebrew phrase is not truly turned:
Secondly, Its but an exhortation to repentance, inducing him for to breake off his former cruelty hee had committed; the which is needfull for all persons.
2 Tim. 2. 25.

Object. 2. Christ bids the people to *Make them friends of their riches of iniquity, that when they want, they may receive them into everlasting habitations. Luk. 16. 9.*

Sol. First, *They*, is not to be referred to the riches; but to the persons, as is plaine by the parable's application.

Object. 3. Secondly, No other thing is meant, but that they would testifie of their goodness and charitie towards them, and pray for them. Why then doth God command good workes?

Sol. First, To manifest that he approveth and alloweth them.
Secondly, That we might be provoked to doe them.
Thirdly, To comfort us in the assurance of the truth of our faith.
Fourthly, To strengthen the weakenesse of our beleefe that often staggereth.

Object. 4. But God hath promised a reward to them.

Sol. True: but first, Its of his free mercy, not for our merits.

Secondly, He crownes his owne graces in us.

And we cannot Merit; for

First, He workes both the will and deed of his good pleasure.

Secondly, There is no equall proportion betwixt our workes and salvation; For they be finite, imperfect, temporall: it is infinite, perfect, eternall.

Thirdly, A worke of merit must be above that which is required at our hands; above Gods due; wee have none such: For God hath created, redeemed, sanctified us freely.

Fourthly, We confesse, that God might condemne the best; for if he should marke what is done amisse, no meere man could abide it. And he of his mercy can save the worst; Let the best therefore not presume; neither the worst utterly despaire.

Fiftly, And we read of a threefold promise of reward. First, Vnder the Covenant of workes. Secondly, Of faith. Thirdly, After wee beleefe in Christ. But this is all out of the Lords mercy and dignity, not for our merits or desert.

Sixtly, And if that be a truth, that Christs merits do not proceed from him, or are procured by him without relation to the free promise of his Father (the which some hold,) how then can man merit condignely? Yet the Protestants maintaine good workes, & no barren faith do they allow, as the lying Adversaries know well enough, though they send us all to hel with our fruitles faith: Only we say, that by faith we are justified without the workes of the law; for were it otherwise Christ had dyed in vaine. And this is our firme position; that as fire cannot be without heate, aire without levity, water voyd of humidity, or the earth be abstracted from all gravity: No more can a true lively faith be without some fruits worthy amendment of life. Good workes are the way to heaven, and a necessary condition, if man have time and meanes, to be observed; yet they are not the sole cause of raining. When the Figtree (saith our Lord) puts forth his leaves, ye know that the spring draweth neere: But is that a cause of the spring?

spring? or the spring of that? So when we bring forth good workes, we know we have a true faith; but faith is the cause thereof, not the contrary; and so consequently of mans salvation. *Bellarmino* himselfe saith, that in regard of the uncertainty of mans workes and our owne presumption, the safest way is to depend on the mercy of God. Thus, by the over-ruling hand of God, a second *Caiphas* hath once againe prophesied aright.

And let this doctrine teach us to practise Christs lesson; which is, that *When we have done all we can, to confesse our selves unprofitable servants.* Let us never dispute with our Maker, plead perfection, or by our selves justify our selves, or expect the least reward. Surely, he that is well acquainted with his owne inward corruption, and actuall transgressions, will never boast of his owne worthinesse. And no one point which the Papist doth defend, hath caused me to doubt more of their finall good estate than this. For, if they were borne againe of the water and spirit; they, by their owne frailty, would have learned experience to have beene farre from the least thought of merit. Wherefore, in thy best condition, say; *Lord thy mercy is my merit; thy free favour my felicity.*

Where *Paul* in the twelfth verse, and now againe in this maketh mention of the last day, we note; that

A good mans minde is often carried to thinke on the day of judgement. Job 19. 25. Psa. 17. ult. 2 Cor. 5. 2. Phil. 3. ult.

For when they cast their eye on the poore creatures, the which groane for our sinnes, and shall not bee freed untill that time; how should a good man, who is mercifull to his beast, but remember that day, wherein they shall bee delivered into the liberty of Gods sonnes?

Gods children have many false tales father'd on them, and with strange aspersions are they besprinkled, the which as upon Eagles wings, fly through town and taverne, country and citie. *Gath* and *Ascalon* under the great broad scale of good fellowship, never to be revert or contrould, untill the Ancient of dayes, the searcher of all hearts, that impartiall Iudge, have the hearing of the case, which must be at that day.

The faithfull feele and find in themselves many great infirmities of soule and body, the which shall never be perfectly cured till Christ shall appeare. So that the very losse of a tooth, or of the least member, will carry a good mans minde to that day, wherein he beleeveth to be made perfect.

And he is so affected with his Saviour, he hath such a secret love to all the Saints of God, the which he never saw, and a desire to behold the great possession his Father hath prepared for him, (the which he shall not fully behold, and in soule and body absolutely partake of, and joyntly enjoy untill Iesus come to judge the world) that his minde is often carried thither. And is it not the great day of reaping? the yeere of *Jubilee*? and the marriage of the Lambe and his beloved? shall not the Devill and all his foule spirits, that have persecuted the Saints of God, be rewarded according as they have rewarded us? and all the faithfull take possession of that glorious and immortall kingdome, where they shall all with one tongue and heart, with joy unspeakable and glorious, sing glory to God, praise to the Lambe, without the least inward opposition or interruption? the which is their chiefe desire, that here on earth they aime at; at that wherein their greatest blessednesse consisteth for evermore? So that wonder not then, if the faithfull have their mindes often carried to thinke on the day of judgement.

And if this be thus, as it is indeed: What shall we thinke of such who never minde this day? Verily, they are much affected with earthly pleasures and profits, and have little regard of the greatest good. Many men in the Inne of this world, are like the swaggerers and prodigals in a Taverne, who call freely, este

Vs 21

Dell. 5.

Reas. 1.

Reas. 2.

Reas. 3.

Reas. 4.

Vs 22

and drinke, laugh and are fat, but never mind either the reckoning, or the time of harvest; for they have sown no good seed, neither have wherewith to discharge the shot: therefore suffer these things willingly to slip, and absent themselves out from their minde, because they have, or can expect no commoditie by either. But the faithfull man is of a contrary mind; for hee is sparing in expence, and hath scattered much good graine, the which will bring a goodly crop at his Masters appearing, the great day of reaping, both of which cause him often to looke upward.

Vse 2.

And by this Doctrine we may prove whether we be like minded, or not, to the most faithfull person. Doeſt thou againe and againe thinke on this day? Is thy mind often carried to this object? Soarest thou on high, with the wings of faith and a sound eye to this hill? why then thou art a right bird, truly bred, and not of the bastard brood. Every crosse, base imputation, false report, ach in the joynts, corruption in the flesh and spirit; each good action, faithfull prayer, motion of true affection towards Christ and his members, heaven and holinesse will carry the minde of him or her that is truly religious, upright hearted, to this Mountaine, Marriage day, and time of refreshing. So that, findest thou this in thy selfe, then be of good comfort; for thou art of the Brides company, and one that shall see the everlasting light, sit downe and reape joy and gladnesse, life and glory in the largest fields of Gods goodnesse, the heavenly Canaan, the new Ierusalem which is above. But if thou art destitute of these kinde of motions, elevations; then strive for these properties that are the inseparable breathings and movings of an holy heart, sound mind, and blessed person. The very frame of nature stretcheth forth her necke, and peepeth upward to this season. And shall the Eagles of the Churches owne breeding, never flutter with their wings, and cast up their piercing eyes to this rich prey, but stand a pruning? that were a thing incredible. Therefore have this in thy selfe, and bee blessed for ever.

Wee may further collect, where *Paul* prayeth for mercy against that day, that

Doll. 6.

All our prayers are to be grounded on Gods promises. Gen. 23. 9. 12. 2 Sam. 7. 25. 1 King. 8. 25. &c.

For our Apostle knew full well that such a time would come, and that the Lord would reward every good worke at that season, by vertue of his former promises.

Reas. 1.

Because that they are all *Yea* and *Amen* in Christ Iesus: not one but shall bee performed, sooner or later.

Reas. 2.

Again, otherwise wee can have no hope to bee heard. For no faculty can or ought to extend it selfe beyond its adequate and proper object; it is limited by its peculiar Rules. The eye of the understanding, and foote or hand of faith may leade us to God the first *Ens* and cause of all things; but beyond that they cannot passe; for there is nothing further to act or rest on: Hee therefore that prayeth without a promise, denyeth his owne request.

Vse 1.

What madnesse then is it for the Papist to pray to Saint and Angell? Can they make promises in Christ? or have we any such ground given us of God? Vaine wishes are reprehended hence; as when men pray for impossibilities; and this doth meete with those that use unlawfull imprecations; and also the blind devotion of Papist and ignorant Protestant in their invocations.

Object.

It may be objected that *Moses* desired to have his name blotted out of the booke of life: *Paul*, to be accursed and separated from Christ, both of which are impossible.

Sol.

First, I answer; that these wishes proceeded from great sorrow of heart for

for the sinne of the people; from the zeale they had for Gods glory, and love of their brethren and kindred in the flesh: yet might be mixed with some imperfection, as the act was in breaking the two Tables.

Secondly, *Moses* dealt as a mediator betweene God and man, and was a figure of our Mediator Christ, who became accursed that we might be blessed. Gal. 3. 13.

Thirdly, The intent of *Paul* and *Moses* might be, that they might dye a temporall death in stead of the people, and so beare their punishment: For the death of the just maketh reconciliation, Isa. 53. 5. And one of their deaths was worth ten thousand of them all.

Fourthly, It must be understood conditionally, and with its limitation; for so Christ prayed; *Father, if it be possible let this cup passe from mee; nevertheless, not my will, but thy will be done;* Mat. 26. 39.

Fifthly, They might have this reservation; as that it might so appeare in the judgement of the people, not otherwise; for *David* desired, that the names of some might be blotted out of the booke of life, whose names were never written there. Psal. 69. 27, 28.

Sixthly, finally, These examples are extraordinary, if we either respect the persons, the occasion, or the end; therefore not to be attained to, or imitated of every common and private man in his usuall and set devotions. The Objection I have to my power resolved; and the Lord give thee understanding in these things.

And this doctrine will give us a sound direction and a right rule to guide our selves in praying. Learn the number of Gods promises; know them (as it were) by name; and then aske what the Lord hath promised, and he will give it thee. Care not how many they be for multitude, how great for substance and worth: for they be all true, and but the rule of faith and prayer, and the more excellent favours the Lord shall give thee, the greater glory shall he have, and his children good. As thou maist not dare to aske what he hath not promised, so never feare to pray for what he hath promised, but open thy mouth wide, and hee shall fill it. Come not short, neither goe beyond the rule, and thou canst not erre. A Logician, Grammarian, Rhetorician, and every Artist must know all his precepts and practise them: So must a good Christian be acquainted with every promise, and pray as they shall direct him. I would have this lesson well learned of every person: And take these helps for thy direction.

First, Consider, that the promises are of *this life* or the *life to come*; temporall Directions for prayer.

Secondly, All that the Lord hath promised, or that is contained in his promises, is either the remotion of *evil*, or the fruition of *good*. And evil is, either the evil of *sinne*, or of *punishment*: Good is, either *earthly* things or *spirituall*. And in these heads, or within these particulars are all things comprehended that thou art to pray for, or against. Now thou art to petition for thy *selfe*, or thy *brethren*; for blessings to fall on thy *selfe*, or the *elect*; or curings on the *reprobate*: For that which is a threat to the *wicked*, is a promise to the *faithfull*; because when judgements befall the prophane, it is good some way for Gods glory, or to his children. But let these things bee wisely understood, warily practised.

Moreover, from this example of the Apostle, who received many favours, yet having not in the same kind to make requitall, but prayeth for his friend, wee note; that

when wee want wherewith to requite our friends, then wee are to pray unto God for them.

This hath beene the practise of all the faithfull. 2 Cor. 9. 14.
For by prayer we may prevaile with God, so that they may receive greater favours; we in so doing may procure them spirituall blessings, or an increase of the same substance, where with we by them haue beene relieved, refreshed.

Reas. 2.

Againe, what if we should not? yet in the performance of it, we shall have comfort; for we have done our duty and what the Lord requireth of us.

Vse 1.

Let none then say, that he wanteth meanes to repay, or pay his debts: for this helpe can never be taken from thee. Prayer hath a large extent: poverty doth not deprive a man of this priviledge; neither take away the presence of Gods Spirit, or the vertue of his promises. Truly, this cannot but comfort an honest and thankfull heart, and pricke him forward to this way of requirall.

Vse 2.

And this should teach those, that have contributed to the necessity of the poore Saints, not to repine or repent for so doing: But rather to proceed therein and never to grow weary in this kind of well doing. Little doest thou know for whose sake, at whose request, thou art so rich and prosperest: For the prayers of the poore are not vaine in the Lord. Then comfort the feeble minded, visit the sicke, cloath the naked, and feed the hungry: for it may, nay it shall prove profitable to thee and thy posterity.

Besides all that we have said, divers doctrines notwithstanding remaine behind: they shall be pointed out, and briefly passed; one is this, viz. that

Doct. 8.

Our principall friends, in a particular and peculiar manner, are to be prayed for.

Paul had beene often refreshed by this his friend; therefore prayeth for him in particular; so he did for others, who have used him kindly. See to this purpose. Luk. 22. 32. Ephe. 6. 19. &c.

Reas. 1.

For the law of God and nature warrant it. As much is to bee required, where much is given; so much is to bee restored where much hath beene received. And is not prayer a speciall meanes to returne favours into the bosome of our friends?

Reas. 2.

Againe, such friends have by many kindneses manifested the truth of their affection, supported us in our weaknesse: And shall not we then, by all meanes wee can, declare our reciprocall amity, and strive to uphold them? Mary loved much, the reason was, because Christ forgave her many sinnes: so must we in regard many things are given us. And no surer signe of sincere affection, or stronger meanes to procure welfare to a friend, than earnest, often, and particular prayer for him.

Vse 1.

This doctrine seemeth to discover a fault in them, that alwayes pray in generals; and have defended too, that we are not bound to remember particular persons; grounding their position on the Lords Prayer, where we be taught (say they) to say *Our Father*: But Christ practised and his Apostles the contrary. The one must be done, and the other ought not to be neglected.

Vse 2.

And it doth teach us a twofold lesson; First, To observe and learne who be our principall and speciall friends. Secondly, To pray to God in a particular and peculiar manner for them.

First, Subjects here must remember their Sovereigne, and the Lords annointed, under whom they enjoy peace and plenty. *Nebuchadnezzar* must be prayed for, for *Sins* sake; for the members are much beholden to the head.

Secondly, Let children be mindfull of their parents, who, next to God, have given them a being and preservation. We have too many *Chams*, that discover their fathers skirts; but too few *Shems*, who seeke their honour. Is not that eye worthy to be picked out by the Ravens, and of the young Eagles to bee devoured; that

that hand, like to the wicked Kings, to wither; and that tongue to cleave to the roose of its mouth, who benever opened, lifted, moved to pittie, defend, and blesse their naturall begetters, that have suffered and done so much for them? Let such take heed, that *Cain's* curse doe not befall them.

Thirdly, The people must not forget their Pastors: For they be they, that of the slaves of Sathan, children of wrath, have begot them to be sonnes of God, heires of heaven. But this is not the custome of our cuntrymen; they, of all others, care least, pray least for their Preacher; and hence it often falleth out, that God removes their candlestick, tyeth the tongue of their spirituall Father, that he speaks not to their comfort; or sends some heavy judgement upon them for the omission of this duty.

Fourthly, and in conclusion; *Jonathan* must be remembered of *David*; every private friend must pray for another: Pray (I pray you) for all men in generall, but especially for Princes, Preachers, Parents and principall friends in particular: for this is the Law and the Prophets.

Another point is this; that

Mercifull men shall obtaine mercy.

Decl. 9.

No doubt, but that *Paul* prevailed with God for his kind friend *Onesiphorus*; And Christ confirms the point, affirming, that, *Blessed be the mercifull, for they shall obtaine mercy. Mat. 5. 7.*

Because the Lord hath so promised.

Reas. 1.

Againe, he loves his owne image and likenesse in his children; and so crownes it with reward.

Reas. 2.

Art thou unmercifull? Then expect condemnation without mercy: For to such shalbe shame and confusion.

Vse 1.

And as this may comfort the mercifull, so it should move all to shew mercy, that they may be comforted with the same comforts, wherewith they have comforted others, and that of the Lord. But observe these Rules.

Vse 2.

First, Let the glory of God bee preferred above and before the reward.

Rules in shewing of mercy to be observed.

Secondly, Let love of our brethren, and Gods command, move more than the reward.

Thirdly, Confesse, that it proceeds from Gods mercy, if thou receive a reward.

Fourthly, Stay thou the Lords leisure in expecting the reward.

Finally we gather hence, that

They who would finde mercy in the day of evil, are to shew mercy in the day of evil.

Decl. 10.

Onesiphorus refreshed *Paul* in his day; Christ shall reward him at his day: hee found out *Paul* at *Rome* amidst the prophane; and hee shall bee found out in the aire amongst the reprobate. Compare, *Ier. 38. 9.* with *cap. 39. ult. Iosh. 6. 17. 25. Mat. 25. 40.*

For God respecteth the circumstance of time; and such actions, of all other, are the best pleasing unto him, that be done in their season; for all things are to be done in comeliness and order.

Reas. 1.

God then doth declare the truth of his promise, his fatherly compassion the more, than at any other season: For favours in their season are best apprehended, most accepted. And in so much as God will have a time to reward every good worke in; why should he not pick the fittest opportunity, the most acceptable season?

Reas. 2.

Let this assure thee, that hast comforted others in their greatest misery, that

Vse 1.

God shall comfort thee in the time of thy greatest extremitie : Thou maist build upon it.

Vse.

And learne we hence to take knowledge, when is the day of evill to others, comfort them at that instant, that we may with boldnesse expect the like at the Lords hands. Refresh the poore afflicted, and needy in their need ; and God (in mercy) shall remember thee in thine. We would all have comfort in the houre of death and day of judgement : why then here is the way ; take compassion on the members of Christ now, and it shall be unto thee as thou desirest.

Quest.

But here a Question may arise, why *Paul* prayeth for mercy at *that day*, rather than at another time ?

Ans.

First, Because it will be the greatest and most dreadfull day that ever was, to thousands.

Secondly, If hee finde mercy then for his friend, hee shall be blessed ever after.

Thirdly, And if he should passe that day, there could never be any hope of future favour.

Fourthly, finally, Though the Lord should deferre mercy long in the requital of favours, yet then *Paul* knew was the day, when no good worke should be forgot, or goe unrewarded ; therefore he named that day : From whole example and reasons, let us all learne to pray, that all those whom we truly affect, and from whom we have received many kindneses, may all find mercy with the Lord at that day. *Amen.*

Object.

It will bee objected, that if *Onesiphorus* had once the possession of heaven, the which he had long before that day, he needed not mercy, for hee had it already.

Sol.

First, If he was sure of mercy then, who doubteth but that he was certaine to have it here also ? For he that ascendeth to the highest step, of necessity must take the lower in his passage. Therefore in this we see the Apostles great wisdom in praying.

Secondly, *Paul* prayeth for the manifestation and declaration of Gods mercy to him at that day ; for a man may have a pardon for his offences, be sure of it in respect of himselfe in particular ; yet it cannot be knowne to all untill the king cause it in publike to be proclaimed. And, by the way, learne we this lesson, that God will take a particular knowledge of every distinct person at that day ; for *Paul* prayeth, that *Onesiphorus* in particular may have mercy manifested to him : Yea, he knoweth all his children by name, as he said of *Moses* ; the which were it truly beleevd, and well considered, would be no weake ground of rejoycing to the faithfull person.

And in how many things hee hath ministred unto mee at Ephesus, thou knowest very well.

Because the same things, for the most part, have beene handled heretofore, that are to be observed out of this appellation, or testimony ; we will but name the doctrines, and so omit them. Where *Paul* was prisoner at *Rome*, and now as we see at want as heretofore in *Ephesus* ; we note ; that

Doct. 11.

Sometimes in great Townes and famous Cities, it hath gone hardly with Gods dearest servants.

Reas. 1.

For there the devill endeavoureth to dwell ; as the Pope at *Rome* at this day ; and he raiseth stormes of affliction : the leprosie of sinne cleaveth close to their walls, through his setting on.

Reas. 2.

Againe, those places commonly have many sorts of false religions, & all will conspire against the truth, & in that become friends, as we see in *Herod* & *Pilate* in crucifying

crucifying of our Lord Iesus: so we read of Ephraim against Manasseb, and Manasseb against Ephraim; yet both against Iudab. Isa. 9. 21.

Let none thinke that the greatnesse of the place can exempt him from poverty or persecution.

Vse 1.

Bee not too forward to pitch thy tents at Bethel, except thou have a full and lawfull calling. Lot may live better in little Zoar, than in the great Citie of Sodom: Christ in the small village, than at Ierusalem; Moses at Madian, than in Egypt.

Vse 2.

Where Onesiphorus relieved Paul, so worthy a man, and an Apostle, this will follow; that

The best man and worthiest Christian may be relieved by a meaner person; and that both for soule and body.

Doct. 12.

For the one may be in prosperitie, when the other is in adversity; in peace, when the other is in war, corporall, spirituall.

Reas. 1.

God bringeth it to passe for to encrease affection, and to knit them the nearer together in the bands of love and amitie.

Reas. 2.

Doe not lightly regard thy inferior brother; for the weaker may doe pleasure to the stronger: Timotheus may doe Paul a kindnesse, in carying him his bookes and parchments.

Vse 1.

And the meaner man and weaker Christian by this may bee of comfort; for little doth he know how the Lord will imploy him. Iephthah was despised being basely borne; yet in future time, the people prayed him to be their Iudge, and he was so, and he fought, and prevailed for Israel.

Vse 2.

The third point we note (where Onesiphorus ministred to him many things) is this; that

A good man thinkes nothing too deare for the preachers of the Gospel.

Doct. 13.

Wee are cammanded to make such partakers of all our goods. Rom. 15. 27. 1 Cor 9. 4. & c.

For they give spirituall things for carnall.

Reas. 1.

They watch for mens soules.

Reas. 2.

They suffer much paine in study, reproaches of the wicked, and bitter pangs for others good.

Reas. 3.

In a word, they are the Ambassadors of the great King.

Reas. 4.

This checketh many, who would be reputed forward professors, and, with Simon Magus, some great bodies; yet thinke all too much that goeth that way. These could be content, that, like Paul, Ministers world turne Tent-makers.

Vse 1.

But be thou otherwise minded; if he be a man sent from God, preach the word, and is faithfull, holy, all thou hast is too little for him. Let such a man enjoy a sufficient, honourable, and constant stipend: I say, if his doctrine be sound, his conversation proportionable, make ye much of such.

Vse 2.

But would ye know what letteth?

First, Covitousnesse: This holdeth all, and cryeth give, give; but will never part with any thing. We have a thousand young men in our dayes (Christ met but with one in his we reade of) that would goe away sorrowfull, if they should sell but an hundreth part of what they have, to give the poore, especially were he a preacher.

Secondly, Infidelity letteth: For men want faith to credit God; therefore they be so strait-handed. Did men beleve that they should be rewarded an hundred fold, would they not be more liberal? And of all men the Usurer he hath no faith, for he will take mans band, before Gods, for Ten; where he might have the Lords, for Ten-times Ten in the Hundred, and will not.

Thirdly,

Thirdly, *Idleneffe is another let*: These usually doe nothing; so they have nothing, that live in this lethargie.

Fourthly, *And the last let is Vnthriftinesse*: An unthrift and prodigall alwayes be in want; for they have one way, whereout more runs in a day, than will returne in a yeares revolution.

The two first, *Covetousnesse and Infidelity*, get all, but will part with nothing; the two latter, *Vnthriftinesse & Idleneffe*, either are usually in want, or if they have it, it runs apace, but a wrong way, and takes its rest, but never on the right subject: So that let Ministers never expect maintenance from any of these; especially if he cry out (as he must) against these bosom and beloved sins. Christ was never worse used, or *Paul* either, than when they preached against Covetousnes and Prodigality: & lazy and unthrifty persons make sure work for amending; for the one is, usuall, turning himselfe on his bed, like a doore on its hinges; and the other in the taverne, or tipling house into a barrell or a beast, when they should heare the preacher and be reformed.

And to end with the end, this we note for a conclusion; that

Doct. 14.

In the greatest straits the Lord remembreth them, that suffer for his cause and Gospel.

Read the acts of the Apostles: *Paul* was relieved at *Rome*, often at *Ephesus*; yea the rude Barbarians did use him kindly. *Acts* 28.2.

Reas. 1.

For God hath the most glory by them.

Reas. 2.

The rest of the Church most benefit by them.

Reas. 3.

The truth the greatest praise by them.

Reas. 4.

And sinne, *Sathan* and all his depthes the greatest overthrow by them: And shall not the Lord then remember them?

Vse 1.

Let us imitate our heavenly Father, ever respecting those most that suffer for our good; and alwayes to the uttermost of our power, to make much of such. *Priscilla* and *Aquila* must bee greeted, much respected; why? for they, to save *Pauls* life, laid downe their owne neckes. Surely if God deale mercifully with those that suffer for him; shall wee want compassion towards them that suffer for us?

Vse. 2.

And is it so as wee have heard? Then bee resolute in the Lords cause; take up thy burden, gird thy sword upon thy thigh, put on all the armour of a Christian souldier, and march on in thy rancke and order. What if *Sathan* tempt thee? the Serpents brood doe bite thee? the fiery triall befall thee? or the King of feare, pale faced death looke grimme upon thee? Yet the word is gone out, the oath is annexed to it, and the Spirit hath sealed; that they that suffer for the truth of God, of Papist or Pope, Men or Devils, in *Rome* or *Hell*, shall never be forgotten, forsaken. Take a view through all the holy letters; cast thine eye on all the former ages; looke where thou wilt, or canst, and thou shalt alwayes finde it so; that in the greatest misery, God hath remembered mercy; in the greatest weakenesse, given power; in the most pinching poverty, sent plenty; and in death, conveyed life. Wherefore never feare want, misery, penury, mortality: for the Lord shall be with thee whither soever thou goest, and in what estate soever thou beest.

But (me thinks) I heare some say, *What needeth all this?* Are we not at peace? may we not sit under our vines? sleepe safely in our beds? walke the pleasant fields? eate, drinke, and take our pleasure?

Mistake me not: For I am not weary with these favours; I wish the Sunne of that morning may never rise, or that evill time approach, wherein it might be said, *the Arke is gone, and the glory of God from this our Israel*. Yet, is not *Sathan*

Sathan compassing the world? hath not the Serpent much viperous spawne? will not his great instrument, that blacke, crawling, ugly adder, the Papist, be casting forth his venome, shooting out his sting, and lye lurking in the sweetest herbes, to bruise the heele of the seed of the woman? But to let this passe; death will come, judgement will come, and damnation will come, this thou knowest: And is it then in vaine to comfort thee against those three fierce gyants? that, thou shalt conquer and overcome them all; that not an haire of thine head shall perish; but thou shalt be landed safe at the kay of *Canaan*, the kingdom of God?

I cannot tell, I doe but guesse; yet (except thy faith exceed mine) me thinks, I am not herein at all deceived, neither a whit unprofitably exercised. But I say no more; Let the day declare it.

FINIS.

Laus Deo: Amen.

AN
EXPOSITION
OF THE
SECOND CHAPTER
OF THE LATTER EPISTE
Of the Apostle *Paul* to *Timothie*.

WHEREIN

The text is logically resolved: the words also plainly explicated; with an easie metaphrase annexed: thence doctrines arising are deduced: and by Scripture, Examples, and Reason confirmed.

All which, for the better understanding, affecting, and retaining of the truth, be with familiar similitudes accompanied.

Finally, as the matter would afford, definitions, distributions, subdivisions, trials, motives, and directions, which be of speciall use, in their proper order, are added.

By I. B. Preacher of the Word.



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Many particulars may you meet with; which,
in this Table, are not expressed:

FINIS.



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AN EXPOSITION OF
THE SECOND CHAPTER
of the latter Epistle, of the Apostle
PAUL TO TIMOTHY.



His Chapter, from the beginning vnto the sixteenth verse, consisteth of *exhortations*; and from thence (for the greater part) to the conclusion, of *dehortations*. In the first verse, the *Apostle* presleth his *Son Timothy*, to strength of *grace*; and in the second, to the *faithfull execution* of his *ministeriall function*. And these be *generall*, or *speciall*: *Generall*, concerne all men; *Speciall*, only the *Preacher*. Now this being no easie, but a difficult matter, he prouoketh him by arguments drawne from a threefold metaphor; *wrestlers*, *souldiers*, and *husbandmen*. v. 3. 4. 5. 6. Then, as he exhorteth him, so he prayeth for him; where the person, to *whom*; and the thing, *what*, are mentioned. But chiefly he wisheth that he might *understand* and *remember Christs incarnation*, *resurrection*: And that according to *his*, not another mans *Gospel*, v. 7. 8. In the next words, he produceth motives for the patient bearing of *afflictions*; the which follow the preaching & profession of the *Gospel*: And that as from his *owne*; so from *Christs example*. Moreouer, he (well knowing by his *owne* experience, how this doctrine of *suffering*, would be harsh to *flesh* and *bloud*, who are alwaies querulous and complaining) addeth, as the *certainty*, so the *necessity* of it. for, no *dying*, no *living*; no *suffering*, no *saluation*. v. 9. 10. 11. 12. 13. Having proceeded thus farre, *hee*, with a double charge, concludeth his *exhortations*: the *former*, concernes the *people*; the *latter*, his *owne person*. v. 14. 15. Here he falleth into the second *head*, which is of *dehortations*: where we may obserue from what he dissuadeth, *prophane* and *vaine babblings*; and the reason why: for *they increase vnto great vngodlines*. v. 16. 17. Now that *Timotheus* might the better discern them, and auoyd them, the *Apostle* mentioneth *Hymeneus* and *Philetus*, the principall *broachers* and *maintainers* of them. v. 17. 18. And because their doctrine and declining, had already destroyed the faith of some, he endeauours to preuent a *two-fold euill*, whereunto the weake are subiect; *presumption*, and *desperation*. v. 19. 20. 21. In conclusion, he declareth both the conuersation, and qualification of a *Minister*; who would, as saue *himselfe*, so those *men* that be contrary minded. v. 22. vnto the end.

The resolution of
the whole Chap-
ter.

B

2 TIM. 2.1.

2. TIM. 2. 1.

*Thou therefore, my sonne, bee strong in the grace
which is in Christ Iesus.*

The Logically
resolution.



The Theological
exposition.

IN this Verse we haue the first *exhortation*, which this aged *father* directs to his son *Timothy*: where note, as the *ground*, so the *matter* of it. The *ground* is expressed in this word, *therefore*, the *matter* in them that follow. In the *matter* a *dutie* is required, *bee strong*: the *object* whereof being expressed, which is, *Grace*; amplified, either by the *subject* wherein it is contained, or the *cause* from which it proceedeth, *Christ Iesus*.

Therefore.] This word hath reference to the manifold arguments mentioned in the precedent *Chapter*; and alwaies inforceth some *duty* to be put in execution.

My son.] *Son* is a word of relation, and when it is vsed, presupposeth a *father*. Now the reasons why the *Apostle* thus stiles *Timothy*, be many. For he loued him, as his naturall *child*: and besides him, he had no *man* who was like minded to himselfe. Phil. 2. 20. See chap. 1. v. 2. where the word is opened at large.

Bee strong.] *Strength* is a *Saxon* word, and importeth as much, as *might*, *vigour*, *power*, and the like. And it is *corporall* or *spirituall*: the latter is here meant.

Grace.] *Grace* is appropriated to *God* and *man*; and diuers waies may be accepted.

The *Schools* haue many distinctions: as *attaine*, *passive*, *conferred*, *received*, *precedent*, *subsequent*, *working*, *co-working*, of *election*, and *acceptation*: all which wee omit. In this text it is applied to *Timothy*, and to be vnderstood of the *grace* of *confirmation* and *sustentation*: for he in a good degree, was already *sanctified*, and a holy person.

Which is in Christ Iesus.] *Grace* is from *Christ*, two waies. 1. As he is *God*, and *coessentiall* with the *father*, 2. Or as *God-man*, and *Mediator*. In the former respect, he is the *Author* and *Giver* of it: in the latter, the *Purchaser* & *Procure* of it. Again, *grace* may be said to be in *Christ*, as hee is the *subject* of it: Or, as by a *conduit* it is deriued to his *members*.

The Metaphrase.

I hauing produced, my sonne, so many forcible arguments: thou therefore must be the more willing and forward, to grow and waxe strong in the grace and gifts, the which are in Christ Iesus, purchased by him, and deriued, as through a conduit, to all his true and reall members.

Doctrines deduced.

Doct. 1.

Thou therefore.] from the method and inference of the *Apostle*, we may collect, that *Multiplicity* of arguments, should prouoke to *obedience*.

The more we are, by weight of reason, pressed: the more willingly, to all good duties, are we to be induced. When *Eliphaz* had heaped argument vpon argument, hauing to deale with *Iob*, he concludeth: *Loe thus we haue searched it, so it is, beare it, and know it for thy good.* This was *Christ's* method, and his *Apostles* constant practise.

Iob. 9. vlt.

Mat. 6. 31.

1. Cor. 15. vlt.

Reas. 1.

For is not *man* a creature sensible? reasonable? hath he not a *faculty* of discourse? shall not his will then be bent to action, according to the intellects apprehension? are not the wheels motion, answerable to the plummetts weight? doth not the *ships* make way, proportionable to the gale? latitude of its saile? And shall arguments, thick and threefold, reflect on the *eye* of reason, and the *affections* not be forc't? the will lye dead? nothing inclined to action? Then let liuelesse *logs* checke him: the works of his owne hands, condemne him.

Reas. 2.

And should multiplicity of arguments moue nothing, were it not a certain signe of a *reprobate* minde? and the speedy *precursor* of inuitable perdition? When strongest

gest phylicke will not worke, what can we expect but death? And where heapes of reason set not the will on motion, produce no spirituall action, may we not iustly feare swift damnation? The earth often watred, and bringeth forth fruit, is blessed of God: but abiding barren is neere unto cursing, whose end is to be burned.

Hebr. 6. 7, 8.

Hence we cannot choole, but charge and challenge the people of our times, with a dull neglect, & supine sloth to Gods commands. Tell me in what age haue bin stronger & weightier arguments produced, pressed, than in this wherein we liue? who can number the mercies we partake of; reckon the reenth part of the precious promises we now enioy? But doth this bounty prouoke to obedience? allure to well doing? or rather produce the contrary effects? The most, like *Moab*, sit on their *Leas*, and will not, cannot be remoued. In a land of peace and plenty, wee worke wickednesse. What could the Lord haue more done, than hee hath done, to haue wrought and brought amendment to his vineyard? Haue we not the kingdome of heauen neere our doores? the water of life, flowing in our Sanctuary? the word preached? fauours, conferred? mercies, promised? iudgements, threatned? corrections, inflicted? And yet, for all this, are not many without amendment? That ancient complaint against the *Iewes*, may it not fitly be conuerted to our *English nation*? for be we not a *stiffe-necked*, a *gainsaying generation*? Let the Preacher spett a *Drunkard* seuen times in the face, will he be ashamed? Pricke the *usurer* as often in the sides, as *Balaam* beat his beast, can this *Golden Asse* be prouoked to leud freely? Denounce as many woes against the *profane*, as *Christ* did to the proud *Pharisees*, doe they not rather mocke than amend? shew mee the man whose obedience equals the multiplicity of arguments produced, and write his name *Englands Wonder*.

Rom. 2. 4.

Isai. 16. 10.

Isai. 5. 4.

Exod. 31. 9.

Be we all exhorted. Let a single argument moue somewhat: but many, prouoke mightily. Are thy affections fixed on things below? cast thine eye to heauen, peepe within the vail, take a strict view of that inualluable treasure; And they will let slip their hold, pitch on that neuer fading-desirable object. Is thy will stiffe? not bent to supernaturall actions? then consider the many terrible threats which stand in thy way, and they will curb it, stay it from being carried downe the winde, after the world: and turne the streame thereof to runne the way, flow in that channell, which leades to the new *Ierusalem*. What? doth not God allure to obedience, by promising reward? exhort, where he might kill and command? And shall so great mercy, worke no amendment? such bounty, breed no obedience? Are not the creatures in their kinds, by futable objects, allured? and shall man not moue, at the motives of his maker? shall so many precious promises, not perswade to beleene? fearfull threats, not bridle insidulosity? and gracious inuicements, nothing eleuate the minde? euocate the spirits? When the Sun shines, will not the dying trees reuiue? the riue falls, barren fieldes abound with flowers? Spur the horse, he mends his pace: Sound the trumpet, he swallowes the ground for fiercenesse: And strike vp the drumme he rusheth into the battell: without feare meets the barnessed man: Rowze the deere, the *Grayhound* pursues apace: Call forth the *Lure*, spring the *Game*; the *Hawke* stoopes from on high, hasts to the prey. And then shall man, the noblest of all creatures, hauing farre better, and greater incentives, stand like a stake? not reach to his end? Certainly this were a shame, would eate vp his increase; And a shame, will denoure to destruction.

Vse 2.
Col. 3. 2.

Rom. 2. 4.

1. Cor. 7. 16.

Job. 31. 12.

Phil. 2. 10, 11.

Doctr. 2.

1. Sam. 20. 17.

2. Sam. 1. 26.

Job. 20. 1.

2. 11. 20.

Phil. 2. 29.

Reas. 1.

Prov. 11. 27.

My soune.] True it is, that *Paul* so much affected *Timothy*, called him his soune, because hee was like minded to him, and as a child, serued with him in the worke of the Lord; Whence we collect, that

Men regard those most, who are the likest minded to themselves.

Why might not this be a ground, why *Dauid* loved *Jonathan*? and *Jonathan* *Dauid*, as his owne soule? why *Iesus* affected, *Iohn*? *Iohn*, *Iesus*? and he acquired that name of the beloued disciple? howeuer this be, sure I am, we are charged to offer such, to make much of such, as haue concurring affection with vs in the way of piety.

For, is it not thus with carnall men? vnreasonable creatures? will not the wicked, ioyne hand, in hand? fowles of a feather, couple together? why doth the *Leat*

stone couet Iron, but from some secret sympathie? or fibres of the same kind lye in shoales, were not the axiome sound, *Like loves like?* here it may be found.

Reason 2.

3. Ioh. 4.

Vse 1.

Psal. 16. 3.

& 66. 16.

Prov. 27. 17.

Eph. 5. 18.

Marc. 5. 8, 9.

Gen. 45. 24.

Vse 2.

Prov. 29. 27.

2. Cor. 6. 14, 15.

Vse 3.

Acts 13. 32.

Luk. 1. ult.

Ephes. 4. 23.

Vse 4.

Doctr. 3.

Psal. 27. ult.

& 51. 12. & 84.

6, 7. & 92. 14.

Ier. 1. 18.

Ezek. 3. 8, 9.

Mich. 3. 8.

Acts 7. 55.

Reas. 1.

Ioh. 51. 2.

1. Cor. 3. 9, 11.

Eph. 5. 30.

Reas. 2.

1. Cor. 16. 13.

Eph. 6. 12.

Mat. 4. 1, 2.

Hebr. 5. 27.

Vse 1.

Againe; what is worthy of respect in our selues, deserues equall esteeme in another: and why should it not? diuers subjects, beautified with the like qualities, differ nothing in the eye of reason: so that, hee who alloweth of himselfe, cannot but regard him, who is like minded, proportionably qualified.

Maruaile not then, ye men of this world, why *Dauids delight was in the most excellent, and a daily companion to the upright in heart.* What? shall Iron sharpen Iron, and one faithfull man, not affect another? will not the drunkard respect him, who beareth his beastly image? and shall they want mutuall love, who are filled with the spirit? shall rookes roost on the same branch? and Christians, rend themselves asunder? rauening kites be at amity? tamed birds, at enmity? the serpents spawne liue in peace? and the womans seed wage warre? *Devils*, though Legions, agree in one man? and the Citizens of heauen, fall out by the way? It's a thing impossible.

Hence may we cleerely see, why the righteous are an abomination to the wicked, and the wicked to the righteous; and why one good man affects another no better. For from the fell opposition, the former kinde are no better friends; and the dissimilitude, which is betwixt the other sort, hinders some degree of estimation. Were the *euill* good, then they would affect the godly: and were the good better, they could not respect the best so little. *Light* and *darkenesse*, *Christ* and *Beliall*, may as soone be reconciled, as the open prophane man, and the strict liuer be mutually affected.

And is it thus with the creature? then why not with the Creator? Take it for granted, that God primarily affects vs, to make vs good: yet actually, the more we resemble him, the better will he loue vs. Else, why was *Dauid stiled a man according to Gods owne heart*; and *Christ said to grow in the fauour of his father*? wherefore, be thou renewed in the spirit of thy mind; let the image of God more and more shine in thee; be conformable to the holinesse of his nature, the integrity of his actions; and thou shalt deeply apprehend a greater degree of his affection. Could I but once resemble my heavenly Father, I would neuer question his everlasting fauour.

For instruction: Wouldest thou bee *Dauids Darling*, *Christs beloved*, and the Saints object of affection? then be thou like them, tread in their steppes; bee gracious; and, though the wicked reiect thee, the godly shall greatly regard thee. I haue heard the complainings of many, that they are diseesteemed, contemned: But where's the cause? how comes it to passe? surely the fault is to be found in themselves. Wherefore be gracious, loue much; and much shalt thou be regarded, beloved: for God nor man, but respects and esteemes all them that are like minded vnto themselves.

Be strong in the grace.] The deduct is, That

Strength of grace is necessary for a Christian.

Wee must thrue in Gods schools, shoot vp, and grow strong. *Dauid* commands it; prayes for it. Are not the righteous said to goe from strength to strength; & in old age, to waxe fat, and to flourish? was not *Isaiah* a defended citie, an iron pillar, and a wall of brass? *Ezechiels face made strong*, his forehead like adamant, harder than flint? *Michaiab*, full of power, iudgement, strength; and Stephen of faith, and of the holy Ghost?

First comlinefle pleads for it. For is not *Christ* the root, wee the branches? Hee the foundation; we the building? Our head; and we his members? And betwixt these ought there not to be an analogie? a iust proportion? otherwise, would it not be an vnseemely, an vndecent thing? should one finger stand still, would we not repute it a blemish? and shall we not doe the same in this mysticall body?

Secondly, necessity requires it. We must fast, watch, and pray, fight with principalities, powers, and spirituall enemies, which are in high places. And will not crosses come, thicke and threefold? temptations, desortions, sicknesses, and death too? what can or will do these? suffer these things? any thing but strength of grace? spirituall power?

This being thus, how many then are worthy of reproofe? For some haue not the very gleanings of grace, or the least seeds of sanctification. Others, not so much as

layd

laid the foundation; begun to build. Millions stand at a stay, and who can tell the tenth part of backsliders, in these later dayes? many complaine that they are dull in good duties, cold in prayer, slow to heare, stagger in faith, and question their salvation: cast downe with crosses, empty of comfort, tremble at terrible sayings, and shudder in the remembrance of iudgement. But what wonder is't, when they are *ever learning*, and neuer come to be strong in the Lord, and the power of his might? want of wind, makes the mill to stand: lacke of raine, the plants to wither: and a defect of fewell, extinguiheth the flame. How can men preach with authority? pray without fainting? curb their masterlesse corruptions? conquer the Demill? and overcome the world? when eyther they haue none, or but weake spirituall weapons? what a feeble pulse beats in some pulpits? scarce sensible. Haue I not heard, mercies promised, iudgements threatened, penitions offered, shankes returned, with no more heate and zeale, than a winters tale? Of what an heroicall spirit should he be, thundring power should hee haue, to awake our sleepers? reclaim the declined? And to quicken the dead, that they dye not in their sinnes? If a strong man possesse the house, who (except a stronger than he) can dispossesse him? And tell it not in Gath, doe not publish it in Ashdod, how many which haue made great shew, like Lots wife, haue looked backe: begonne in the spirit, but ended in the flesh.

But belov'd and longed for, let it not be so with you. What manner of men ought ministers to be, thundring in preaching? fervent in prayer? shining in life? burning in spirit? and one able to convert, recover a thousand? are not you Embassadors of the most high God? is not your commission, to speake vnto Kings? Princes of the earth? and boldly, in all places, to reprove sinners? a little boat is tossed with euery weak waue: a child shrinks vnder a cushion and a timorous person feares euery thing. Preachers, like Gideons brethren, should resemble the children of a King. You are captains of the Lord of hosts: Generalls in the Camp of the Lyon of the tribe of Iudah, and chiefe Commanders vnder Michael the Archangell. Is it not your office, to weild the two-edged sword of the word? display, the glorious banner of the Gospel? and to march, in the forefront of the battaile? Therefore you are to resemble Davids warthies: if possible, to equall the first three. What shall I more say? you are husband men, builders, fathers, mothers, shepherds, guides; and what not? And haue not such need of strength, to break vp fallow ground? pluck vp weeds? briers? nettles? scatter good seed? hedge it round? water it dayly? and being ripe, cut down the crop? separate the precious from the vile? and inne it in due season? Doth it not require power, to hew stones out of craggie rocks? loppe downe trees in the ancient rough Forrest? and to square, and fit them for the Lords Temple? can boyes beget? girles conceiue? infants traualle in birth? & nurse vp, vntill the children come to a perfect man; vnto the measure of the stature of the fullnes of Christ Iesus? will flesh and blood, rise early? sit vp late? and eat the bread of sorrow? of care? endure the chilling cold of winter? the scorching heate of sommer? keepe the wolfe from the fold? and (if need bee) lay downe his life for the sheepe? seeke out the narrow way? walke without wearines? and conduct the tender Lambs thorow the wilderness of this present euill world, vntill they enter and feed within the limits of Canaan, the fresh and flourishing pashure of the promised Land? Let euery man of God, then say thus within himselfe: What? am not I an Embassador of the King of Kings? the Captaine of Christ Iesus? and sent to reedifie the walls of Ierusalem? Shall such a man as I, want strength? fullnes of spirit? be a babe? a dwarf in this heavenly stature? how then should Satans kingdome, bee foraged? his depths, destroyed? and the gates of hell, cast off her hinges? the wandring, brought home? the reclaimed, preserved? and the mysticall body of the Lord of life and glory, perfected? And what is necessary for a preacher, is required of euery Christian, strength of grace. David compares the godly man to a liuing plant, which in the spring-time, shootes vp and sprouts on high; when dead trees blossome not, bud not. But I had almost said, in my heart and haile, theres none that grows in grace, so not one. Grant that some doe: what are they among so many? The common sort like muzzes in a mole-hill, runne too and fro, and chine nothing. As the traveller, they passe thorow the green

Eph. 6. 10.

Mat. 7. 29.

1. Thess. 5. 17.

1. Cor. 9. vlt.

1. Ioh. 5. 4.

Eph. 5. 14.

Ioh. 5. 25.

Luk. 11. 21, 22.

Luk. 17. 32.

Gal. 3. 3.

Vse. 2.

Iudg. 3. 18.

Rev. 17. 14.

Hebr. 4. 12.

Eph. 4. 13.

Ioh. 10. 11.

1. Tim. 4. 10.

Psalm. 134.

2 Tim. 4. 10.

Mat. 25. 25.

1 Tim. 1. 29.

Psal. 84. 7.

Pro. 4. 18.

Vse. 3.

Trials of growth.

Gen. 32. 10.

Iam. 5. 13.

Iud. 5. 2, 3.

Psal. 116. 12.

Luke 1. 46, 47.

Psal. 103. 1, 2.

1 Thel. 1. 8, 9.

2 Cor. 1. 4, 6.

fields of Gods sanctuary, but are empty handed; leaue all behind them. How many be there, who haue made a forward profession, that, like dull *lades*, giue in, and tire? Haue wee not more *prodigalls* in grace than goods? One with *Demas* embraceth the world; another, as the *young man*, digs his talent in the earth: a third kind of people, make *shipwracke* of faith, conscience, and all. Hee is one of a thousand, that goes from strength to strength; shines more and more, till the perfect day.

But lett, with *Eliab*, wee ouerreach, condemne the generation of growing Christians; let scrutiny be made of our spirituall thrift.

In prosperity; art thou humble in thine own eyes? hast thou a meane conceipt of thy own worthynesse? and a disregard of thy best deeds? deserued dignities? canst thou turne thy petitions, into thanksgiuing? thy former sighs, into singing of Psalmes? and blesse thy God, with rauishings of spirit? dost thou admire the kindness of thy Lord? is thy heart, with the remembrance of his mercies, made hot? thy affections inflamed? and is it thy greatest care, how to promote his glory? Is thy mind chiefly exercised, to shew forth his louing kindness? thy riches imployed, to support and spread the Gospell? in thy secret thoughts, sayest thou, is there any of the *household* of faith, to whom I may shew fauour for my fathers sake? When the raine falls, the waters swell: the Sun shines, the sweetest flowers smell: and the spring approacheth, all creatures reuiue. So when grace growes, our ioy is full; our mouthes are trumpets sounding aloud; and euery member of the body is an active instrument, a neuer wearied agent to fight the battells, and finish the great works of our Lord and Master. Where much goods and grace meet together, *Altars* will be erected, *Hospitals* builded, *Schools* of Prophets founded, the word scattered, and mighty things effected. A *babe* in Christ, will but walke; a *strong man*, runne the pathes of Gods commands. A *Neophyte*, beares little fruit; a *growne tree*, brings forth in abundance. A *willow* bowes with a small blast: an *oake* endures, stands vp-right in a storme. *Infants* eat often, worke seldome: *growne persons* are more in action, than nutrition.

2.

2 Sam. 24. 10.

Iob 33. 16.

Psal. 116. 71.

Exod. 23. 9.

Esa. 53. 4, 5, 6.

Iob 19. 2, 3.

Psal. 23. 4.

Acts 7. 79.

In aduersity; art thou patient? doe thy troubles worke in thee sorrow for sinne past? a resolution to auoyd it in time future? Is thine eye opened, more cleerely to see the vanity of earthly, the excellency of heavenly things? hath the old man receiued his deaths wound? doth the new, feed fatter, like some birds in a pinching frost? Are thy prayers hotter? heartier? hast thou a greater fellow-feeling of the poor afflicted? callest thou to mind, the wonderful loue of the Lord Iesus, who was wounded for thy transgressions? Seeme former mercies to be now more worth in the remembrance of them, than when thou didst possesse them? canst thou, in the shadow of death, refresh thy fainting spirit? gather courage? spread thine armes? and salute the King of feares, with an holy scorne? *Weake patients* tell, what bitter pills they haue receiued; lothsome potions they haue supped off; and how many ounces of bloud, they haue lost: But *strong ones*, obserue how their physicke workes, what effects follow: for therein lyes the cure. Any man may say, *I am afflicted*. None, but a growne Christian, it is good for mee. This fire when it kindles in a gracious heart, it will burne vp the chaffe of corruption, purifie and reuiue the Golden graces of the spirit: and cause them to shine with more lustre, like *starres* in a dark night. He who is ignorant of these things, may be an *aged man*: but sure I am at the best a *babe* in Christ Iesus. The *horse* neighs at the trumpet; the *Leuiathan* laughs at the speare: so a *strong man* in grace, sleights crosses; vnder a burden of reproaches, paceth gently; and accounts it his glory (if lawfully called) to march formost, in the *battell* of bloody persecution.

Vse 4.

And to conclude; is strength of grace necessary for a Christian? then let such as haue none, begin to gather some: they that haue any, strue to increase it. For what's a man without grace? but a *stinking Cymbal*? sounding brasse, dead whilst he is alive? Neuer was man blessed without it: cursed that possesse it. Grace openeth the blind eye to vnderstand the wonders of the Law: the mysteries of the Gospel, and the deep things of

of God. It boreth the deafe eare, to heare what the spirit speaketh to the Churches: vntieth the tongue, to sing new songs, found foorth euerlasting prayes: looseth the ankle bones of the aged cripple, to stand, leap, and run without wearines, the paths of Gods commands. What shall I more say? Grace raiseth the dead, reuiueth the dull, recouereth the declined; and armes a man against temptations, death, and hell. Beauty without grace, is a very vanity; strength, an able engine of greater mischief; wealth, fewell to burne vp the owner of it in the furnace of hell. Who can tel the miserable condition of a graceles person? his soule is the Synagogue of Satan, the faculties thereof weapons of all wickednes; his food is im poisoned, his apparell infected, his riches cursed, and the land of darkenesse his euerlasting home.

But lest I should play the part of a bad Physitian, to further this duty, I will lend thee my helping hand. At our entrance, let this be obserued; how that all men, are eyther gracious, or gracelesse. In one of these rankes, we are all of vs ranged: a third condition, cannot be found. Hee who is a member of the first Adam, is without it: of the second, in some degree, hath it. Let vs goe on.

Hast thou, in thy apprehension some seed of sanctification? then seriously think of it, highly esteeme of it; and blesse thou the Lord for it. Grace is Gods free gift, of his owne working; and he requires a thankfull acknowledgment of it, be it great, or sm. Long conuerses so aggrauate their corruptions, are deiectioned so in the sense of them; so hardened, with a foolish humiliation, that they neglect the good beginnings in themselves. Satan, he hath a strong hand in this action: for how can he set himselfe to grow from one degree to another, who questions the truth of grace in himselfe? the Apostle thanks God for the first fruits of the spirit, though mixed with much corruption. He who will still pore on his owne imperfection, shall neuer make progresse in sanctification.

This being done, resolue with thy selfe the highest period of grace, whereof a created nature is capable: for he who wants this resolution, shall dye a poore man in sanctification. He who will be rich, shall be rich; if God by his providence doe not prevent him; and in this kind of husbandry, when doth hee? Schollers aime at the highest degree; Citizens, at the most honourable office; and all Tradesmen, at the increase of goods: So should weake Christians to be rich in the grace of God, strong in the Lord. Paul was no babe; yet would endeanour a greater pitch of sanctification. Without doubt, he was neuer good, who resolues not to be better. Had Stephen bin satisfied with a few droppes; he had neuer bin filled with the Holy Ghost.

Adde to these two, practice: exercise thy talent; put it foorth, for thy owne, and thy masters aduantage. Is it not written that many vltis produce an habis? and to him that hath, shall be giuen? will not prouident parents, increase their childrens stock, when they profitably imploy that they haue receiued? God cannot away with a prodigall, a non-proficient in his seruice. Infants at the first, vse broken language; who afterward, by vse, can at large discourse with their father. Vse limbes, and haue limbes, is our English prouerb: so exercise grace, and thou shalt waxe strong in the spirit. After a long languishing sicknesse, wee first stand, then walke, and in the end, runne without wearinesse. A diligent hand maketh rich; when as vntilts and sluggards alwaies dye beggers.

Finally, neglect no meanes whereby grace is begun, or increased: mortifie the old man, with all his lusts: strangle them in the conception; let not one of them haue a timely birth. Abandon lewd companions; say to all such, with indignation, Get you hence. Such windes, nip the buds of grace: like a sicknesse, keep downe the man from growing. Will tender plants thrive, vnder dropping trees? then may a Christian waxe strong in loose company. Heare the word of ten: growing children, eat continually. Read each day some portion of Christs loue-letters: see how hee invites thee, and bee allured. Meditate on the glorious attributes of Gods word: that, as the Sun the tender flowers, will euocate the spirits, and eleuate the minde, like an armed man. Call vpon Christ in private; desire him to breathe vpon thee: and to salu thee,

1. Cor. 11. 17. thee, with the kisses of his mouth. Step to his table, set thee as in his sight: make his flesh
27. thy food, and his example a patterne of imitation. Obserue these rules, and like the house
1. Pet. 2. 21. of David, thou shalt grow stronger and stronger.

2 Sam. 3. 1.

Now for such as haue bin carelesse (as too many bee) to get the first seeds of grace, let these succeeding motives induce them to gather some.

1. Motives to get the first seeds of grace.

Prov. 3. 15.

First, consider the excellencie of it. A graine of grace is worth a million of gold: a stemme of this tree, all the Cedars in Lebanon: And a drop of this water, the whole balme of Gilead. Things are according to their qualitie, so to be desired. Doe wee not couet silver, more than brass? make choyce of the sweetest flowers? and follow the most commendable fashion, for cloth? for colour? why then are we so backward, to procure grace? Is it not more precious than pearles? and is all thou canst desire, to be compared to it?

2. 1. Cor. 3. vlt.

1. Cor. 3. 22,

23.

Ioh. 15. 8.

2. Cor. 8. 9.

Num. 23. 10.

Next, weigh well the vtility of it. What cannot, will not grace doe? it will recover the great losse, thou hadst by the fall of Adam thy father: renew the glorious image of God, which is defaced in thee: reconcile thee to thy angry Creator; remove that secret bitter curse, which cleaueth to euery creature; and make thee a Co-heire with the Lord Iesus, of earth and heauen. Gracious men glorifie their beauntifull father, honour the Gospel, provoke others to amendment; and compell the wicked to pray, Oh! that wee might dye the death of the godly! And our last end bee like the gracious person! Stocke thy owne grounds with this plant, and thou maiest giue slips, and store of fruit to all thy kindred, and acquaintance.

3. Cant. 2. 2.

Numb. 16. 3.

Gen. 19. 22.

Thirdly, is it not rare also? and for that cause somewhat to be regarded? how many luselesse stones haue wee, in Gods Temple? dead trees in the Lords Vineyard? men and women, who are strangers from the life of grace? This beaue growes not in euery garden; this flower, like a rose amidst many thornes, is found. Grace in the seede of the word, is much scattered through our land: but it springs in few places, spreads little. Will you heare the truth? the Schooles dispute it, diuide it, define it; millions preach it, heare it: But, it's to be feared, many a man neuer had it. Wee heare the old cry, you take too much upon you, thou Moses, thou Aaron: for all the congregation (say the common people) are holy. And wee wish it were so: though it bee not so. Farre be it from mee to belye our nation, to accuse my country, without reason: yet sure I am, that the latitude of grace, compared with natures, as Lot sayd of Zoar, it's but a little one.

4. Iob. 25. 4.

Psal. 51. 1.

Eph. 2. 3.

If what hath bin said, be not sufficient, then call to thought, the necessity of it. Are we not all conceived in sin? brought forth in iniquity? & by nature (so borne,) the children of wrath as well as others? what then, but grace, can change vs? cleanse vs? adopt? sanctifie? and save vs? Three things amongst many, haue made my heart beaue; To see men want the meanes of grace; My selfe to grow no more in grace; And the present condition of such as are dead without it. O grace! thou art most excellent, rare, profitable, necessary: and yet little knowne, lesse regarded. Where bee mens wits? what be their affections set on? might I haue my wish, my life should be like blessed Pauls Epistles; which beginne with grace, and all end with grace.

Which is in Christ Iesus.] This phrase affords vs this instruction, that

Dott. 4. All grace is from Christ Iesus.

Eph. 4. 8.

Ioh. 1. 16.

Whether wee consider the beginning, kinds, or degrees; all grace is in him, and by him. Is it not written, that Christ ascended on high? gave gifts vnto men? Of his fullnesse, are we not said to receiue grace, for grace? that is of all the kinds which are in the head, the same be deriued to his members. For as in the first Adam, by naturall propagation, we receiue corruption, for corruption: so in Christ Iesus, through supernaturall regeneration, wee partake of all varietie of the graces, which bee in him. Take a signet, hauing the whole Alphabet ingrauen on it, impose it vpon a piece of prepared waxe, the impression will bee letter for letter: so here. And now a greater degree since his comming, than before it, is conferred on the Church, through Iesus

For

For, when wee enter into the world, wee are without it: we come as emptie of all grace from the wombe, as wee doe naked of clothes. True it is, that had *Adam* stooode in his integritie, wee had beene conceived without sinne: but since his fall, wee are by generation as full of corruption, as ever was sponge of water.

And seeing wee are borne without it, if not from *Christ*, by whom should wee have it? for as God, hee is the proper *subject*, and absolute *Author* of it: and as hee is *God-man*, the onely *procure* and *purchaser* of it. Thou wilt say, But were not our first *Parents* sanctified, before *Eva* conceived? Grant it be so: What of that? *Adam* after his fall was an head of corruption, not of sanctification: Hee had *Grace* now from *Christ* by regeneration; and for this cause *Christ* is called, the ever-lasting *Father*. In regard of *Grace*, *Adam* is not the root, but a branch to receive it, not convey it.

Lamentable then is the condition of many: for what shall wee thinke of those, who never knew *Christ*, heard of *Christ*? The *Heathen* were all ignorant of him; the *Jew* denies him; the *Turke* derides him; the *poore* beg, and the *profane* swear by him, rending his sacred body with their tongues, as a kennell of hounds a fillie beast with their teeth; yet never by repentance doe they wipe their bloody mouthes. One hath in his lips, wounds; another, flesh; a third, guts and heart: Whose eares would not tingle, and haire bristle, to thinke of such blasphemies? Doe not all these crucifie a fresh the Lord of life, trample the sonne of God under foot, and turne the *Grace* of *Christ* into (an occasion of) wantonnesse? O matchlesse miscreants of all mischief! *Impes of the Devil*! *slaves of perdition*! how can you escape the damnation of Hell?

But I am perswaded better things of many among you. To such as have *Grace*, I say; consider who hee is that purchast it, the price hee paid for it, the worth and excellencie of it, and be thankfull. Run to *Jesus*, hugge him in thine armes, salute him with an holy kisse, and speake well of his name. Build him a *Temple*, consecrate thy whole selfe unto him, offer him the sacrifice of praise, and shew kindnesse to distressed persons for *Jesus* sake. Hee is the fountaine, from which *Grace* flowes; the purchaser of it, and the conduit whereby it is conveyed into the cisterne of our *soules*. Never was thing more worth, of greater gaine than *Grace*; and lesse regarded of the *sonnes* of *Adam*. Wee, who have it, esteeme it but as a common thing: They that want it, seeke not for it; and some there be, who thinke, that too much *Grace*, as *Pestus* said of *Paul*, makes men madde. Many swell, grow bigge, set the best side out, as if their owne power had procured it: Others censure, condemne; And, as a *Gardener* the flourishing branches, clip them downe, who out-thrive themselves.

And to all you who have it, and desire an augmentation of it; goe to the fountaine *Jesus*, to fill thy thirsty-emptie *soule*. Seeke not to *Saint*, nor *Angel*; they like the wise virgins, have but enough for themselves. When the *Queen* of *Sheba* heard of *Solomons* wisdom, did shee not make a journey to the place of his habitation? *Jacobs* *sonnes* travell to *Egypt*, sue to *Ioseph*, who had the custodie of all the corne, to have their fackes filled, their wants supplied: Shall not wee then looke to *Jesus*, petition *Jesus*, who is the onely keeper, disposer, and *Author* of all *grace* and *wisdom*? not one graine, but from him; any increase, but by him. For all is *Christ*, as *Christ* is *God*: 1. Cor. 3. ult.

To conclude; Let this doctrine, as direct, so instruct, and perswade all who want the beginnings of *Grace*, the first seeds of sanctification, to looke up unto *Christ Jesus*; be acquainted with him, fixe thy faith on him, and by earnest prayer call upon him; Kisse the Sonne, lest hee be angry, and thou perish in the way to thy long home. O *Grace*! how should I commend thee? And O yee *Sonnes* of *Adam*, what shall I say unto you? If a man lacke money, wee account him miserable: what then is the condition of a gracelesse person? Hee, who lookes least, shames his Master, discredits his house-keeping. When our *Corn*, *Cattell*, *Children* thrive not,

Reason 1.

Iob. 14. 4.

Eph. 2. 3.

Reas. 2.

Iob. 1. 17.

1. Tim. 1. 16.

Object.

Sol.

Iai. 9. 6.

Vse 1.

Hebr. 6. 6.

Iud. 4.

Vse 2.

Ad. 16. 14.

Vse 3.

Mat. 25. 9.

2. Chron. 9. 1.

Vse 4.

Hebr. 12. 1.

Psal. 122. 1.

2. Thes. 1. 8.
Math. 11. 23.

say wee, they are bewitched. And shall not the curse of God light on such, who (living under the means of Grace) are not sanctified?

Vers. 2. And the things which thou hast heard of me by many witnesses, the same commit thou to faithfull men, who shall be able to teach others also.

The Logickall
Resolution.

These words containe a particular exhortation; in which two things are to be observed: the former is implied, the later expressed. The thing intended by our Apostle, is the continuation of the Church unto succeeding ages: that declared, is by what means this his desire might be accomplished; which is by preaching. Here note what Timothy is to deliver; and to whom: The things which thou hast heard of mee; These are the object matter to be published. The persons must be faithfull, and able to teach others, unto whom the foregoing Doctrine is to be committed. Here is a gradation; what Timotheus had learned of Paul, he must teach to others; and they as hee did them, others also: by which Doctrine successively delivered, the true Church would be continued from generation to generation.

The Theologicall
Exposition.

And the things.] This word thing is of a large acception, and may be applied to whatsoever hath a reall existence, or an imaginarie being. In this place, we may referre it to the Law and Gospell; precept, promise, threat, judgement; and to all the Apostles writings, speeches, doings, or sufferings, with the success of his ministerie; and what entertainment hee had among Jewes, Gentiles, Barbarians, Scythians; as who opposed him, received him, and how the Lord stood by him, delivered him. But wee are chiefly to understand by things, the Doctrine of the Law and Gospell.

Psal. 6. 9.
Math. 18. 15.
Gen. 3. 17.

Which thou hast heard of mee.] Hearing in the Scripture, is many wayes to be appropriated, as to God, and man. The Lord hath heard my prayer; that is, granted my petition. And, if thy Brother heare thee: The sense is, if hee consent and yeeld unto what thou doest informe him of, and requirest of him. Because thou hast hearkened to the voice of thy wife; that is, gave obedience, did what shee demanded. It is also applied to the insensible Creature; as, The Heavens shall heare the Earth, and the Earth shall heare the corne, and the wine, and the oyle; and they shall heare Iezreel. What can here be meant, but a mutuall concurrence of the Creator with the Creatures, to bring forth fruit for the conservation of his Children? Not to trouble you with the rest; bearing in this place, is to be referred to what things Paul by his pen, speech, or practise had made knowne vnto Timothy, and hee understood, approved, and learned. Our Adversaries upon this Text, would ground their Traditions. But (1.) What the Apostle delivered, was eyther agreeable, or not agreeable to the Scriptures: If agreeable, what a weake (or rather, no) foundation have they? If not agreeable, then hee himselfe (by their gloss) should be accursed. (2.) Were it as they say, the Scripture should be imperfect, the which is false.

Gal. 1. 9.
2. Tim. 3. 15,
16, 17.
Mat. 5. 11-17.
& 24. 14.
Act. 7. 2. &
Rom. 15. 9-10,
11, 12.
Exod. 10. 16.
Gen. 31. 48.
Ruth. 4. 7.
Job. 16. 8.

By many witnesses.] The word witness is sometime referred to the Scriptures, as if the Apostle had confirmed one proposition by another parallel with it, which was usuall with Christ and his Disciples, in their Sermons. But most commonly we appropriate it to persons; now and then to stones, pillars, monuments, and the like. By, that is, among: for in Hebrew, Greeke, and Latine it is so used, and to be accepted vid. Beza in hunc locum.

Math. 18. 12.
Luk. 7. 11.
Mar. 10. 46.
Act. 17. 9.
2. Cor. 2. 6.
3. Cor. 15. 9.

The same commit thou.] That is, the same things which thou hast learned of mee deliver thou, &c.

To faithfull men.] To men of sound mindes, honest hearts, and holy lives, whether publike, or private persons.

Who shall be able.] The Greeke word used in this place hath diverse acceptions. It is rendred, much, many, enough, great, most, worthy, secure, and sufficient. The Syriack reads, In whose hands is a power, or facultie. The meaning is, Men so qualified,

fied, as are capable to learne, and willing to teach and instruct the ignorant.

Also.] This word includes in it a similitude, and may have relation either to the matter, or manner of teaching, or both. *What*, and *as* I have instructed thee; the same for matter, and manner observe thou, that those whom thou teachest may be made meet and sufficient to tread in our steps: teach others, as I have done thee, and thou them, for matter, manner.

Whereas my principall care and purpose is, to have the Church in future ages continued; I, for the effecting thereof, doe exhort thee, my sonne, to deliver the same things which thou hast received by my speech and pen, to men of fidelitie and abilitie, who shall be able, both for substance and circumstance, to instruct and teach others, in the like manner and forme, as I have done thee, and thou shalt doe them.

And the things, &c.] From the Apostles scope, let this be observed, That Care is to be had, meanes used, that the Church may be continued.

All the faithfull before the flood shot at this Butte, and aymed at this end. And in the new age of this world, what godly man but hath done the same? Why did Abraham teach his familie, expect the promise, and pray for its accomplishment, except he desired this? Isaac blesse Jacob; see all his sonnes before his change; but that they endeavoured the selfe same thing? Wherefore were Altars erected, stones in Jordan pitched, the Temple builded, re-edified; and the Arke, with so great care conserved, but that the Church in succeeding ages might be continued? Here is the true cause, why the word is preached, Sacraments ordained, positions offered, and the spirit promised.

For is not God to be worshipped, his will accomplished, and his name glorified on earth, as it is in heaven? and how can these things be effected, were not the Church continued? Stop the spring, will the rivers be full? Shake the foundation, can the house stand firme? and if the Church perish, shall the glory of God flourish?

And what? Doth not man consist of a two fold substance? is he not a compound of flesh and spirit? hath he not a soule which is immortall? and shall we say wee love him, not caring to conserve the more principall part? Now if the Church continue not, salvation obtaine he cannot. Doubtlesse this moved David to pray for the peace of Jerusalem: and the Prophets, with the Apostles, to commit so many writings to succeeding generations.

What reproofe then are they worthy of, who so their backs be clothed, their grounds stocked, and their raging lusts satisfied, care not whether the Church sinke or swimme? that crie, let such as live longest fetch fire the furthest: for when I am gone, all the world is gone with mee. Doe not many, as others in former ages, say in their heart, *there is no God*, reck not, if earth and heaven were mingled together after they goe hence, can they for the present, but atchieve their private personall ends? Have wee not some, who set themselves to infringe the libertie of the Gospel, breake the house of God, and crie, *Raze it, raze it even to the ground*? Who (almost) among the better sort, is mindfull of this thing we have in hand? May not, shall not Pharaoh, Izabel, and the children of Babel rise up in judgement against our generation? Let dearth, famine, and what can come, they are provided for: when as our Levites in a land of peace, and abounding with corne, cattell, and what not, must serve for a sate, and a sheld of silver: and sometimes be sold as their Master, for thirtie pence. The most, as *Laban* *Isaac* serve their master, changing his wages seven times: or with *Saul*, of all the cattell keepe the fattest under a pretence of holinesse. They crie of their *sons*, as the wicked of their *sonnes*; are they not our owne? may wee not dispose of them as wee please? How often have I heard the Devils dittie, *Let vs eat and drinke, to morrow we shall die*. In my haste, I had almost said, no care is had, meanes used, that from age to age, the Church might be continued. I pray God, that another day, this fearfull neglect be not deeply laid to our charge.

But leaving such to stand or fall to their owne master: let us be like minded to

The Metaphrase.

Doctrines deduced.

Doctr. 1.

Gen. 6. ult.
Gen. 18. 19.
Gen. 49. 1. &c.
Gen. 27. 26.
Iosh. 24. 27.
Iosh. 4. 9.
Ezr. 3. 8.
Mat. 23. 19.
Ioh. 16. 13.

Reason 1.
Mat. 6. 10.

Reas. 2.
Ecclef. 12. 7.
Ps. 122. 6. 8.

Vse 1.

Ps. 14. 9.

Ps. 137. 7.

Gen. 49. 22.
1. King. 18. 19.

Mat. 23. 19.
Gen. 31. 7.
1. Sam. 15.

Ps. 12. 4.
1. Cor. 15. 34.

Ps. 12. 4.

1. Chr. 19. 8.

Neh. 3. 1, 2, &c.

Eph. 6. 4.

1. Sam. 1. 18.

Ps. 133. 6. 7.

Gen. 44. 31.

Doctr. 2.

1. Pet. 1. 21.

1. Cor. 3. 10.

1. Chr. 15. 3.

Prov. 29. 18.

Reas. 1.

1. Ch. 5. 25.

Eph. 4. 12.

Reas. 2.

1. Ch. 5. 25.

Eph. 4. 12.

1. Pet. 2. 2.

Quæst.

Sol. 1.

1. Pet. 3. 16.

our progenitors; bring wee some stone to this building. Are not all men carefull to continue an house in their own names, to keepe themselves alive in the persons of their succeeding posterity? Why doe parents desire children, but that they might survive in their seed to all eternity, and patch up *everlastingness* with the remnants of the issue of their owne loynes? What's the cause, why *orchards* are planted *monuments* erected, stately *edifices* builded; but that mens *fame* might never rot, and themselves bee had in never-dying remembrance? Wherefore let all *Christian Kings*, and *Nobles*, rich and *men of renowne*, mind this one thing, so honourable, profitable. Art thou a *Ruler* in *Christendome*? like *Iehoshaphat*, send *Levites* into the darke corners of the land, Rich? Found *Colledges*, releve the *sonnes* of the *Prophets*, and repaire the decayed walls of *Ierusalem*. Hast thou children? nurse them up in the feare of God, teach them the principles in the holy letters; and, with *Hannah*, dedicate thy first borne to the Lord. If thou be poore, yet pray for *Ierusalem*; say, peace be in all thy palaces; and let them prosper, who love it. Doe thus, and the Church shall be continued, the glory of God supported, thou and thy seed saved; and praise thy everlasting companion. What? Can the great name of *Iehovah* flourish? if the house of *Bethel* perish? spirits feed on flesh, drinke the blood of bulls, and eate huskes, like hogges? away with such blasphemies. As the life of old *Jacob* was bound up in the life of the lad: so is the glory of God, and the salvation of our soules, in the conservation of the true Church. Lackest thou incentives to move thee, provoke thee? then call to mind the practise of *Moses*, and the *Patriarches*; *Christ*, with his followers; and the spacious cloud of all the faithfull. Consider the *sonnes* of *Bethel*, how they compasse sea and land to support and spread, enlarge and fortifie the Synagogue of *Sathan*, the denne of *Devils*, and the suburbs of *hell*: so shalt thou doe worthily in great *Brittaine*, and be famous in our *English Israel*, for ever, and for ever.

And the things which thou hast heard.] From the scope of the *Apostle*, we proceed to the meanes, whereby his purpose might be effected; whence it will follow, that

By the word preached, the Church is continued.

Was not the *Apostle* guided by the immediate dictate of the spirit, a skilfull master-builder in the house of God? This then is the chiefest way which he hath prescribed, to have his desire accomplished. *Moses* his rod must be moved, else will it worke no miracle: and the word preached, otherwise the Church cannot be conceived, conserved. Where vision hath failed, it still decayed: where it abounded, it usually flourished. Search the *Scriptures*, and they will tell thee; view all sacred histories, and they may instruct thee; and aske but the other dayes experience, it shall declare this truth unto thee.

For, in time will not the children of the Church come to perfection, be gathered to their fathers? What then shall quicken the dead, raise up another holy seed, except the Gospel preached? The axe of the Law, must cut us downe: the promise of the new Covenant, place us in the temple of the Lord. Plowing and sowing are not more necessary to produce successive crops of corne, than preaching is, to plant and preserve a Church from one age to another.

And as preaching in the beginning was the way the Lord appointed: so it remaines in force still. To what ordinance hath he so directly promised life, to gather the Saints, and perfect the body of Christ, as to this wee have in hand? Preaching hath the principall finger to procreate, conserve, and feed to maturity the Churches little ones, with the food and milke of the Word. Male and female propagate and cherish their severall kinds and species: A Minister and the Word, a succession of holy children.

You may object, Will not reading doe the like? and the Sacraments also? It is not denied, but these, being Gods ordinances, may both beget and conserve: yet in as much, that many things in the *Scriptures* are hard to be understood, how-ever easie in themselves, the vulgar sort have need of an *Interpreter* to unfold them.

3 Again,

Again, preaching is of more power to unseale the dimme eye, open the deafe eare, breake the hard heart, and bend mans perverse will to understand, affect, beleve and practise *the word*, than reading.

And weate chiefly to looke, not at the *ordinances* themselves; but the will, promise and appointment of their *Author*. For his power is made manifest in *weaknesse*. And the end shall bee effected by what means hee hath ordained. By *Baptisme* Infants may have faith infused: but this is not the ordinary way to aged persons.

Not to waste time and blot paper in confutation and reprehension, let this teach vs, who have the word preached among vs, all thankfulness: was not England in the daies of our forefathers, a Chaos of confusion? overspread with the Locusts, which came out of the bottomlesse pit, as Egypt sometimes was with Caterpillars? How many, it's to bee feared, perished for want of knowledge? and went to their long home, not leaving the least signe of salvation behinde them? Have not many desired to see the dayes we have long enjoyed, and yet the Sunne of that morning neuer shined on them? And for all this, be there not some, who repute preaching, as Gallia religion, but a matter of names and words? *Manna* now is light meat, Angels food too little regarded, and the water of life is accounted like the rivers of Marah, bitter.

It was never good world, erie the *sons of Babel*; wee could never be merry, say the vulgar *Atheists*, since wee have had so much preaching. This generation (I thinke) feare lest the water of the word, as *Noahs* flood, will once more drowne the world: Sure I am, they turne the grace of Gods mercies into sinne. Shall the plenty of spirituall food breed a famine? *Wasteth* cause want? I wish some in their hearts did not say so.

But for you, who have better learned Christ, bleste God for all things; but especially for the Gospel. For what number the dust of the *regions*? or tell the tenth part of *believers* in our *English* *Israel*? And what, but the Gospel preached, hath brought this great worke to passe?

Learn wee also from hence, to have the men of God in double honour, especially that labour in the word and doctrine: Make much of such; aske to augment the number of such. Are not Physicians, who as often kill, as cure the body, highly esteemed? Lawyers, who plead our cause, greatly rewarded? And shall not they that heale wounded spirits, save our soules, bee much respected? Doe wee urge this duty because of want? to procure a gift? I tell you may: but to further your account, and the Churches continuance. Say not with the common multitude, wee have too much preaching; for men of that function are too few, and ever have bin: with rather that all the *Land* people were Prophets: that they may increase more and more, that the *eyes* of all the world may beare them. When too many sinners are converted, sinnes saved, then cry downe Preachers: untill that day, see thou befriend them. Are not Christians compared to a flock of sheepe? doth not the Church resemble a shippe? How then shall the one escape devouring, the other drowning, if the shepheard and Pilot be stricken overboard? without contrivance, if these abide not in the world, you cannot bee saved.

And may wee not conclude from this ground, that where the word is truly preached there a Church is gathered? continued? What lettech it for is not this the way to build it? conserve it? what is a Church? a people called out of the world, by the preaching of the word? It's too true, we are of the Separatists, who say wee have no true Church in England: they shall the ordinance of God have none effect? so many worshipping in vain? Is the Lord in the Land? Will they tye the operation of the Spirit to the dignity of mans person? what then? Wherein bee our Ministers inferior to them?

What have they, that ours want? Are theirs called? so are ours by God and men. Speake they *tongues*? Doe they *prophecie*? conuert *sinners*? worke *sanctification*? I had almost said, much more ours, beyond them all. Are some among us *profane*? will they affirme all theirs bee *holy*? Is there no chaffe in their corne? nor wheat mixt with our tares? What? want wee *discipline*? Say it were so, which they would have so: What then? Are we no *Church*? thats false: For thats but for the *well being*, not the *simple being* of a Church. Was not the *sluggards field*, a field, though the wall was broken downe? *Corinth* a Church, yet corrupted? But wee have *discipline*, although wee boast not so much of the perfection of it, as we lament the sometimes neglect of it. *Rachel*, I remember was beautifull, yet barren: when *Leah*, with her bleare eyes bare children. The *desolate may* haue more sons than the married wife. Let not *Peninnah* envie her sister *Hannah*: for God can, and doth open the dry wombe, to become fruisfull. Well might they say, as *Lot* of *Zoar*, that our Church is a little one, and not tell a lye: But if other Churches may haue blemishes, yet remaine Churches still, let them give a reason, why not ours?

Pro. 24. 30.

Gen. 30.

Gal. 4. 27.

Vj. 4.
2 Tim. 4. 2.

Ier. 4. 3, 4.

Isai. 58. 1.

Mat. 13. 23.

Eccles. 11. 6.

Luk. 5. 7, 8.

And what stronger motive can be for the *Ministers* to preach the word? to bee instant in *season*, out of *season*? doth not hope to speede, prouoke *Suitors* to speake? expectation of the end, set *sluggards* to worke? will not the husband man rise early, sit up late, cate the bread of sorrow and painefulnesse, in hope of a good croppe against the time of harvest? Shall not the man of God then breake the fallow grounds of *Adams sonnes*? pluck up the weeds of sin? rend in peeces all untilld affections? and sow the seed of the Gospel in the *Lords chosen closses*? Wherefore, O yee sons of thunder, cry aloud, spare not, be heard above, seene below: scatter the graine of the word in all places: for one corne shall not miscarry, but bring forth fifty, an hundred fold. What if you meete with some *rubbes*? lay the more strength, on the *stils*; and waxe not weary in this kind of husbandrie. Sow this seed in the morning, and in the evening let not thine hand cease: for thou canst not tell which may prosper, this or that. Observe not each puffer, stay not for a quiet gale; but passe thorow all and perfect thy worke. What if no graine, for the present seeme to grow? is it dead in the furrowes? no such thing. For thy Master can cause it to revive, shoote up, and bring forth in abundance. Did not Peter catch the most fish, when he expected not a finne? Obey as he, thy *Lords Command*, and never feare but thou shalt prosper.

By, or among many witnesses] Vnderstand this phrase in which sense you please, the point will be this; that

Doct. 3.

Heb. 12. 1, 2.

2 Cor. 11. 3.

Reas. 1.
Iam. 5. 10.

Gal. 3. 1. &c.

Mat. 25. 35.

The more witnesses, the greater incouragement to well doing. When a multitude preach, or professe the same doctrine with us; the more should we bee incited, provoked to holy actions. A cloud of witnesses ought to animate and pricke us forward in the way of godlinesse: to lay aside every weight, and corruption which doth so easily beset us, and with patience and perseverance, to run the race which is put before us. A few should allure a little: but many provoke mightily. If any be in doubt, reason may relieve him.

For, if they be good, may we not safely reead in their steps? expect the same recompence of reward? Will they not shew us by their example, the true way? admonish us when we goe astray? if dull, prick us forward? and if wee walke uprightly, give us their best incouragements? Are we opposed? they will stand by us: in prison? visit us: in any calamity? refresh us: bee we in the shadow of death? the Sun-beames of their prayers shall shine upon us, warme, comfort, and revive us. And are not these as so many blasts to blow the distressed ship of our soules, with the more speed and security into the haven of eternall rest?

Grant

Grant they were bad: What of that? will they not watch us? observe all occasions to have some accusation against us? tell, and talke of our slips? set our infirmities to sale, in Towne? in Market? Let Davids seat bee but once empty, will not Saul espie it? If Iesus come not to the Feast, cries not the Jew, where is he? Slay but one of the Kings sons, the report is, all are murdered: and if one honest man misse, it goes for currant, *scale*, that the rest are no better. These, say they, are your *holy brethren*, your forward ones. Sathan and his agents will make a scarre, a deepe wound, and multiply an offence, till it stretch to a thousand.

Reas. 2.
Psal. 5.8.
1 Sam. 30. 37.
Iohn 7. 11.
2 Sam. 13. 30.

What then shall wee say of the dulnesse in our daies, when as a million of witnesses will worke nothing? may not the children of Babel, rise up in judgment against us? Do not they follow a few to worke wickednesse? saile swiftly after the cloud of their counterfeite Martyrs, the broad way to the land of darknes? And yet a multitude of our blessed ones provoke us but slowly? Have wee not made a solemne promise at our baptism, before many witnesses? Did not our fathers scale their religion with blood and fire? How many Martyrs had we in the blacke daies of *Queene Mary*? Who can count the tenth part of true hearted Christians, profound and able Preachers in this our age? And woe is me to write it, how few follow their foot-steps?

Vse 1.

But leaving these to wallow in the mire; let us bee allured. Art thou a Magistrate? call to minde the worthy catalogue of the Kings of Iudah; and doe justice. A yong Timothy? minde the path of aged Paul, and scatter the graine of the Gospel. A common Christian? remember Onesiphorus, and make him thy patterne. You of the weaker sex, set before your eyes the practise of Priscilla, and walke after her example. Men and women, yong and old, looke backe to the times past, view the present, and let the multitude of faithfull witnesses cause thee to gather heart, pluck up thy loynes, and flee for thy life. Will not a counterfeite scale cause living birds to stoupe? a bangling Kite with an high flyer, mount aloft? the fearfull draw his sword, when all men fight? and a Saul prophesie among the Prophets? But and if all these will not move thy feet, to runne the pathes of Gods precepts; yet seriously excogitate of the Author and Finisher of thy faith; that true and trusty witnesse, who hath left thee an example to tread in his steps. Be mindfull of the inward testimony of the sacred spirit within thee; and how hee hath sealed thee up against the day of Redemption. Let thy own conscience, and all the Creatures prevaile to egge thee on to all holinesse: or else, in that great day, they shall be a cloud of witnesses to accuse thee, condemne thee, without hope of recovery.

Vse 2.

Heb. 11. 1.
Revel. 3. 14.
1 Pet. 2. 21.
Ephes. 4. 30.

The same commit thou] Here we learne, that

All Ministers are to teach the same things.

What the Prophets had received from God, the Apostles from their Lord, and they from one another, was to be delivered to their Successors. The same Law, Gospel, Precept, Promise, and Sacraments. No time must change their Commission, or alter their ambassage.

Doct. 4.
Deut. 4. 2.
Pro. 30. 6.
1 Pet. 3. 10.
1 Cor. 11. 23.
Rom. 7. 3. &c.
Reas. 1.

For, all Artists have the same precepes according to their kinds. Every Logician, hath the same rules of reason: Geometrist, of quantitie: Philosopher, of nature: and so each Preacher, of divinity.

Againe, as there is but one true God, one Saviour, Redeemer, Faith, Love &c. So but one Law, Gospel, Doctrine, Baptisme, which is to be preached for their glory, and our salvation: though Hereticks have fayned many.

Reas. 2.
Ephes. 4. 5. &c.
Mal. 4. 4.
Gal. 1. 7. 8.
Vse 1.

Then may wee not soundly lesson our Romish adversaries? for, doe they deliver the doctrine? teach the same things which are committed to the men of God? What Prophet, Apostle, Evangelist, Doctor, or Teacher have left in writing, that Adam and his sons, by the fall are not dead, but wounded? That

men, since mans relapse, have free-will? can merit? stand just in his owne righteousness? and deservedly purchase heaven? where doe they read in the holy letters, how the Lord electeth, rejecteth, upon the prevision of good, or evill workes? faith, or infidelity? that Peter was Bishop at Rome? and the Pope his undoubted Successor, hath power to depose Princes? allure Subjects from allegiance? command single life? support the stewes? deliver soules from hell? and blow up parliament houses? But they are of their father the Devill, and his will they will doe; his doctrine they commit to faithlesse men; who corrupt others also. But wee leave them to sup up puddle, who dislike to taste spring water.

Ioh. 8. 44.

Vse 2.

Ila. 8. 20.

Ezek. 6. 11.

1 Cor. 4. 6.

Ila. 58. 14.

This may be a direction to all the Ambassadors of the Lord, from venting any thing that is not in, or agreeable with the word; to the Law, and to the Prophets; if any man speake not according to this rule, there is no light in them. Let your warrant, your witnesse, your Author be, thus saith the Lord. Draw thy water out of Gods Well, fetch it from his fountaine; and let no man presume, above that which is written: so shall we neither corrupt our selves, nor the people committed to our charge. Thrash thy come out of Gods barne; beat it forth of the apostolicall rick of the holy letters; bring thy graine into the market of the Church, which propheticall spirits have in former ages set to sale; and it shall feede thee and thine, to life eternall: for bee thou assured, that the soundest testimony is this, that the mouth of the Lord hath spoken it. What distractions have some brought to themselves, to their brethren, by strange doctrines, unheard of opinions? publishing the meere and madde inventions of their owne braines; never, by any judicious Divine, so much as once dreamed on?

To faithfull men:] Here is laid downe the first quality of the persons, to whom divine truths are to be committed: whence we conclude, that

Doct. 5.

Ministers must be faithfull.

Exod. 18. 21.

Heb. 3. 1.

1 Cor. 4. 2.

Are not such to bee made choice of, in all worthy, weighty callings? As Moses was, so should Ministers be, faithfull in the house of the Lord. Is it not required in a Steward, that a man bee found faithfull? Consult, and give sentence.

Reas. 1.

1 Pet. 1. 15.

For he, whose Ambassadors they are, is faithfull. Is the consequence good? be holy, as he, who hath called you, is holy. Will it not then follow? be faithfull; for he that sent you is so. What can be objected?

Reas. 2.

1 Tim. 3. 1.

And is not the office of a Minister a worthy worke? of great importance? Do not the conversion of sinners, the edification of the body of Christ, and the glory of God depend upon it?

Reas. 3.

Ioh. 10. 11.

Shall not such have great opposition? will not Sathan tempt them? his agents withstand them? What then, except fidelity, can provoke them, enable them, to execute their function? lay downe their lives when the Wolfe shall come?

Reas. 4.

Ephes. 4. 12.

Who, but such, will make conscience of their courses? can expect a blessing of their labours? Tell me, who, or what they ordinarily have beene, that gather the Saints? perfect the Lords building? and faithfully performe all things?

Doctrines.

And this faithfulness is, in

Life.

1 Tim. 3. 10.

1 Tim. 4. 8.

These two are conjoynd; and in a faithfull Minister, may not be separated. Thus best knowne (saith Paul to Timotheus) my doctrine, manner of living. The one without the other, like badly exercised, professe, but litle.

Now

Now to be faithfull in doctrine, the *matter what*, and the *manner how*, to be delivered, are both to be regarded. For *matter*, it must be, *what we know received from the Lord*. We may not mixe our *Masters* message, with *man's* vaine inventions; or any unwritten superstitious traditions; for *such* *perish with their use*; and are *profitable for nothing*. Again, we must keep nothing back, but deliver the *whole counsell of God*; so farre forth as we are acquainted with it, and the people capable to apprehend it. If we should not, we are *guilty of their blood*; and in Gods account, no better than *soule-murderers*. This may suffice for the *matter*.

For the *manner*, a double condition is to be observed. First, That the word of truth be divided aright; each person have his portion, according to his spiritual estate and disposition. They that be under the Law, if obstinate and rebellious, must, with the sword of the Word, be *beaten with many stripes*: if ignorant, yet willing to be informed, with *meeknesse* they are to be instructed. But for such as are under the Gospel, if growne Christians, *strong meate* belongs unto them: if weake, *milk* must be their portion. And secondly, The doctrine must be intelligible: else how should the people be edified? Where take these directions. The former is, that the voice be audible: The latter, that it be in our naturall language. Division of tongues hinders any worke, and may bee a cause why our wals are raised no faster: though it overthrewed Babel the old, who seeth it, but it buildes Babel the new? Paul had more tongues, than we all: notwithstanding in the Church, he would rather *speak five words for edification*, than *tenne thousand in an unknowne language*. Thus to teach, is to bee a *workeman*, but needs not to be ashamed. And this shall be sufficient to have spoken for the *manner also*.

Now as faithfulness in doctrine; so in life is required of a Minister. What they preach, they are to practise: for the vulgar sort bee more led by *examples* than *rules*; *patrones* than *precepts*. And without holiness, no man shall see the Lord. Therefore the man of God, must so *speak*, and so *doe*, that hee may save his *owne soule*; with them who *heare and see him*. He must be an *example* to his flocke, *beate downe his body*, keepe it in subjection, that when hee hath preached to others, he himselfe be not a *Castaway*: Strive, at all times, in all things, to *live honestly*. Thus to doe, is to be an *Interpreter*, one of a thousand.

From the precedent doctrine, how many kindes of unfaithfull Ministers might be unmasked? For some mens sermons, as Gallio said of religion, is no thing, but a *matter of questions, names, and words*. Others there be, who *make the hearts of the righteous sad*, whom God would not have made sad: And *burden the micked*, by promising them life, that they might not turne from their *evill wayes*, and live. To omit the *mutes* amongst us; have wee not them, who though their doctrine, for *matter and method*, bee without exception; yet are *lewd and loose* in their conversation? These fill the Church with good words, but the world with *evill workes*: teach men the path to *heaven* by speech, but to *hell* by practice: bind heavie burdens with their *conscience*, but to *beare them*, will not move a finger. But, O thou man of God, *steere these things*, and follow after righteousness, faithfulness: Out preach sinne, out live sinne. Bee not numbred among such, who, as the Proverb hath it, are *good men in a parish*: but being out, no better than their neighbours; who *say well, doe ill*; and by a *bad life* (in the opinion of the vulgar) confute their *owne doctrine*. Seeke not, my brethren, the applaus of shallow headed, hollow hearted persons; *shorne*, by indirect meanes, to allure any to relieve thee; goe not with a *wicked trooked foot*: But preach soundly, live sincerely, and the Lord shall bee thy portion. To alter Davids words, but a very little, You grave, and gray-headed auditors, which if you ever saw a righteous Preacher forsake, or his *good beging*

I.
1 Cor. 11. 33.

Col. 2. 11.

Act. 10. 20, 27.

Ezek. 33. 7, 8.

2 Tim. 1. 15.

Mat. 3. 10.

2 Tim. 2. 25.

Heb. 5. ult.

1 Cor. 3. 2.

Isa. 58. 1.

1 Cor. 14. 18,

19.

2 Tim. 2. 25.

Mat. 23. 1.

Heb. 12. 14.

1 Tim. 4. 16.

Tit. 2. 7.

1 Cor. 9. 17.

Heb. 13. 18.

Iob. 32. 3.

Act. 18. 15.

Ezek. 13. 12.

Psal. 57. 27.

ging bread? Sure I am, that in the *school*s of the *Prophets*, some *stipendary* sons have beene better maintained than theirs, whose parents have had yeerely, great revenues, many scores of pounds. And how (thinke yee) came this to passe? verily, by faithfull preaching and living, they converted mens soules: And such, to recompence their labours, have relieved their children. For, turne the rich from sinne, they will not see thee or thine want: convert the poore, hee will pray for thee, and God shall heare him.

Vse 2.

1 Tim. 5. 22.

1 Kin. 12. 30, 31.

Mat. 15. 14.

Mat. 7. 13, 14.

Eccles. 9. 18.

Doct. 6.

Eccles. 12. 9.

1 Tim. 3. 2.

Mat. 18. 19.

Reas. 1.

John 3. 10.

Ephes. 4. 12.

1 Pet. 2. 5.

Reas. 2.

Mat. 16. 16.

Rom. 10. 14, 15.

Vse 1.

Deut. 17. 18, 19.

2 Sam. 6. 10.

1 Tim. 2. 12.

Vse 2.

1 Cor. 13. 34.

And should *Ministers* be faithfull? then let such as have in their power or-
dination, and induction, lay hands rashly on no man; make choice of faithfull, a-
ble persons; thrust such into the *Lords* harvest; send them to labour in his vine-
yard. When *Ieroboam* made *Priests* of the basest people, what followed? Did
not *Israel* live in sinne? plod on to destruction? if the blind lead the blind, shall
not both fall into the ditch? The way into the temple, must not be wide and open,
like the gates of hell, that all may enter: but strait and narrow, as the doore of
heaven, thorow the which few (onely the faithfull) shall have passage. Electe
Lampades, shining lights, burning candles: not *Lamperides*, seducing-decei-
ving glow-wormes. Doe so; and then *Bethel* shall be builded, *Babel* overtur-
ned: The limits of godlinesse enlarged, and the bounds of wickednesse infringed.
As the *Wiseman* saith, one sinner destroyeth much good. I may adde, especially
if he be once admitted into Gods Sanctuary.

Who shall be able to teach:] This is the second qualification which our A-
postle requireth in the man of God; whence it followeth, that

Ability to teach is necessary for a Minister.

Who dares deny it? gainsay it? *Aptnesse* and *ablenesse* to instruct others, is
an Apostolicall Canon, never to be reversed. As a *Bishop*, a *Minister*, must bee
grave, sober, vigilant; so apt and sufficient to teach. Wherefore should I stand to
enlarge the proofes of it, when as no man will deny it?

Had wee no other reason, yet the names which are ascribed to *Ministers*
would bee sufficient to confirme the proposition. For, are they not called
Doctors? *Cryers*? *Teachers*? and many the like, that import as much as abili-
ty of teaching.

And without this ability, how can hee ever execute his function? accom-
plish the end of his vocation? for without faith, who can be saved? And what
faith (ordinarily) without teaching? And can any teach, if not qualified for
the action?

Away then with that phantasticall conceit, as if any faithfull man might
bee a *Minister*. True it is, that *Magistrates*, *Masters* of families may and
must teach their people; and parents their children: But not presume to as-
sume the *Ministeriall* function. Were the contrary doctrine true, why might
not women, being found faithfull, bee admitted for publike Teachers?

This may serve to admonish such as intend to enter into this weighty cal-
ling, to examine themselves of their sufficiency. I tell thee, that fidelity and a-
bility are not to be separated in a *Minister*. Had it not beene so, this taske
should never have gone forth; or bin laid upon *Timothy*. And this ability is
compounded of many particulars.

First of all, some inspection and knowledge of the tongues and arts is necessary.
For, as the forme lyeth closely coucht in the matter, the kernell in the shell;
so doth the truth in the severall languages. For the words are but the vessell
which contains it; or boxe wherein it is reserved. And who, except the skil-
full *Linguist*, and acute *Artist*, can breake them up? fetch the truth forth? and
methodically dispose of it?

Secondly, to be an able man, requires a sound memory. For the truth being
invented, orderly disposed, is then firmly to be retained. He whose memory is
like

like a leaking vessell, may reade and understand much; but if hee forget, how shall hee bring forth of his treasury, new things and old? They that in preaching pore alwayes on their papers, may winne the name of a good Reader; but never gaine the credit of an excellent Teacher.

Thirdly, A doore of utterance is also necessary. Else why should Moses com-
plaine of an hard lippe? the Prophet stile them dumbe dogs who did want to stand the
Apostles so earnestly desire it? The tongue of a Minister should be as the pen of a ready
Writer. The Preacher made choice of fit words: Paul compared spirituall things
with spirituall. When we have invented, judged, & methodically disposed of di-
vine truths, then we must cloth them with the garment of apt words, put them
into the vessell of exact sentences, and adorne them with some pleasant straines
of Rhetoricke and Eloquence; that the Auditors may be allured to heare willing-
ly, to understand more easily, and to imbrace what is delivered, the more affe-
ctionately.

And to omit many: An able Minister must have his whole carriage in the
delivery of his doctrine, suitable and correspondent to it. His countenance, ele-
vation, pronuntiation, gesture and action, are to vary and bee altered, as the
matter in handling requirerh. He must deliver precepts, with all gravity and
majesty: promise mercy, with the spirit of meeknesse and gentlenesse: denounce
judgements, with terrour and austerity: yet so, as it may appeare, that his
bowels yerne in him; and his hearty desire is, that they might escape them.
When the Prophet was to threaten plagues against the people, he had a com-
mand to smite with the hand, and stampe with the foot. Here may wee shedde
teares, rend garments, and looke angerly: But the booke must bee bitter, as Iohns
was, in our bellies. But who is sufficient for these things? Wee may make an-
swer; Some one of a thousand. However, let us study, meditate, and pray, that
the Lord would open our eyes, confirme our memories; and every way, by his
spirit, supply us with ability: So have his messengers done, whose example we
must follow.

To teach others also:] From the Apostles direction, it will necessarily fol-
low; that

Universities and Schooles are to be erected.

For we see three things goe together: First, A Church to succeeding ages.
Secondly, Able men to teach. And thirdly, Meanes to fit them. Doubtlesse,
they have beene from the dayes of old. If not, how came Moses to have skill
in all the learning of Egypt? Iob, with his friends, such wonderfull know-
ledge? Or why were young men called the sons of the Prophets? Was
not Elias the Master of a Colledge, Samuel instructed at Ramah, and Paul
brought up at the feete of Gamaliel? Christ, in the dayes of his flesh, and his
Disciples in theirs, were in stead of Universities. Shall we then imagine, that
the holy Ghost will not use the like helpes?

For, when extraordinary meanes faile, ordinary are to be put in practice. If
manna once cease, the land must be manured: else, for want of bread, will not
the people perish?

And are not the arts and tongues, in this businesse, necessary? And if these
helpes be not used, how shall the knowledge of them be attained? The Scrip-
ture is a compound of all things, and without skill in the Sciences, how can a
man discern them, rightly sever them?

Here learne to have a reverent esteeme of such places, and the persons, who
are the heads of them: yea, all you whose cups flow over, build Schooles, found
Colledges, erect Seminaries of humane learning, send your sonnes to these
Nurseries, and contribute to poore Schollers. Bee this way, rich in good
workes, abundant in wel-doing; and the Church shall flourish, thy name bee
had in everlasting remembrance,

Mat. 13. 52.

3
Exod. 4. 10.
Isa. 56. 10.
Ephes. 6. 19.
Psal. 45. 1.
Eccles. 12. 10.
1 Cor. 2. 13.

Mar. 7. 19.
2 Cor. 10. 1.
Acts 13. 9. 10.

Ezek. 6. 11.

Luke 19. 41.
Mar. 7. 5.
Revel. 10. 19.
2 Cor. 2. 16.
Iob 33. 13.
Psal. 119. 18.

Doct. 7.

Act. 7. 22.
2 King. 4. 38.
& 22. 14.
1 Sam. 2. 11.
Act. 12. 3.

Reas. 1.

Reas. 2.

Vs 1.

And

Vse 2.

And let all men make mention of them in their prayers, night and day; send petitions to the God of all wisdom, that hee would increase the number of such places, plant able men in them, water their studies with the dew of heaven; that the sonnes of the Prophets may spread, and be dispersed through all the darke corners of the world. Many complaine of dumbe-dogs, idol-shepherds, insufficient teachers: and lay the fault on Bishops, Nobles, Patrones, when indeed it is most true, their owne hands have a great finger in the businesse. For if the fountaine be corrupt, the streames will be bitter: such as the seed is, such fruit shall thou reape at the harvest. Wherefore, as Isaac said to his first borne, have thou (at the least) one blessing for these places.

Doct. 8.

John 12.50.

& 14. 26.

& 16. 13, 14.

Mat. 28. 19.

Ioh. 14. 16.

Gen. 18. 19.

Acts 10. 20.

1 Thes. 1. 8.

Vse.

And it will flow from these words; that the same truth shall be continued unto the end of the world. For Christ received it from the Father, the holy Ghost from Christ, the Apostles from him, faithfull men from them; and so by a successive communication, it shall continue for ever. As one Sunne shall inlighten the world, so one Gospel the mindes of men, untill Iesus retorne to judge all the posterity of Adam. I deny not, but that this light may in part be eclipsed; yet never totally obscured. The true and faithfull witness hath said, he will be with his to the end of the world. And his promise is past, that he will send them his never-fading spirit, which shall lead them into every (necessary) truth. Besides, Godly parents, as Abraham, will teach it to their children, religious masters their servants, and growne Christians will doe much good by scattering it in severall places, planting it among many persons, as wee reade of them of Thessalonica.

This, as it may serve to answer our adversaries, who demand, where was your doctrine before Luther? so may it be a ground of comfort to us, and an encouragement for us, to teach and instruct our people and posterity. Let us sow much of this seed; for one corne shall not perish. The truth, that we now have and professe, in old time hath beene in the world; and whilst it standeth ever shall be.

VERS. 3.

Thou therefore endure hardnesse, as a good souldier of Iesus Christ.

The Logically resolution.



The Theological exposition.

In this verse, is an exhortation to the patient bearing of affliction; endure hardnesse. The ground of it is laid downe in the word, therefore: the manner, in these; as a good souldier of Iesus Christ. Timotheus and affliction are subject and adjoynt: He and Christ, relates, Souldier and Captaine.

Therefore: This word hath reference, not to the precedent, but subsequent verses; and includes a reason, why

Timotheus should suffer affliction.

Endure hardnesse: Some render it, labour; others, will; wee, according to the late version, hardnesse. The word signifieth both labour, and affliction.

As a good souldier. This is a similitude borrowed from military, and warlike

like affaires. Good, here may be of a large comprehension: as bold, resolute, and the like.

It is evident, that those who are exercised in martiall affaires, endure hardship, suffer much evill before they partake of the spoyle, be crowned with honour: therefore thou, my sonne, from their example, must labour, undergoe much evill, as a good, bold, and resolute warrior under Christ thy Captaine, that then thou maist possesse life eternall, when thy course and combate is finished.

The Metaphrase.

Thou therefore suffer hardnesse:] From this, and the subsequent metaphors, we collect; that

Doctrines deduced.

Military, and other affaires, may teach morall instruction.

What more frequent amongst the faithfull, than from all kinds of objects to draw spirituall conclusions? Did not Jacobs staffe teach him? Salomons ane instruct him? and churning of milke reade him a lecture? How many morall instructions hath our Master Christ deduced, from all the creatures? A lympe of leaven, a lost goat, a well of water, did afford him many an holy lesson.

Doct. 1.
Gen. 32.30.
Pro. 6.6.
& 30.33.
Mat. 13.33.
Luke 15.8.
Iohn 4.13.14.

For are not the rules, whereby every act is guided, from God? Bee they not hand-maids to serve the great mistress of theologic? And shall the Author of all wisdom faile of his end, have his expectation made frustrate? Shall hee prescribe precepts to crosse his owne purpose? Inferiors are and must bee serviceable to their Superior: As in all subordinations, so here.

Reas. 1.
Ephes. 3.10.

And, by observation, may we not see the invention, judgement, disposition, skill, and resolution of all kinds of agents? their hope, patience, expectation? what joy they reape, in receiving their desired ends? grieve they undergoe, if frustrated of that they toyled for? And are not these of good use to a Christian? may he not hence deduce morall instructions?

Reas. 2.

Moreover, what profitable similitudes will spring from all kind of affaires? by them the understanding may be convinced, the judgement cleared, the memory confirmed: and will not faith and the affections be much bettered? Exam. Can they that are evill give to their children good things? how much more shall your heavenly Father conferre the holy Ghost on them that aske him? Hath God care for Oxen, and not for Ministers? doth he so clothe the Lillies, and shall he not clothe you? And many the like.

Reas. 3.

What shall I more say? every thing, yea such as are but fained arguments, serve to prove and procure credit unto morall truths, and will further theologicall actions: sometimes by proportion, by resemblance, or by way of comparison. For what can bee named, but in the forme of a Syllogisme may bee disposed?

Mat. 7.11.

1 Cor. 9.10.
Mat. 6.30.

Reas. 4.

How may the blockishnesse of many, from this ground, be checked, utterly condemned? Have we not them, who convert good into evill, turne the sweetnesse of the Word into the bitternesse of worme-wood? and out of the principles of life, deduce the inevitable conclusions of death? Tell some of mercy, will they amend? denounce judgement, bee dissuaded from iniquity? Preach predestination, all meanes shall be rejected: the depths of Gods loving kindnesse, they will sinne, that grace may abound: defend that faith evily justifies, then they cashiere sanctification. Is this to draw morall instruction out of military actions? or rather, to turne the grace of God into wantonnesse? Sin, that mercie might superabound? Doe evill, that good may come thereof? and change the truth into a lye? These men looke to heaven, but want Davids meditation: Consider the Lillies, yet discern no providence by them: take a strict view of all kinde of affaires, and are nothing informed. Bird nor beast, fish nor

Rom. 9.19.

Rom. 6.4.

Lam. 2.14.

Iude 4.

Rom. 3.8.

Psal. 3.4.

Mat. 6.30.

Luke 16. 23.

fowle, creature not Creator, can learne them any instruction. All these booke, teach them no more, than if they were *moles, persons* starke blinde. They eate, drinke, sleepe, labour, and play; untill, like senselesse blockes, they are cast down into the nethermost *hell*; where, as *Dives*, their eyes shall be opened, not to teach, but the more to torment them.

Vse 2.

And may the forenamed *affaires* teach morall instruction? why then let us make them our *Schoolmaster*, and attend unto them: for be wee where wee will, they shall reade us a lecture; their voice soundeth thorow the world. As *Salomon his sluggard*, I send thee to them: thou therefore, *learne their wayes*. Is not the *Souldier* contented to leave his countrey at the command of his *Capitaine*? will not the eye of his *Generall* make him prodigall of his bloud, fight in the Cannons mouth, and carry his life in his hand? What? shall not then the continuall presence of *Michael*, the *Archangel*, put spirit and power into all his followers? Will not the expectation of a corruptible *crowne*, cause the one to play the man? and shall not the certainty of one that withereth not, provoke the other to quit himselfe *valiantly*? Goe to the world, and what toyle will some take for *meate* to feede them, *cloth* to cover their nakednesse, for a *cottage* to defend them from the chilling cold of *winter*, and the heate of the summers *sunne*? And may not their example spurre us on to procure the *robe of Christ*, *Angels food*, the *water of everlasting life*, and an habitation eternall in the heavens? Marke how men strive to make a crooked *sticke* straight, a stooping *body* upright, and be thou instructed. Observe how the *Husbandman* dealeth with tender *plants*, and imitate him, that thy *faith* may flourish. Plucke the weeds of corruption from about it, wall it about with an holy life, and by prayer and meditation water it morning, evening. Hast thou a desire to grow in *grace*? like the *ambitious*, resolve with thy selfe, the highest pitch of *spirituall promotion*: as he for *carnall*, omit no time, neglect no meanes to advance thy *supernaturall greatnesse*. When thou goest to Gods *Sanctuary*, like men to the market, returne not home without some heavenly commodity; And when thou hast it, studie how, for thy *soules* advantage, for to imploy it. Thus have I given thee a taste to avoid prolixity. *The wise will understand.*

Dan. 1. 10.

Endure hardnesse: } Take this sentence in which sense you please, this is the lesson we are to learne from it; that

Deff. 2.

Afflictions are patiently to be endured.

Luke 21. 19.

Psal. 40. 1. & 27.

ult.

Heb. 10. 36.

Reas. 1.

1 Sam. 16. 17.

Job. 1. 21.

Ila. 10. 5, 7.

Psal. 39. 9.

What if they be harsh to flesh and bloud? yet they must be suffered. *Christ* giveth this charge: *Impatience possesse your soules*. *David waited long; cryeth, O carry the Lords leisure*. The *Author* to the Hebrewes saith, *that we have need of patience*.

For who sendeth them? Is it not the first *Mover*, the *Governour* of all the world? Let *Shimei* curse, hath not *Iehovah* bidden him? the *Sabeans* and *Caldeans* spoyle the good man of all his substance, hath not *God* a finger in their actions? *Ashur* may whip and scourge *Israel*, but whether he thinke so or no, he is but the rod of the *Lords* wrath, the staffe of his indignation. Was not the *Prophet*, in time of trouble, patient, because the *Lord* did correct him? and from the same ground should not we?

Reas. 2.

What if our trials be many, great, endure long? Sure I am, they, in no particular, exceed the proportion of our *sinnes*. Why then should people complaine under the rod? will not *debtors*, without repining, bee content to discharge part of the payment? and what man amongst us, suffers afflictions answerable to the number and greatnesse of his transgressions? Why is the *living man* sorrowfull? doth hee not suffer for his sinne? The *Prophet* speaks but reason.

Lam. 3. 39.

And

And can murmuring remove the crosse? will it not rather procure a deeper wound? the impatience of man doth not appease the wrath of God; but rather enkindles it. When children struggle, and braule for a little lash, will not the parent lay it on with a witness? The good King was of another minde; hee, through patient bearing the curse, hoped the Lord would looke upon him, and turne it into a blessing.

Reas. 3.

2 Sam. 16. 12.

Finally, when we chafe and fret, what doe wee? gaine wee? the truth is, the devills will, and our owne woe. Impatience maketh sweete musicke in the eare of Sathan; the Saints murmuring is his onely mirth: such a season, his yeere of jubilee. What was his end, when he cryed, Skin for skin? that the good man might curse God to his face. This ditty would have made him to daunce, keepe holy-days.

Reas. 4.

Job 2. 4.

If this bee so, what shall wee say to the tendernesse and impatience of our dayes? may wee not finde a Ionah, who will quarrell with God, if his gourd but wither? be angry to the death, if his lawlesse will be once crossed? Have wee not disciples, who would call for fire and brimstone, if a Shimei should curse them? A Rabshakeh raile on them? what a shame is this? Let a great Lubber leape at a lash, start at the report of a Peece, fall on all foure, and cry he is slaine, if a bullet but rap and ring on his harnesse, will we not laugh him to scorne? cry, What a coward is this?

Vse 1.

Away then with this pusillanimity, tendernesse, faint-heartednesse. Be men of warre and worth; resist unto blood. Fret not at a shot, rather chafe for thy sin: stampe not that thou art hurt, but that thou hast no more heart: shrinke not at the sight of a ship, neither retyre thou at the greatest tyre of ordnance. Tell me, what thou wouldst doe, if it came to fire and taggot, garments tumbled in blood? Art thou a Christian? then remember, that the least ticke doth not befall thee, without the hand of thy heavenly Father; that thy crosses are not equall to thy finnes; how discontent is the Devils ditty; and that afflictions shall but stay a very little while: like haile on a tyed house, rattle more than hurt; and at their farewell, leave a blessing behind them. Patients must not tell what bitter pills they have swallowed, loathsome potions they have received, and how many ounces of blood they have lost: but how such physick workes, for therein lyes the cure. Consider, if the old man have received his deaths wound, the new be revived; and thy obedience, to Gods commands, bee bettered. A gracious man, as some birds doe in a pinching frost, will eate spirituall meate more eagerly, feed fatter, pray better, when the winter of affliction is at hand. If thou reject this receipt, then cast thy weapons from thee, plucke up thy feet, and run away.

Vse 2.

Plal. 119. 71.

As a good souldier: The Apostle in these words, layeth downe, how wee are to endure hardnesse, which will afford us this instruction; that

Circumstances in suffering are to be observed.

Def. 3.

As the matter, what, so the manner, how, in bearing afflictions, is to be regarded. It is better, if the will of God be so, that a man suffer for well doing, than for evill doing. And let none of you, saith the Apostle Peter, suffer as a murderer, or as a theefe, or as an evill doer, or a busy-body, in other mens masters.

1 Pet. 3. 17. & 4. 15.

For have wee not a precept, which doth rye us as strictly to the circumstance, as substance in religious actions? Thou shalt not lift up the name of the Lord thy God in vaine: includes all the circumstances, in his service, to be performed.

Reas. 1.

Exod. 20. 7.

And may not the omission, or addition of a circumstance, overthrow the acceptation and fruit of an action? God regardeth not the one without the other: What saith the wise Preacher? Hee who handleth a matter wisely, shall finde good.

Reas. 2.

Pr. 16. 20.

Vse 1.

Here comes to bee checked, a large catalogue of *Christians*, who suffer much, but not in a lawfull manner. The *Papist* endures hardnesse: For the truth? no, its for tyranny and treason. The *Brownist* too: and why? for his unjust rent, and boundlesse separation. So doth the *Familist*: but it is for his folly, and imaginary perfection. The truth is, that many *sufferers* there be; but few amongst us, are such as they should be.

Vse 2.

Would wee not bee of that stampe, counterfeit impression? then let these succeeding cautions be observed.

1
Mat. 6. 10.

Consider for what thou dost suffer: Is it for righteousness? then blessed art thou. For if thou faile in this, all other circumstances cannot relieve thee, any way excuse thee.

2
Iude. 1.

And in what place dost thou suffer? when men will meddle, and not keepe their circles, they should be charmed. That souldier which is slaine out of his ranke, winneth no credit.

3
Gal. 6. 17.

For whom dost thou suffer? Is it for Christ thy Captaine? The children of *Babel* endure many things, but they serve a wrong Master, reape no benefit, earne no wages for such sufferings.

4

2 Tim. 4. 8.
Rev. 2. 10.

Of whom, and how dost thou suffer? Is it of the Serpents brood, *Sathans* souldiers? and that willingly, boldly, patiently, and constantly? then bee of good comfort, goe thou on; for great shall thy reward be in the kingdome of heaven. More wee might, but these shall suffice, for the present, to have beene mentioned.

Doct. 4.
Ilay 63. 1.

Of Iesus Christ. I observe we hence, that

Rev. 12. 9.
Apoc. 5. 5.
Reas. 1.

Christ is the Christians Captaine.

This is he, who came from *Edom*, clothed in red: from *Bozrah*, with his garments dyed with blood: travelling in the greatnesse of his strength; mighty to save. Was it not Iesus, who fought with the Dragon? And is not the Lord stiled a man of warre? called, the Lion of the tribe of *Judah*? And he is so.

Can. 6. 4. & 4. 4.

Because hee hath made choice of them, to fight his battels, take his part. Is not the Church said to bee terrible, as an army with banners? armed with a thousand shields?

Reas. 2.
Rev. 17. 14.

Againe, the Christian is called to combat, hath given up his name; and received presse money. This he did, being baptized, by his Sureties: at his conversion, by himselfe.

Vse 1.
Act. 9. 5.

Why then doe the heathen rage, and the profane murmur in vaine? doe they not kicke against the pricke? pierce themselves thorow with deadly sorrowes, and in the end lose the field? *Nemrod* may sooner indanger heaven, than *Sathan* and his agents conquer one Christian. For, is not his Captaine wise in heart, mighty in power? who ever waxt fierce against him, and hath prospered? He is the Lord of hosts: hath all the creatures at his command; doth whatsoever he will. Haile, frogs, lice, and caterpillers, will serve his turne to torment and kill his strongest-stoutest adversaries. Did hee not cause the dull earth to devoure *C'hore*, with all his company? the sea to swallow *Pharaoh* and his huge army? and, like so many *Rats* and *Mice*, to cast them dead upon the shore? fire to descend, and burne *Sodom*, *Gomor*, *Admah*, and *Zeboim*, as if the houses and inhabitants had beene willow hives, full of Bees, and Fleas? And is his hand shortened, his strength abated? Why then doth thine heart carry thee away? and, what doe thine eyes winke at? O consider this, ye that forget Christ; for, as with his word he made all things; so, if he but whisper, they are turned to nothing.

Iob 9. 4.

Ila. 46. 10.

Iob 15. 12.

Vse 2.

From this ground, let the Christian gather courage, and bee of good comfort; for great cause hath he. What if the Serpents brood doe bite? the beasts of *Ephesus* yell? the fat Bulls of *Rasam* push, gore? and the red Dragon rage storme,

storme, march in bellish fury? Shall they conquer thee? I tell thee, no: for Christ is thy Captaine; and stronger than they all. He can charme the old Serpent, take away his sting, and grinde all thine enemies to powder; canse thy hands to war, thy fingers to fight, and with David, to slay thy ten thousand. Longest thou for the water of life? imitate those worthies; breake thorow the uncircumcised host, and fill thy vessell at the Well of Bethlehem. Doe thy foes swarme about thee like Bees? in the name of Iesus thou shalt destroy them. Are thy fellow soldiers few? thine adversaries many? no cause of feare: for Christ thy Generall is all in all. What shall I more say unto thee, but as Iob to his brother Abishai? Let us be of good courage, play the men, for our selves, our people, the city of our God; and the Lord doe that which seemeth him good.

Psal. 118. 22.

Col. 1. 11.

1 Sam. 13. 17.



V E R S. 4.

No man who warreth, intangleth himselfe with the affaires of this life; that hee may please him who hath chosen him to be a souldier.



He Apostle continues in the former metaphor; and in these words, as he rendreth a reason, why a Christian should endure hardnesse; so he layeth downe a description of a good souldier: and that by two things. The former, hee entangleth not himselfe with the affaires of this life: The latter, that his care is, to please his Captaine.

The Logically resolution.

For no man that warreth:] Whether he be a publike, or private person; one that preacheth, or professeth the Gospel.

The Theological exposition.

Intangleth himselfe:] That is, hindreth, molesteth, troubleth himselfe, or inwrappeth.

Intangle, quasi in angulum &c.

With the affaires of this life:] By affaires, understand persons, actions, things.

Our adversaries abuse this place: for from it, they maintaine, that Ministers should not marry. We returne these arguments against their glosse, and false opinion.

1. Wee grant that its good to abstaine, in the times of trouble and persecution: for, Woe to them who give sucke in those dayes. Such seasons breed great distractions, to married persons.

Mat. 24. 19.

2. The Apostle giveth to understand, that it is dangerous for Ministers to live & converse among them, who daily are bulled in the matters of this world: for they, as Demas was, may be seduced.

III

3. Ministers had wives in the Apostles dayes: And as it was; so it is lawfull for them to leade about a wife, being a sister, as well as for other persons. And shall not Preachers have as large a priviledge since the coming of Christ, as the Priests had before it?

1 Cor. 4. 1.

4. Neither doth this place exclude them from all knowledge in worldly affaires: for they are to resolve doubts; give counsell how men may keepe a good conscience in their callings: And is not the doctrine of justification, taken from judicall proceedings? The sense is, that Ministers are no further to meddle with worldly matters, than may sute with the faithful execution of their function.

That

That he may please him:] Here is laid downe the end and scope, all men, in the actions of their callings, are to aime at; and that is, to please their Lord and great Master, Christ Iesus.

Chosen him:] Set him apart; or ordained him to that function.

To bee a souldier.] That is, a Christian: bee hee private or publike person.

The Meta-
phrase.

Thinke it not strange, that a Christian should endure hardship: for there is no common souldier, but will cast off all worldly incumbrances whatsoever, that as a good servant, hee may give content to his Captaine; who hath made choice of him, and set him apart for that function. Should not we do the like, were we not blame worthy?

Doctrines de-
duced.

Doct. 1.

No man that warreth &c.] This Metaphor which our Apostle useth, doth teach, that

Christians are warriors.

For the full prosecution of this point, we will shew, why they must warre, with whom, when, and with what weapons.

I.

For the first: To omit Gods command, and Christs example, wee are to warre, that our strength may be employed, the graces in us exercised, our enemies conquered, & that we might be crowned. Our armour would rust, our weapons canker, our adversaries insult, and our salvation be lost, or nothing set by, should we not warre, fight, combat. Things hardly got, are the more regarded: with ease obtained, little esteemed. Therefore we must skirmish, in the sands of sanctification. Did it not adde to Ephraims portion, in that Jacob tooke it out of the hand of the Amorite, with his sword and his bow? Canaan was the better, because it was conquered: so will heaven, being recovered with blood.

Gen. 48. 22.

II.

Ephes. 6. 12.

1 Pet. 1. 11.

Rom. 8. 7.

For our enemies: we are to warre with Principalities, and powers, and spirituall wickednesses that are in high places: with the sons of Belial, the children of Babel; and all the powers of death and hell. The world without us, and the flesh within us, will fight against our soules. These are not subject to the Law of God, neither can be. The Old-man is a secret, strong, and universall adversary: for he will oppose reason against reason, faith against faith, and affection against affection. If possible, he will perswade us that zeale is but passion, and grace no other thing, than an exact constitution arising and exulting from an equall mixture and composition of naturall principles. How subtilly will this Sophister argue and dispute? where power is, policie shall not be wanting.

III.

I

Exod. 14.

Mat. 3.

Mat. 13.

As concerning the time, wee are to warre all our lives long; from the instant of our conversion untill the day of our dissolution. When we give up our names to Christ our Captaine, enter into his company; then will Satan with all his agents be up in armes, fight against us. No sooner could Israel flee out of Aegypt, but Pharaoh with his huge host pursued them. Let the babe Iesus be borne, Herod will seeke his life: and when the husband-man hath sowne good seed in his ground, the envious person will scatter his tares amongst it. Hee now bestirres himselfe; sets all our sinnes in order before our eyes, that like so many Shee-beeres bereaved of her Cubbes, will fly in our faces: What a combat will now arise, the experienced Christian is not ignorant of: His flesh will tremble, and his heart almost faile him for feare. Let but a man change his calling, alter his condition, undertake any honourable action; then will the Devil stirre us at the heele, stirre up his cruell agents to hinder us, disturbe us. Reade and See. Mat. 3. Nehem. 6. Est. 5. Gen. 29. Gal. 1. Heb. 10.

Also

Also, after the commission of some grosse sin (for the best have foulely fallen,) then will our arch-enemy awake, gird his sword upon his thigh, and present all the troupe of sins committed in the estate of our unregeneration before the eye of our minds, which have long slept, to gall and gaster us. For our grand adversary is subtile, maketh choice of the opportunist season to give us the foyle. Finally, when death approacheth, many to one, wee shall feele a fierce and fiery skirmish: for this time is like a sunny day, after a pinching frost, wherein this ugly snake will creepe out of his hole, open his mouth, bend his head, shoot forth his venomous sting, and strike it into the bosome of our soules.

The weapons of this warfare are not carnall, but spirituall: able to overthrow strong holdes, and to bruise the head of the old Serpent, with his viperous spawne. Here must a Christian have care, to put upon him the whole armour of God; that he may quit himselfe like a man, conquer, and overcome. These weapons are, as in quality, spirituall: so in number, fixe.

One is faith, compared to a shield: by it wee quench the fiery darts of the Devill; and they are threefold; corruption, affliction, with the threats of Gods indignation.

Corruption, without question, is one of the forenamed darts: or the acts which proceed from it. Wherefore, saith the Apostle, its better to marry than to burne (his meaning is in lust.) And Iob, adultery is a fire, that will devoure to destruction. Also its written, the fire kindled in mee: what fire? The most understand it to be originall corruption; direct contrary to that, spoke of in Ieremias. Man, since his fall, is like a fornace; corruption, fire: how will the sparks ascend, when Sathan stirs in it? or blowes upon it? Hee who burnes, will quench himselfe with any puddle water: and if in lust, malice, envie, to extinguish those flames, will defile himselfe, take revenge, with and upon the most base, and deformed. Now faith will purifie the heart, by sprinkling it with the blood of Iesus; and tell the strongest, stoutest sinner, that Whoremongers and Adulterers God shall judge; throw them into that lake, where the fire never shall be quenched: so cooling these firebrands.

Afflictions are darts also. Think it not strange concerning the fiery trial, which is befallen you. For they consume the flesh, waste the purest spirits, dry the body, and eat up all the contentments of this life. Wherefore David being scorched with this flame, compares himselfe to a burned heath, a bottle smoked in a chimney, wrinkled together. But how doth faith quench them? Thus. It will assure us, that they are shot, whatsoever the bow is, by the hand of our heavenly father; like the arrowes of Jonathan, not to wound but to warne us; shall stick a very little while, bee put up in his quiver, and in stead of poison, leave a blessing behinde them. For faith, as it escapeth the edge of the sword: so doth it quench the violence of fire, that the bush be not burned; or so much as an haire singed.

The last kind of darts, are the threats of Gods indignation: these wound deepe, kill deadly. The revengers of God, find Iob, set themselves in aray against him, his arrowes stuck in him, and the poison thereof drinke up his spirits. Observe, that every precept commanded, if transgressed, hath a threat annexed: these will Sathan with the strong hand of his hatred, hurle against the offender, than the which, nothing more harsh to flesh and blood, lesse able to be endured. These darts, as the world is, are called the Devils, because hee doth use them: But Gods they be, like him they be; even a fire consuming, a fornace smelting. Yet for all this, faith will, by a personall and particular application of the sacred, and all-sufficient obedience of the Lord Iesus, as water fire, for ever quench them. For in him are all the promises Yea, and Amen.

The second is hope; which is an expectation of what faith beleeveth: for no faith,

3
Psal. 51.
2 Chro. 6. 36.

Rev. 12. 12.

4

IIII
2 Cor. 10. 4.

Eph. 6. 11.

1 Cor. 16. 13.

1

Eph. 6. 16.

Sathans darts

1 Cor. 7. 9.

Iob. 11. 12.

Psal. 39. 3.

1 Cor. 10. 9.

7

Acts 15. 9.

Heb. 13. 4.

Mar. 9. 46.

1 Pet. 4. 12.

Psal. 119. 83.

Psal. 105. 4.

Gen. 50. 10.

1 Sam. 19. 13.

Psa. 37. ult.

Heb. 11. 34.

Exod. 3. 3.

Dan. 3. 17.

Iob 6. 4.

Gen. 1. 17.

Ezek. 18. 4.

2 Cor. 4. 4.

Heb. 11. ult.

12. 30. 30.

Eph 6. 16.

1 Pet. 5. 9.

2 Cor. 1. 10.

Heb. 11. 1.
1 Ioh. 3. 3.
1 Thel. 5. 8.
Psal. 27. 13, 14.
Rom. 8. 24.
Eph. 6. 17.

3
Luke 21. 19.
1am. 1. 4.
Heb. 11. 1.
Iob 6. 3. &c.
James 5. 8.

Mat. 24. 13.

4
Rom. 7. 12.
Phil. 3. 9.
Isay. 64. 6.
2 Cor. 10. 4. 5.

5
2 Pet. 1. 12.
Isay 38. 3.
Eph. 4. 25.
Iohn 1. 47.

Eph. 6. 14.

6
Eph. 6. 17.

2 Sam. 23. 10.
Math. 4. 4.
Acts 18. 26.

7
1st Ioh. 1. 7.

faith, no hope : and no hope, no patient abiding of the Lords leasure, in the accomplishment of his promises. Hope therefore is necessary, to purifie the heart, cover the head in the time of warre, to carry the Lords leasure, and to support the soule, untill we have in perfect vision, and full possession, (the end of it, which is) an inheritance immortall, our everlasting salvation. A warrior without hope, wants his helmet, and of all kind of martialists, is the most miserable.

A third is patience ; and that is nothing else, but a quiet suffering of all kinds of affliction. For in this warfare, we shall meete with hunger, thirst, famine, with huge rocks, red seas, troubled waters ; with whips, chaines, prisons ; with weaknesse, sicknesse, death of friends, losse of goods, and what not ? so that patience, till all these swelling waves, boisterous stormes, killing crosses bee husht and gone, and we landed at the haven of heaven, is of absolute necessity. For he who endures to the end (and none but he) shall bee saved.

Righteousnesse is the fourth ; it is a conformity to the Law of God, the true rule of justice. This is personall, or imputed ; with both which, we must bee armed. But our own is as a menstruous cloth ; by it we shall not be able to stand. That of Christs is armour of prooffe, able to put off a volly of the greatest shotte. Let the Romans catholike boast of his owne worth, relye on, and trust in his rotten ragges : a paper pinned on his naked breast, shall as soone defend him from the dint of a mighty bullet, sent forth of the hugest roaring Cannon, as his personall righteousnesse, preserve him from Sathans fiery darts, in the time of warre, in the day of death.

Truth is the fifth ; the which strictly taken, is the rule of goodnesse. There is a truth in the understanding, when wee apprehend the thing as it is : and in the will, tongue, practise, when we covet, speake, and doe as wee have thought and conceived. With this, or all these, a warrior is to gird himselfe. For where truth is wanting in judgement, error taketh place ; in the affection, hypocrisie ; in speech, lying ; and in action, dissimulation. Without truth, no thought, word, or act will please God, nor profit man. He who wants this belt, was never blest.

The sixth and last is the word of God ; that is, the true sense of the Scripture. For the truth is contained in the letters, as the forme in the matter ; life in the arteries.

This hath a double use : to defend our selves, offend our adversaries, like the sword of Eleazar : for by it, corruptions are cut downe, lust subdued ; Satan put to flight, and we preserved.

Here in the fore front, come millions to bee checked, confuted. For how many dreame of a crowne, who never entred the list of this combate ? Cry like Moab, to the spoile : yet have neither spoiled principalities, nor powers : and are so farre from conquering, as that they have not discovered their adversaries ? Truth it is, that we are all baptized, have made a solemne promise to fight against the flesh, to warre with the world, quarrell with the Devil, and to continue Christs faithful Souldiers : But too few of us, arme our selves, rush into the battell, kill our foes, and winne the field. Our common people live in ignorance, are at league with Satan, have made a covenant with death, goe on, presume, and perish. As for the Papist, he conceits, that a cruise of salt, a dish of creame, a peece full of speckle, and a moiden crutch, are the onely weapons, to arme himselfe, drive away the Devil, slay the King of feare, and to prove more than a conqueror : when as, he wages against the Lord, wounds his owne soule, dyes in despaire : or (the which usually befall him) secretly, and insensibly goes to his long house, to receive his full recompence of reward.

And are christians warriors ? I marvelle not that, you sons of Belial, if such sometimes

Sometimes, hang the head, folde the armes, and looke pale and warne. Is it (thinke ye) an ealie task, to mortifie the flesh? crucifie the body of sinne? and to make havock of a mans naturall corruptions? to combate with the Devill? quench his fiery darts? and to passe thorow the chambers of death? Christians must not only pare the nailes, singe the haire; but cut off the right hand, pull out the right eye, and take an everlasting leave of all sinfull contentments. What flesh, without great difficulty, can doe this? endure this? Hee who will be a warrior in Christs campe, shall have dreadful dreames, fearfull visions, troubles without, terrors within; and now and then the arrows of the Almighty sa stick in him, drinke up his spirit. Acquaint thy selfe with Iob, demand of David; what wounds they received in their warfare, and what it is to be a christian souldier: such can tell thee. Is it to drinke healths to thy Captaine? to play at the dice on a Drummes head? or to make a short skirmish? exchange a few shot? I tell thee no: If for all this, thou thinke the contrary; doe but resolve thy selfe, to cast off thy boone companions, change thy course, and fight the battels of thy God; and then, if thy thoughts be not many, thy heart heavy, thy gricke deepe, and thy feare terrible, count me a false Prophet; pittle me not, when thou dyest.

2 Cor. 9. ult.
Col. 3. 3.
Eph. 6. 16.
Mat. 5. 29.
1 Ioh. 2. 15.
Psal. 88. 15.
2 Cor. 7. 5.
Iob 6. 4.

Let him who is entred into this warfare, gather heart and not be discouraged, if he fall into some fierce and fiery conflict. For when the strong man keeps the house, all is peace at home: but goe about to dispossesse him, then will hee rage and teare. If Nehemiah begin to repaire the walles of Ierusalem, Sanballat shall oppose him: Paul to preach the Gospel, his owne countrey men will persecute him. Sathan, when his kingdome shakes, will rowze up himselfe, arme all his agents to act their parts, lest Babel bee confounded, overturned. Buffer the old-man, and beware of a blow: take the Lambes part, and expect a sight into the Ile of Parmos: crucifie the flesh, stop the current of sinne; and will they not roare, swell and overflow their bankes? flee from thy former evill waies, the Serpent will sting thine heele, the envious man wil thrust a thorn in thy foot. Let not these things seeme strange unto thee: for no combat, no Christian. When the Devill doth tempt thee, the profane persecute thee; the body of corruption lye heavy upon thee, and death with his many ugly formes terrify thee; then conclude, that thou either art, or shalt be a right resolute heavenly warrior. For these are foes to all them that fight for the Lord, and the Land of life.

Vse 3.
1 Pet. 4. 12.
Luk. 11. 21.
Neh. 2. 19.
Act. 26. 7.

Learne hence, all ye who resolve to be Christians, to be fitted, and thoroughly furnished for this warfare. Put on the whole and compleate armour of God, the which we have mentioned: and having done so, stand fast, quit your selves like men. But yet this is not all which is required of thee: for if thou wilt be, as thou must be, these foure following are of absolute necessity: knowledge, courage, love, power.

Rev. 1. 9.
Gen. 3. 15.

First, Knowledge. Without this, thou maiest take thy friend for thy foe; Saints, for sectaries; spirituall motions, for diabollicall illusions; and range beyond thy ranke, presume above thy strength. Paul through ignorance, made havock of the Church: the Princes wanting light, killed the Lord of life: Peter from the same ground, did promise what he was not able to performe: And whence came it to passe, that the friends of Iob reputed him an hypocrite? the Disciples themselves dreamed of an earthly kingdome? Without knowledge, the mind is not good: Blind men are not fitte to fight, except under the Prince of darknesse.

Vse 4.
Eph. 6. 11.
2 Cor. 10. 13.
How a warrior must be qualified.

Secondly, Courage. What heroicall spirit hath bee need of, who is to wrestle with principalities and powers? the audacious and foreheadsse swaggers of these times? Impes of hell? and the King of terrors? Will puling babes

1 Tim. 1. 13.
Act. 3. 15, 17.
Luk. 22. 33, 36.
Iob 2. 6.
Act. 1. 6.
Pro. 19. 2.

Eph. 6. 12.
Psal. 2. 1.
Iob. 18. 14.

lay on load? *timorous persons* wound deepe? kill deadly? its a thing impossible.

Judg. 8.30, 31.
Job 39.22.

He must be a Gedeon, not a Iether, who will hew Zebah and Zalmunna in pieces. What makes the Leviathan, to laugh at the speare? the horse to neigh at the trumpet, mock at feare, swallow the ground for fiercenesse, meet the harnessed man, and cry, ha, ha, when quiver and arrowes rattle against him? Courage will cause Caleb, to goe up at once; David, to meet the Giant of Gath; and Benajah the son of Iehojada, to slay a Lyon on a snowie day.

1 Sam. 18.43.
1 Cho. 11.22.

Thirdly, *Love*. Why doe men plow and sow, hauke & hunt, fish and fowle without wearinesse? what caused Christ to descend from heaven, strip him selfe of such unmatched honour, walke in the forme of a servant, warre with death, justice, hell, and to resist unto blood? was it not love? Without this we shall cast off our Captaine, forsake our fellow-souldiers, trample the crowne of life underfoot; & when the enemy assaults us, either stand still, turne Turke, or throw down our armes, and run away. Love will doe all things, endure all things. Is Sechem in love? hee will bee circumcised; David? hee will fight with the Philistines; Jacob? serve seven yeares; Amnon? pine away. Love is as hot as the coales of Iuniper, much water will not quench it: no adverse power can resist it.

Ioh. 15.9, 13.
Ioh. 21.15.
2 Tim. 4.10.
Iohn 10.12.
1 Cor. 13.7.

Psal. 51.12.
Ephel 6.10.
Job 41.

Fourthly, *Power*. The Prophet, being an old Souldier, prayes for it: Paul, a worthy warrior, often commands it. A Christian should be like the Leviathan; his heart firme as a stone: his bones strong as brasse: he counteth iron as straw: esteemeth Steele as stubble, rotten wood. No arrow can make him flee, nor speare turne him from the battell. Why are we so often foyled? want of power, will lose the field. Hee that hath knowledge without power, is like a Souldier, who hath eyes, but wants his armes: knowledge and power, but no courage; him that hath eyes and armes, without a heart: knowledge, power, and courage, and not love; to him who hath eyes, armes, heart, yet lackes his limmes. For power can warre, but without courage dares not: power and courage, can and dares, but without love, will not: and power, courage, love, both can, dare, and will; yet if knowledge guide not, no order or good event in the combate. Wherefore, get knowledge, and it will direct thee: courage, it will embolden thee: love, it will constraîne thee: and power, for that will enable thee. He who wants one of these, shall never bee crowned; except with shame, and endlesse confusion.

Intangleth himselfe with the affaires of this life] The collection hence, is, that

Doct. 2.

Christians are not to be intangled.

Matt. 24.
Iohn 6.27.
1 Iohn 2.15.

Whatsoever may hinder him in the course of christianity, is to be avoided. Care not for the morrow: Labour not for the meat which perisbeth: Take no thought, for what you shall put on: Love not the things of this world, are all prohibitions to this purpose.

Reas. 1.

For, the calling of a Christian is hard, difficult; and the least act thereof not easie to be discharged. Doth it not require diligence to sway the Scepter in a kingdome? to sit in the seat of judicature? to divide the word of truth? and to contend for the faith? To make a mans election sure; to worke out his salvation, is a pretty piece of service.

Reas. 2.

Againe, man in his best estate, is but weake; his knowledge and power are not infinite: hee cannot at the same season bee conversant about severall actions. For that which is (easily) possible with God; is (absolutely) impossible with men.

Pro 2.

From this ground are multitudes to be reprov'd. The Pope, for hee will bee Christs generall Vicar, head of the militant Church, sit in the seat of Moses, play

play the Emperour, beare two swords, and weare a tripple crowne. This man, like the sons of Zerviah, takes too much upon him. The equivocating Jesuits, brethren in evill: These will play the Lawyer, the Statesman, and the Divine. Like Martha, they are busied about many; but omit that one thing necessary. It meets with such Ministers, who meddle overmuch with civil matters, chusing rather to follow the cart, than to wait on the Church; to gather sheaves, before sonles; to cure the flesh, but neglect the spirit. The unmercifull Landlord, who sets rents on too high a rack, takes extreame fines, incloseth commons, and makes the habitation of the poore desolate. These sell their heavenly birthright, with Esau; and become lawfull heires of the land of darknesse. Also the gripping Usurer, he binds his brother in paper bonds, himselfe to the Devils whipping post. Cruell Masters, who constraine their servants to doe unlawfull things: or if lawfull, on the Sabbath daies. Such, with Judas, sell mens persons for pence, and may expect no better end. The Common Quarreller; hee sets his sword at liberty, but himselfe in the stocks: his dagger shalbe drawn, though his soule be damned for it. The Drunkard: this beast is intangled, bound on all foure: you would take him to be a lump of clay in a Stand of Ale: yet his damnation sleepeeth not. What should I more say? How many Sampsons have we intangled with their dauncing Dalilahs? Ahabs, with Naboths vineyard? And of the weaker sex, with a ruffe, cuffe, yea a very feather? Can these pluckup the foot, walk the narrow way; and at their journeys end, finde rest with Abraham? follow the Lambe, whither hee goeth? or rather, is it not a thing impossible? Wee will leave them, to stand or fall, to their owne Master.

Bee admonished hence, all ye who have given up your names to Christ, that you be not incumbred. Try your selves, if you, with the affaires of this life, be not intangled. Doest thou abide in that calling whereunto thou art called? art thou contented with the Lords allowance? not greedy of gaine? willing to leave all, to follow thy Captaine? is it thy delight, to doe what hee commands? Art thou more laborious, in the actions of thy generall, than thy particular calling? canst thou when thy cups flow over, thy wine & oyle abounds, figh in soule? count them vanity? and wish to be with Christ? The bird, that spreads her wings, leaves her stand, cuts the aire, mounts on high, is not intangled. So he who treads the Moone underfoot, scornes the carcasse of worldly pompe, pleasures, profits; and peepes into the celestially arke, is one of Gods Eagles, is set at liberty. Were we tryed by this test, as the Leaper cryed, I am uncleane, I am uncleane; many might, we are intangled, we are intangled.

With the affaires of this life:] Will it not follow from this phrase, that

The affaires of this life may intangle us?

What can you name, wherewith man may not be intangled? Was not Adam with an apple? Ionah with a weed? and David with a spring of water? the Prodigall was intangled with his portion; Absolom with his haire: and I had almost said, Judas with an halter: sure I am, hee was with a few pieces of silver. And what may bee the cause hereof? or whence doth it come?

From weaknesse of judgement. Wee value things above their worth: or know not how to imploy them. The worldling doth trust, by his wealth; and in conclusion, makes gaine godlinesse: and his belly his God. Also when men want prudence, the best things are applied to wrong ends: or taking in hand some worthy art, not sensible of their owne insufficiency, are straightway intangled. Sauls armour, Goliaths sword, if weake ones weare them, may lose the field. Some think they can do all things; when had they wit, they would know they could doe nothing.

From inordinate affection. Moderation of affection, is a wonder in the world.

Vlo 2.
Trials if we be
intangled.

Phil. 1. 13.

Doff. 4.
Gen. 3. 6.
Ionah 4. 8.
2 Sam. 23. 15.
Luk. 15. 12.
2 Sam. 24. 24.
Mat. 16. 15.
Reaf. 3.

1 Tim. 6. 5.
Phil. 3. 19.

Reaf. 2.

world, and such as want it will be insnared. These are nimble feathered fowles, and if once let loose, not easie to be reclaimed. Let *Rahell* want children, *shee* will dye: the Prophet his gourd, burst with anger: and David his rebellious son, wish himselfe dead, in a passion. The affections are like a ravening *Kite*, that never takes stand without his prey: or rather than want it, falls into the snare: and but injoying it, will never part from it, untill with overgorging himselfe, he hath catcht a surfeit.

Reas. 3.

From the rebellion of the will. If this wheele runne crooked, the soule is set fast. Let the *forehorse* leade never so directly, this one idle, or unruly *jade* turnes all out of way. If the *Will* will have its will, all the eyes in the earth cannot keep her from being intangled. For like a millstone, if once set on motion, she will downe the hill, till she stick fast in the mire and mud. And shee will doe it, as in the weaker sex we see, because shee will doe it.

Vse 1.

This being thus, thinke it not strange, if millions be intangled. For where canst thou goe, what canst thou have, but snares be laid in them? in thy calling, meat, apparrell, companions, and recreation; things in themselves good: but through our owne weakenesse, we are intangled with them. Let your eyes runne too and fro, and you shall see a *Nemrod*, intangled with an hound: a *Iezabel*, with an out-landish Cur: The countrey Gentleman, with a Cocker, or Die, or Card: his Mistresse, with a Monkey; perhaps with a Peacocks taile: The Rustick, with an Oxe: The Ruffian, with a shag-head: and the Boone companion, with a strumpet: shee with him, and both of them, with strong drinke, or a pot of muddy Ale.

Vse 2.

But not to intangle our selves, with these selfe-condemned persons; Let us use all helpes to avoyd the danger: and

Psal. 4. 6.

First, Wee must get a sound judgement, to understand what is the chiefest good, and how we are to dispose of all inferiour things, for the procuring of it. This lesson is worth our learning: for without it, we shall be intangled.

Eccles. 1. 2.

Secondly, Labour to see the vanity of all earthly, and sublunary things, what, and wherein their naturall worth consisteth. Spend a little time in this study, and thou shalt clearly discern, that considered in themselves, they are but a vexation of spirit.

Psal. 73. 18.

Thirdly, Make the Lord thy portion, and be thou assured, that hee onely can content thy heart. Every created thing is in motion, till it imbrace its proper object: So will the mind of man: the Lord only setleth the soule, and gives it rest.

Job. 31. 1.

Fourthly, Refraine things indifferent; (if in thy choice) and watch over thy outward senses. Make a covenant with thine eye, put a glove upon thine hand, touch not, handle not. For the least steppe leades to a long journey.

Psal. 34. 8.

Fifthly, Strive for a taste of spirituall things. They who tasted of the grapes which came from Canaan, desired to see the Land, coveted more: So will it be in better things.

Mat. 4. 8.

Sixthly, Beat Sathan with his owne weapons, out-shoot him in his owne bow. Doth he shew thee the glory of this world? tell him, it is thy Fathers; and in serving of him, hee will give thee a better. Tempts hee thee to weare two swords? say that thou art weake, and one sufficeth. Doth a Babilonish garment allure thee? mind the rich robes of Christs righteousness. Art thou inticed by *Rebecca*s beauty? consider the Kings daughter, who is all glorious within. Saith hee, thou art a sinner? reply, else what needed I a Saviour? Will he not let thee alone? demand, who made him a Judge? In all things doe the like: for this is the excellency of the Saints.

Luke 22. 38.

That he may please him, who hath chosen him to be a Souldier:] This is the second thing, whereby a good souldier is described; namely to please his Capitaine

taine. To omit many points, which this phrase would afford, we will pursue this; that

The chiefest care of a Christian, is to please Christ Iesus.

Souldiers are to please their Captaine: *Christians* are *Souldiers*: Ergo. And who but *Christ* hath chosen them, is their Captaine? Have we not a precept for it? Doe not all the sons of God desire it? Are they not reputed reprobates who neglect it?

Doct. 4.

1 Cor. 10. 31.
Mat. 6. 9.
Rom. 1. 21.

For, ayme at this, and it will direct all inferiour actions. Resolve to travell from *Torke* to *London*, make it the last, or furthest place of thy iourney; and will it not guide thee aright, from towne to town, in all thy way?

Reas. 1.

Also, he that doth this, may set his soule at rest: for *Christ* then will please them, provide for them. *They that honour him, shall be honoured of him.* Please him, thou shalt be pleased. 1 Sam. 2. 30.

Reas. 2.

Doe not this Doctrine exclude many from the title of true *Christians*? What care hath the ignorant or prophane person to please *Christ Iesus*? The blasphemers, who teares his sacred body with his tongue, as ravening dogs a filly *Deere* with their teeth; and never by repentance wipe their bloody mouthes? The *Iusticiary*, that rests not on *Christ*, but with his own workes will perfect his obedience? The *Romane Catholique*, who makes the *Pope* head of his Church, *Mary* the mother of mercy, and *Francis* a Mediator? That denies him the whole honour of his Redemption, conversion, and intercession? We may say of these, & of a thousand more, that *Christ* they please not, and are contrary to all men.

Vs 1.

The Theology
will explain

1 Thel. 2. 15.

But my good friend, ayme thou at this marke, shoot at no other Butte, than to please thy Captaine, *Christ Iesus*. Were this the first end of all our intentions, we should not so often wander in the way of our pilgrimage. Could we chiefly make his glory the scope of our actions, hee would doe us good all our dayes, and set our enemies at peace with us. Pro. 16. 7.

Vs 2.

First, And to doe this, thou must bee borne againe: for they that are in the flesh, cannot please God. Rom. 8. 7.

Secondly, Thy actions must flow from the principle of faith: for without that, its impossible to please him. Heb. 11. 6.

Thirdly, To doe good, and communicate, forget not: for with such sacrifices, God is well pleased. Heb. 13. 16.

Fourthly, Beg wisdom of him, in the sense of thy owne weakenesse: for it pleased the Lord that *Salomon* asked this thing. 1 Kings 3. 10.

Fifthly, Praise his name with a song: and magnifie him in thanksgiving. For this is more pleasing unto him, than a yong bull, that hath hornes; or that paweth the hoofe. Psal. 69. 30. 31.

Sixtly, and lastly, when we heare his word, beleeeve in his name, suffer for the truth, then we give him the glory of the worke of his Redemption, which is acceptable unto him. Mat. 3. 17. Ioh. 14. 1. Phil. 1. 29.

From this verse, we may note these things,
First, that besides this, there is another life.

Secondly, that the affaires of this life, are not the best things.

Thirdly, that *Christians* are chosen to be *Souldiers*.

Fourthly, that a man may so warre, as *Christ* will be pleased.

Fifthly, that lawfull things, may be hurtfull to us.

Sixtly, and lastly, that he who is intangled, cannot please *Christ*.

Vs 3.

VERS. 5.

And if any strive, hee is not crowned, except
hee strive lawfully.

The Logically
resolution.



He Apostle, in these words, alludeth to the Olympian Games; the which (as some record) began, and were in use, when the Prophet Isaiah had that notable vision in the Temple; and that was about the yeare 775. before the Lord came in the flesh. In them observe an act, *strive*: the manner, *lawfully*: its end, *for victory*: and the reward thereof, a *crowne*.

The Theologi-
call exposition.

Strive:] We read of God striving with man, man with God, with Satan, himselfe, and his brethren. Not any of these, can well bee excluded.

For a mastery:] In the verbe is the kind, or end of this contention included. A Metaphor borrowed (as the learned say) from *wrestlers*, *Iusters*.

Crowned:] The literall sense is, with a garland, a crowne corruptible: the Metaphor being unfolded, is with *honour*, *glory*, *salvation*.

Lawfully.] That is, with such circumstances as bee required in a *striver*.

The Meta-
phrase.

As those *wrestlers*, who exercised themselves in the Gracian Games for victory, (except they observed all convenient circumstances) were not crowned with a Garland, a crowne corruptible: No more shall Christians, whether Preacher, or hearer, that contend for the faith, with an uncorruptible, of honour, glory, salvation.

Deft. 1.
Luk. 13. 24.
Rom. 15. 30.
1 Cor. 9. 25.

Reas. 1.
Mat. 7. 13.
Reas. 2.
Mat. 11. 12.

Vse 1.

Vse 2.

And if any also strive:] To each mans eye, this note is obvious, that
A Christian is a *striver*.

Christ he commands it; Paul provoketh to it; and the Saints have done it. Name mee one thats now at rest, crowned with glory, but was a *striver*: The *son* himselfe is not to be excepted. And why?

For the gate to glory is *strait*, *narrow*, not easily entred. Its also up the hill, like that of Davids and Ionathans his Armour bearer.

And doth not the kingdome of God suffer violence? Who shall take it? any but they who strive for it? without controversie, no combate no crowne.

What then shall we say of such who live at ease in *Sion*, feed the flesh, pine the spirit, and never strive at all? Some sleepe like *Sampson* in *Dalilabs* lap: others indeed strive, but its against God, all goodnesse; and how they may bee *Champions* in the *Devils Campe*, *Conquerours* in a hellish combate.

Art thou a *Christian*? then strive, but not as the *Gracians*: for thy strife and theirs must differ in these particulars.

First, *In kind*: theirs was corporall, thine is spirituall; so that its more violent, more excellent. Ephes. 6. 12.

Secondly, *In the opposites*: they with others; that doe we, and with our selves. For each *Christian*, like *Rebecca*, hath *twines* in his wombe. Rom. 7. 23.

Thirdly, *In the Iudge*: for ours can helpe us; theirs would, but cannot them. What

What greater encouragement to a Christian? 2 Tim. 4. 17.

Fourthly, *In the time*: such did strive at set times, every fifth year: we must at all seasons not any excepted. Mat. 24. 42.

Fifthly, *In the end*: a garland was their greatest gaine, a crowne corruptible: but a Christian shall possesse an inheritance in the heavens, undefiled, that fadeth not, withereth not. 1 Pet. 1. 4.

Sixthly, *And in the successe*: here, all that strive shall bee crowned: there, if one prevails, the rest labour in vaine: a Christian beats not the air, his reward is certaine. 1 Cor. 9. 26.

First, In the brest and fore front of this strife, thou must contend with *Ignorance*: which adversary, though his eyes be put out, and he bee as blind as a mill-horse: yet his strength is like *Behemoths*, his weapons *Goliaths*, his blowes the batterings of a tearing Cannon: for if this Giant be not quelled, killed, he will leade you into *mazes of error*: make you proud *Institutors*: infect you with *superstition*: cause you to crucifie afresh the Lord of life: Let desolation in at your windowes, and send you posting to everlasting destruction.

Secondly, This monster being put to flight, you are to encounter with aged *superstition*: which foe, though he looke like a foole, one that dares not move in the morning, before his face be crost, his beads dropt, and his fingers dipt in holy water; that if he dreame of a greene field, a faire garden, awake on his right side, stumble on the threshold, spie a Crow sit alone, heare a Raven croke on the roofe, or behold a bare crosse his way, goes home, thinks of nought but death, makes his *Will*, takes leave of the *World*, and dares not strive: yet if this enemy be not conquered, he will scorn all the host of *Israel*, set God at defiance, make the pillars of religion shake, the strongest towers to rotter, and drive the Lord from amongst you.

Thirdly, Close after *idolatry*, followes *covetousnesse*: he looks pale & wan, lank & lean, as if he were starved; you may know him by his threed-bare coat, base attire, wrinkled forehead, and benumbed hands, frozen fingers; notwithstanding marke him well, strike home, stab him to the heart, and leave him to wallow in his bloud: for if hee fall not, dyed not, money will bee thy master, gold thy God. This merchant will teach thee to sell time, purchase earth, forfeit heaven, pine thy body, and murder thy soule.

Fourthly, At the heeles of every striver, you shall have *Sloth and idlenesse*. One at the first blush, would take him for a lazie *Monke*, or *Votary* come out of a *Cloyster*, who leades a contemplative life, would wrong no body: he will pray himselfe asleepe, beg rather than worke, and sings of peace: but if you trample him not underfoot, grinde him to powder, the soule will bee possessed with unhallowed thoughts, the tongue cleave to the roofe of the mouth, the whole man bound hand and foote, turned into a senselesse blocke or bog, whose end is to be burned.

I might mention many more, whom thou must kill and slay, else mercy shall be hid from your eyes, the Kingdome of God plucked from you; but for the present, I cease further to trouble you.

He is not crowned.] Here we see, that

Eternall life is called a crowne.

Not that we, as the *Papists* would, deserve it, either of *condignity*, or *congruity*. For, are not our best workes imperfect? were they better, the Lords due? and if neither, yet betwixt them and life everlasting, is there any just or equall proportion? Let such prate what they please, its so called.

For the worth and excellency of it.

And in that, when our strife is ended, we then receive it. Our striving is not the cause, but an antecedent of it, as winter before the spring. What, except

Def. 2.

Res. 1.

2

Vse 1.

cept impudency it selfe, dares avouch it, plead for it? And is ita crowne? then serves not Job God for nought, his labour and strife are not in vaine in the Lord. Let the *Atheist* cry there is no God: the *Worldling*, what profit in serving the *Almighty*? the *Boone companion* pave his face with *Admunt*, make his forehead harder than *brasse*, scorne the *Church*, deride the *Christian*, drinke, dice, drabbe; yet a day is at hand, when his heart shall smite him, his spirit faile him, hee rowle himselfe in the dust, and with hee had never bin borne: because his crowne, he so much slighted, shall bee taken from him, and set on the heads of such as he hath hated, and all their wayes.

1 Pet. 1. 5.

But you that strive for this crowne, though you receive blowes and wounds, shed some bloud, breake some bones, and poure out your lives, bee not dismayed. What can a *striver* expect at the end of his desperate contention, more than this text doth promise? What reward to a crowne? what crowne to the crowne of life, of glory? what glory, or life, to that which is *undefiled, eternall, and reserved in heaven*? All that wee have sayd, lyes wrapt in this one word, *Crowne*; and much more than can bee expressed by the tongue of man, or *Angell*. Wherefore, every one to his colours, gird on your swords, pluck up your hearts. No age, no sex, no condition, can plead exemption: if they doe, they shall dye the death, be excluded from the crowne of life.

Rev. 1. 10.

Except hee strive lawfully.] As the reward was in the former: so is the manner of the strife, in these words declared. The collection observable is this, that

Doct. 3.

The Lawfull striver shall be crowned.

Mat. 7. 21.

Hee, and none but he, who observeth the required conditions of this strife, shall be crowned. Not every one that cries Lord, Lord, beares a bible, beares a sermon, eates at Gods table, and makes open profession. Wherefore, saith one Apostle, *Servants*, that ye may obtaine. Another, *So speake, and so doe, as they that shall bee judged by the law of libertie*. This circumstance (*So*) in all our actions is to be observed.

1 Cor. 9. 14.

Ism. 1. 12.

Plal. 90. 12.

Reas. 1.

2

3

4

Vse 1.

First, were it not thus, God should be prodigall in conferring crownes.

Secondly, put no difference betweene man and man.

Thirdly, accept of every action.

Fourthly, and Hypocrites might be, would be saved.

Luk. 13. 24.

Pro. 1. 26, 27.

Phil. 1. 12.

Phil. 3. 18, 19.

Vse 2.

Away then with that spacious conceit of some, who say all shall bee crowned, saved. Is not this, to extenuate Gods justice, extend his mercy beyond its bounds? give approbation of waies not warrantable, voyd of necessary circumstances? and to place gracelesse men in the kingdom of heaven? Is it not written, that many shall strive, yet not be able to enter? Cry, and not be heard? pray, and yet perishe? Were this opinion sound, what needed wee with feare, trembling, to worke out our salvation? Or why is damnation threatned to so many, who strive amisse, walke, but not exactly?

But wouldest thou be of that number which shall be crowned? then learne this lawfull strife, and doe it. And

First, Thou must in thy proper place, and personall calling strive. *Vxciab* may not offer sacrifice: *Peter* smite with the sword.

Secondly, With courage, boldnesse. Stirre up thy strength, looke thy foe in the face, laugh at the Speare, and set thine adversaries at defiance.

Thirdly, With patience, contentation. Fret not if the wicked prosper: cry not for the crowne, as *Rachel* for children. Wait the Lords leisure.

And fourthly, With perseverance. Looke not back, like *Lots wife*: as *Demas* did, imbrace not the world; waxe not weary in well doing: for no disorderd, irresolute, impatient, and backsliding striver strives lawfully, shall bee crowned.

VERS,



VERS. 6.

The Husbandman labouring first, ought to bee partaker of the fruits.



IN this verse, being the third *Metaphor* used by the *Apostle*, are to be considered two things. The former, a *dutie*; which is *to labour*. The latter a reward, to *partake of the fruits*.

The Husbandman:] that is, the *Preacher*, not hearer of the *Gospel*. For as the one tilleth the *earth*: so the other husbandeth the *people*.

Labouring first:] The words are diversly read: for some referre the *Adverbe*, *first*, to the sentence following: wee to the former.

First, otherwise, it would crosse the sense of the precedent *verse*. Secondly, overthrow the order of the *Metaphors*. For *Souldiers* fight before they be *Crowned*: *Husbandmen* dresse the *earth*, then followes the *Harvest*. Thirdly, it is usuall in the *Scripture*, to prefixe the meanes before the end. Fourthly, to draw an argument from the *cause*, is more of force to perswade, than from the order of receiving reward. Or the word, *first* may be rendred, chiefly, not as an adjunct of time, but of degree: and then it may bee read, *ought chiefly &c.*

Of the fruits:] of his hands, or labours. *Pro. 31.16.* That is, conversion of *soules*, edification of the *body of Christ*; *honour* here, *happinesse* hereafter.

As hee that tilleth the earth, must plow, sow, barrow, hedge, weed, before he inne the croppe, reape the corne: So must the minister, first breake up the fallow ground of mans heart, scatter the seed of the word, and finish the worke of his calling, and then (as order, and justice require) hee shall receive the fruits of his labours; for sinners shall bee gathered, the *Saints* edified, himselfe glorified.

The Husbandman:] In *greek*, the word may be rendred a *worker in the earth*, in *Latin*, a *Tiller of the field*. The *Metaphor* will afford this point, that

Ministers are husbandmen, Preachers sowers.

The sower went out to sow his seed: What is that? the *Minister* to preach the *Word*: to sow seed, is to spread the *Gospel*: to gather *sheaves*, to save *sinners*. And in how many particulars may they be compared?

For he that sayd, *goe till the ground*, giveth charge to preach the *Gospel*. To *Plow* and *Preach*, are both painefull. No husbandrie, no harvest: No *ministry*, no men saved. And as they begin, so shall they end to plow and

Why then are *Preachers* no more respected? so ill intreated & much despised? Of all persons, say the vulgar, they may best bee spared. What toyle take they? Is it so hard a task to prete in house in a *palace* who fares the better for them? receives any comfort from them? I trust, without *sermons*,

The Logick relation.

The Theologicall exposition.

The Metaphor.

Agri-
culture
Dott. T.

Mat. 13. 31
Mat. 4. 19
Gala. 3. 12
Ag. I.

3
4
H
F. 1. 1

cries the *Atheist*, some be saved. Men cannot make merry, bee once drunke; but such *furious fooles* denounce damnation. Wee could never be at peace, since sprung up this *precise Preaching*. These men can tell who are in the *booke of life*. That they can, and one thing more, that thy *name*, if thou amend not, shall not come there. In a word, when this viperous broode have spet their venome, done their worst, as the *Apostle* in another case, if these abide not in the *Church*, I dare tell them, they cannot be saved.

Ad. 27. 31.

Vse 2.

2 Cor. 9. 6.

Design. I. of the

2 Cor. 6. 8.

Eph. 2. 20.

1 Cor. 15. ult.

Eccles. 11. 8.

2 Cor. 9. 10.

Vse 3.

1 Tim. 5. 17.

Pro. 29. 18.

2 Chro. 15. 3.

2 Tim. 3. 13.

1 Cor. 9. 11.

2 Ch. 36. 16, 17.

Amos 8. 11, 12.

Vse 4.

Gal. 6. 7.

Phil. 2. 21.

Lev. 19. 39.

Phil. 1. 8.

Heb. 5. 14.

Ezek. 3. 9, 11.

1st. 4. 3, 4.

And are *Preachers sowers*? Will it not follow, that the most liberall *Minister*, is the richest *Christian*? For, he that soweth liberally, shall reape liberally. Hath not hee the greatest crop, who soweth the most ground? Wherefore, O thou man of God, amidst all thy many discouragements, let this consideration provoke thee to sow the seed of the word, in season, out of season; to goe through good report, evill report; and not to grow weary of well doing. What if *Sathan* rage? his agents storme? thy seed seeme to be blasted? yet the earth shall sooner beare *starres*, and the heavens bee plowed, than thy labour prove in vaine in the Lord. Spread the Gospel farre and wide: Let not thine hand cease morning, evening: for thou knowest not whether thou shalt prosper, this or that: and why may not both be alike good? neither feare thou want: for, he that ministereth seed to the sower, will both minister food, and multiply your seed sowne, and increase the fruits of your righteousness. A frequent Preacher cannot bee poore.

Make much of such. The *Elders* who rule well, are worthy of double honour: especially that labour in the word and doctrine. Will the earth be fruitfull without a *Plowman*? no more can the people, who have not a Preacher. Where vision faileth, perdition followeth. When *Israel* had no Prophet to teach, Priest to offer sacrifice, were they not *Atheists*, without God? Reade and see. And what? Is the earth in this last worst age of the world, lesse corrupt than in the dayes of old? No, no: men grow from evill to worse, deceiving, and being deceived. Doe but observe, and thou shalt see, that where Gods plough hath not first gone, there is no good graine growing. Never was *Nation* more blessed than ours, better stored with able and painfull seedsmen; and yet, who are lesse regarded, more rejected? *Manna* with many is no meat: Angels food is now distasted. They that sow spiritual, cannot reape carnall things. What needs this waste? we thinke that little lost, which misleth our bag; is not housed in our barnes. But woe to such ungratefull monsters: for a day may come, when with hungry-beavy-hearts, they may seeke this seed, call for this staffe of bread, but it never shall be broken to them.

This must teach the *Minister* the art of husbandry, and provoke him to care and diligence in his calling.

And first he must prepare good seed, sound doctrine. For in this sense we may truly say, what a man soweth, hee shall reape: such as thy seed is, such will bee thy harvest. Goe thou therefore to the garner of God, not the black barne of the Popes traditions: for that seed will perish with its sation, and is profitable for nothing. Variety thou maiest, must sow: but divers kinds are to be rejected. Why are some grounds so barren? Because the seed is no better. Vaine Philosophy is to be avoyded, they are graine much regarded. Secondly, Understand the nature of the Soile, the spiritual estate of thy people: and let the seed be in degree and measure suitable. Seed that is hot and dry, must be sowne in a cold and moist ground: if cold and moist, in a land that is hot and dry, of no multiplication. He that preacheth mercy to the wicked, is like him who soweth seed on dry sandy mountains: judgement to the righteous, Rye in wet and watery valleys; neither of both will, can prosper. This in a sower, of necessity must be observed: if not, the graine is spilt, the ground spoiled, and thy God will be displeased.

Get

Thirdly, *Get skill in the manner of sowing.* A wise sower will thrust forth his arme, spread his hand, disperse the seed, and with his fist, not permit it to fall by heapes in the field, but equally scatter it on every furrow. So the Preacher must lift up his voice like a trumpet, Cry aloud, spare not, that the immortall seed of the word may sound in the eares, take root in the hearts of each person in the congregation. He who hath hands, and cannot rightly move them, is not meet for husbandry: and they that want tongues, or will not, or knowe not how to use them, are unfit for the ministry.

Isa. 58.1.
Ioh. 7.38.

Isa. 76.36.

Fourthly, *When the seed is sowne, weeds will grow up with it.* These must be pluckt up, kept under, else the corne will not prosper. And shall not Satan sow tares of error in chosen closes? He doth, he will: and if they bee not cut downe, how can the wheat flourish? Observe how the blades spring: if they shoot up, thou maiest be glad; if they wither, by prayer water them. Doth any beast breake in, beginne to crophe them? cast him out, and see the field be better fenced. Is any corne cut downe, ears fallen? with care carry them to the grave, as a rich rick in due season.

Mat. 13.20, 25.

2 Cor. 9.9, 10.11
3 Ioh. 9.10.
Iob 5.26.

Fifthly, *In any case, go not thou beyond thy bounds, but sow in that soile where God commands thee.* That great Seedsmen Paul, had ill successe among the Jewes, being chiefly sent to teach the Gentiles. For this end, observe thy call; it will herein direct thee. Dost thou seeke them, not theirs? This is not the least testimony. Where thy seed is sown, is the ground become fruitfull? Hast thou them that oppose thee? its one argument God hath sent thee. When the greatest dore was opened; then the Adversaries were many, most raged. For, Satan and his Agents would have all the world a wildernesse.

1 Cor. 7.20

Act. 16.9.

2 Cor. 12.14.
1 Thel. 3.5.9.

1 Cor. 16.8.

Sixtly, *Cast not off thy calling, wax not weary in this husbandry; and to encourage thee, consider the excellency of thy function.* For, is it not spirituall, the other civill? Thou tillest man, he the earth: thy seed is immortall, his mortall: thine cannot, his may miscarry: hee soweth at set times, thou every season: his harvest is here, thine but in part, the whole crophe in heaven: he may misse of his hire, thou canst not: for hee who calles thee to worke, will certainly pay thee thy wages. Christ preached thirty foure, Isayah forty, Hosea seaventy yeares. Their fruit was not equall to their travell: but now they reape in abundance. The husbandman waiteth long: be thou also patient: for a time of gathering will come, shall come.

Differences in
seedes.
1 Cor. 9.11.
Luk. 8.12.
1 Pet. 1.39.
Mat. 10.41.
Ecclel. 11.6.
2 Tim. 4.2.

Iam. 5.4, 7.
Hab. 1.2, 3.

The husbandman:] The Metaphor will afford us this second observation, that

The earth and men resemble one another.

Deut. 2.

Men not borne againe, especially. Plow up, saith the Prophet, your fallow ground: Sow not among thornes. Hath not Hosea the like, Christ also, and many more? Ier. 22.39.

Ier. 4.3.

Hol. 10.12.

Mat. 13.3.

Hab. 6.7.

Re semblances

First, For the earth is dull, tendeth downward: and doth not the naturall man minde things below?

1

Secondly, Are they not since the fall of Adam our father, both corrupted, accursed?

2

Thirdly, Some goodnesse is in the one: and remnants of Gods generall image in the other.

3

Fourthly, By tillage, the earth; and by the ministry, man may be made fruitfull.

4

Goe to the earth, O man, and it will teach thee, to the untilld ground, and it shall declare unto thee thy spirituall condition. What art thou, but that sug-garde field? is not thy whole man grown over with thornes? covered with nettles? and the stone wall broken downe? Never was untilld field fuller of weeds, than thy uncircumcised heart is of all kindes of wickednesse. Wherefore looke

Ysa. 2.
Ioh. 12.2.

Pro. 24.30, 31.

1 Cor. 2. 14.

Lut. 8. 8.

Vse. 2.
Who have re-
ceived the seeds
of sanctification

Heb. 6. 7, 8.

Rom. 8. 10.

Quest. 1.

Resol.

upon it, consider it well, and learne instruction. Can the earth ascend? bring forth fruit without manuring? Then may a man minde things above, doe good workes before the word preached, grace infused. Seeke an harvest in a hedge, as soone maiest thou find it, as holinesse in an unregenerate person. The ground is capable to receive graine: so is man the seeds of grace, which is all the goodnesse in a meere carnall person.

It must teach all to try themselves, whether or not, they be manured, sanctified. Hath the plough of the Law torn thy hard heart in pieces? are the roots of corruption weakened? the weeds of wickednesse withered? Bee the seeds of grace sowne in the furrowes of thy soule? the actions of the flesh feeble, livelesse? and doe the fruits of the spirit bud, bring forth in abundance? Then be of good comfort, for thou art corne, wheate to fill the Lords Garner; yea, a parcell of the Land of the living. The earth which drinketh in the raine that commeth oft upon it, and bringeth forth herbes meet for them, by whom it is dressed, receiveth blessing from God: But that which beareth thornes and briars, is rejected, nigh unto cursing, whose end is to be burned. Be not deceived: for if Christ be formed in thee, the body is dead in respect of sinne: but the spirit is life, because of righteousness. That is, he who is borne againe, dieth to wickednesse, bringeth forth fruits of amendment.

But what, will some say, becomes of them that dye in their infancy? doe such perish?

I answer, no. If borne without grace, how come they by it? concerning this point, the judgement of Divines differ, are various.

First, Some defend, that the faith of beleiving parents will save their children. But all parents have not faith: what becomes of their infants, if sleepe before they have actuall reason? Are all such damned? God forbid.

Secondly, Others hold, that the spirit extraordinarily workes (though not faith, yet) somewhat which is equivalent to it, in them, by which they are saved.

I would demand, why not faith, as well as that which is equall to it? Is it not as easie to doe the one, as the other? And the infant indifferently capable of either?

Thirdly, A third sort maintaine, that Christ apprehends the infant, unites himselfe to it; by which conjunction it is saved. But sure, then in order (if not in time) the infant is sanctified: for to no totall uncleane thing, will, can Christ be united.

And Fourthly, We have many judicious men, who say, that infants have faith extraordinarily infused, by which they are saved. First, for, are they not capable of its habit, as aged persons? Secondly, In baptisme they receive the signe, and meanes; why not then the thing signified, promised? Thirdly, Was not the humanity of Christ holy from the conception? Fourthly, Had Adam stood, should not his seed from the wombe have bin sanctified? Fifthly, That John the Baptist was, its probable, by that extraordinary motion, at the mother of our Lords salutation. Sixtly, finally, Thus they reason. No sanctification, no salvation: no justification, no sanctification: no faith, no justification. Therefore by faith, infants may, are, must be saved. Let the learned judge.

Luk. 1. 42.

Quest. 2.

Resol.

Ila. 9. 6.

Ioh. 1. 6.

Iam. 3. 17.

Ioh. 3. 13.

But are not the children of sanctified Parents, conceived, borne without sinne? No: For, Adam lost this priviledge by his fall; Christ is now the Father, by regeneration, of all Sanctification; That which is borne of the flesh, is flesh: And is not all grace said to come from above, or by a second birth? And its written, No man hath ascended up to heaven, but he that came downe from heaven, the Son of man which is in heaven. That is, none but Christ, who was conceived without sin, by the Holy Ghost, except he be regenerate by the word and

and spirit, can be saved. To conclude, if any infant receive the seeds of grace, its by supernaturall regeneration, not by naturall propagation.

It may be objected, that if man be without the seeds of grace by nature, why is he commanded to believe in Christ, an act to him impossible?

Why did Christ say to *Lazarus*, having been dead foure dayes, arise, come forth? Could he heare, move, understand in the grave? God who commands, can give power to obey: and hee that wants faith, in hearing his precept, may receive it. Let *Naaman* wash, leave the event to the Lord.

And hence may all Parents learne a lesson. For, if their children be as the earth, have they not need of religious education? The best ground without dressing, brings forth wilde grapes: the most hopefull nature, if not renewed, but workes of darknesse. Prune your tender plants, make them flourishing branches in Gods vineyard, that they may beare your names, profit the Church, be pillars in the household of faith, and produce a sanctified seed, from one generation to another. Do thus, & if thy sons or daughters depart, the speech of David will rejoyce thee, *I shall goe to them, though they come not againe to me.* When thou liest upon the bed of thy death, and they stand weeping before thee, then with Christ, thou maist say, *Be of good comfort, my Children: For, I goe to my Father and your Father, to my God and your God.* Be sure that one of these times shall come, and will not tarry. Why are some so prophane? their houses no better governed than hell? They were not nursed up in the feare of the Lord. Some land with long rest, will grow better, bring forth the greater crop, being once tilled. But it is contrary with this we have in hand. Young Saints, old Devils, is a lying proverbe: for they that were soonest sowne with the seeds of sanctity, at the time of reaping have yeilded the greatest harvest. Priority in piety, is honourable, profitable.

This will also informe our judgements in sundry particulars. First, that man is a meere patient in the first act of his conversion. As the earth hath a passive capacity to receive seed: So is there in man an aptnesse to receive grace. For God doth not sanctifie senselesse blockes; neither is man in his conversion, in such sort passive, as stones, bruite beasts, which our adversaries would fasten upon us. For he is naturally prepared and fitted with such a substance and faculties as are meet subjects to receive the habit of grace: So are not unreasonable creatures.

Secondly, That man after grace received, is an Agent in the increase thereof, and the progresse of sanctification. When the earth is manured, hath seed infused, then hath it a cōworking untill the harvest be reaped: So man being sanctified, and by spirituall life imbled, can move himselfe to the performance of holy actions; yet in these, he doth not worke alone as a solitary cause, but still stands in need of the spirit cooperation. *I can doe all things through Christ, who strengthneth me.* Notwithstanding, these actions have their denomination from man, the next Agent, though produced by the speciall assistance of the spirit. For, we say not, that the Holy Ghost prays, behoves; but he who is imbled by him.

Thirdly, That in an unregenerate man, there is some naturall goodness. For what earth so barren, but hath an aptnesse to receive seed, which is not to be found in stony rockes and mountaines? And who so corrupt, that is without a passive capacity for the reception of grace, not incident to irrational creatures? Tell mee, might not the Lord have left him, but deprived him and his posterity of the common gifts of sense and reason? left him destitute of the acts of understanding? might they not have beene made and sanctified persons? his law totally obliterated out of their hearts wholly void? Without doubt, it had not exceeded justice, to have done so. And are they any thing worse

Eph. 2. 7, 6.
Object.

Sol.
Ioh. 11. 40, 43.

2 Kin. 5. 10.
V. 30.

2 Sam. 12. 23.

Ioh. 10. 17.

Eph. 6. 4.

V. 30.

Phil. 4. 13.

Rom. 8. 16.

worse by *actual sin*, than they were at the first through *original corruption*? God in judgement remembers mercy.

And fourthly, *That grace is not with ease got and conserved.* Must not fallow ground, the sluggards field be torne in pieces, weeds and nettles be supplanted, before the seed be sown, or crop expected? Will not *sares* grow up with the good corne? and untill the harvest, must not there bee hedging, weeding? But what toyle must *Christians* take, torments suffer, before the worke of grace bee perfected? When God begins to manure us, will hee not rend our hearts in pieces? wound our spirits? beat us to dust, to powder? How will the *flesh* struggle in the pangs of mortification? corruption skirmish against the seed of sanctification? Banish sin, like *Sauls ill spirit*, it returns: cast it into *Sampsons sleepe*, it will awake, as a *Lion* in his den, rouse it selfe againe: force it to death, like another *Lazarus*, it will revive, walke, and warre againe. To conclude, let no man think that a *christians* harvest is with ease begun, continued, finished.

The husbandman:] One thing more we will deduce from this allusion, and it is, that

Good seed, and Gods word, may be compared.

The sower went out to sow his seed: in the morning sow thy seed. What is meant by these sayings? Are they not spoken in an *allegory*? and is it not so called?

For first, Hath not the *Word* life in it selfe?

Secondly, Is it not of a spreading quality?

Thirdly, Will it not fructifie?

Fourthly, One bring forth an hundred fold, and that of its owne kind?

But in some things there is a dissimilitude; First, *In kind*: for seed is *natural*, the word *spirituall*. Secondly, *In quality*: the one is *mortal*, the other *immortal*. Thirdly, *In effect*: the former may, the latter cannot miscarry. Fourthly, *In duration*: for *Seed* continueth but a time, the word abideth ever. And in many more, they might be differentiated. For the seed of the word giveth life to the soyle where it is scattered: alwaies maketh that ground, if once rooted deeply, much better. Not so with the other.

Are not those to be condemned, who reiect the word? trample this sacred seed under foot? or if they receive it, never cherish it? How many are as empty of grace, as a *fenne* or *bog* of standing corne? Not one graine to bee found in the furrowes of their soules. What fruit can such bring forth? What cares to fill Gods barme? Or who but the *Devill* shall pay them their wages? for he that will not sow in the spring time of his life, shall starve at the *Autumne* of his death.

Bee filled with this seed, store up this corne, like *Ioseph*, in these plentiful daies of preaching; that if a famine of the word come, you may bee provided. Pluck up corruption, prepare your garners, make roome for these sheaves, and bee enlarged. Sow it at all seasons, scatter it in all places, let no winde withhold thine hand. Are men barren? they shall beare. Dead? this seed will revive them. Poore? it shall enrich them. Gather an *Omer* for thy selfe, thy sonnes, thy servants. Our fathers ate *Manna* in the wilderness, and are dead: But hee that eateth of this seed, shall live for ever.

Labouring first:] This word *labour* is of a large acception, including all the offices of the forenamed function; whence wee gather this conclusion, that

The calling wherunto we are called is to be discharged.

Are we not commanded to abide in this calling, wherein wee were called? Is not *David* sayd to have served his time? and finished his course? and *Christ* per-

filled

Deut. 3.

Luk. 8. 9.

Eccles. 11. 6.

Luk. 8. 11.

Reas. 1.

2

3

4

1 Cor. 9. 11.

1 Pet. 1. 23.

Mat. 10. 41.

Ioh. 6. 49, 53.

Luk. 8. 15.

Vse 1.

Pro. 10. 4.

Vse 2.

Ioh. 6. 49.

Deut. 4.

1 Cor. 7. 10.

Act. 13. 36.

Ioh. 3. 4.

felted his worke? Are Angels to be idle? Or, in its kind, any creature?

Should we neglect it, would not our talents be un-employe? the Lord lack his glory? our brethren benefit? and we want also protection in life, hope in death, a recompence of reward at the last day?

Now a calling is an order, wherein we labour for a common good.

First, It is an order: Are not things to be done according to order? Did not the Apostle rejoyce when he beheld the peoples order? and reprove such as walked inordinately, or without order? Whats that? Either they had no honest calling; or obeyed not the precept of it.

Secondly, A laborious order: In the sweat of thy face shalt thou eat bread. If any will not worke, neither should he eat. To search out things by wisdom, is a sore occupation which God hath given to the sons of Adam, to labour therein.

Thirdly, For good: The end of every art is good. All creatures were made good. We are to follow that which is good. Many say, who will shew us any good? He hath declared, O man, what is good. Goodnesse in all our callings is the chiefe scope.

And fourthly, A common good: Let no man seeke his owne, but every man anothers good. Serve one another in love. Look not every man on his own things: but also on the things of others. Christ came not to seeke his owne good.

This may informe us, which are unlawfull callings, such as whose end is not for a common good. God in wisdom and mercy hath so linked together lawfull callings, that in his providence, both the Relats, as buyer and seller, may reape benefit one by the other: In callings unlawfull, it is not, cannot bee so. This is a note worthy of our best observation. And all that order of the disordered Friars, Monks, Nuns, Roguing Fiddlers, wandring Beggars, bee cashiered: for, what paines take they? good doe they? Vsury from this ground hath little footing. May we not say of all these, and a million more, that they are of their Father the Divell, and his workes they will doe?

But to take no further into this filth. Hast thou no lawfull calling? seek out one. A bad? cast it off. Is it warrantable? travaile in it: walke worthy of it. Be wise, O ye Kings: be instructed, ye Judges of the earth. Remember what the Lord sayd to Shallum, son of Josiah, Shalt thou reigne because thou art closed in Cedar? Did not thy father prosper, when he did judgement and justice? Went it not well with him, when he judged the cause of the poore and needy? And for ministers, how should they thunder in preaching? burne in zeale? shine in life? One able to convert a thousand? Thy calling is honourable: up and bee doing, Gather the saints, build the body of Christ, out face sinne, out live sinne. But may we not take to our selves the Apostles complaint? All seek their owne, not the things of Iesus Christ. How few can say with him, I have coveted no mans gold, no mans silver, no mans apperrell, but am free from the bloud of all men? Some can, all should. When the King of seares shall say unto thee, as Ehud did to Eglon, I have a message unto thee from God, thou must dye and not live: then to have walked with an upright heart fought a good fight, wilbe more of worth than the winnig of a world. Ah, my brethren, when God returns to judgement, into what hole will the Drunkard thrust his head? the covetous creepe? or where will the idle prodigall appeare? Preach truly, plainly; live purely, honestly; seeke a common good, and beyond all expectation the Lord shall blesse thee, thy labour also. But who giveth evidence to report?

Must be partaker of the fruit: The point which offers it selfe is this: that the faithfull labourer shall be rewarded.

As hee that soweth reapeth: So hee that preacheth, shall see the fruit of his hands. Grant that Israel bee not gathered; yet the Minister shall be rewarded. And why?

Heb. 1. ult.
Pro. 8. 6.

Reasons

A calling defined.
1 Cor. 14. ult.
Col. 3. 5.
1 Thes. 3. 11.
1 Tim. 2. 10.

Gen. 3. 19.
1 Thes. 3. 10.
Eccles. 1. 13.

Gen. 1. ult.
Heb. 13. 16.
Plal. 4. 6.
Hos. 6. 9.
1 Cor. 10. 24.
Gal. 5. 13.
Phil. 2. 4.
Ioh. 6. 38.
Vse 1.

Ioh. 8. 44.
Vse 2.

Plal. 2. 10.
Ier. 23. 15, 16.

Phil. 2. 37.
Act. 10. 26, 33.

Iudg. 3. 19.
Ia. 3. 3.

1 Pet. 4. 18.

Ia. 53. 4.

Doct. 9.

For

Reas. 1.

2

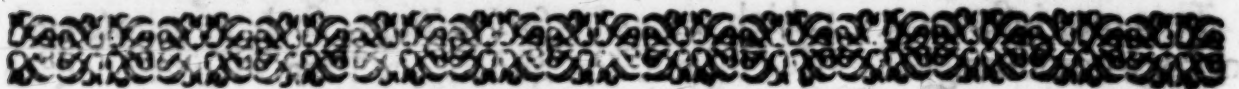
For his word is *true*: his promise shall bee performed. And is it not for his owne *glory*? must his *Labourers* want their wages? plow, and not reape? It cannot be so.

Vse 1.

Let no man say, that *God* is a hard *master*, or complaine against him. Hee that sowerh but a cup of cold water, shall have his reward. Who among all that laboured in his *vineyard*, went without his *penny*? was not hee that was *faithfull* in little, made *ruler* over much? What if the *Prophet* know them not, may there not be thousands in *Israel*, who bend not the *knee to Baal*?

Vse 2.

What greater spurte than this, to make *men* painefull in their places? will not hope of hire set the *sluggard* a-work? Doe not *Merchants* hoise up saile, lounce into the deep, cut the swelling waves, passe by the shelves and sands, in expectation of some rich commodity? Will not the *Husbandman* rise early, sit up late, eate the bread of sorrow and care, having hope of a plentiful harvest? And shall not the *man of God*, from as good, a better ground, read, study, preach and pray? What if *Peter* fish long, labour hard, catch nothing; may not one cast at his *Masters* command, burst the *net*, fill the *shippe*, and feede many?



VERS. 7.

Consider what I say, and the Lord give thee understanding in all things.

The Logically resolution.

The Theological exposition.



His verse contains two parts; an exhortation, and a petition. In the exhortation is an act, *consider*; its object, *what I say*. The petition includes foure particulars. First, *The person* to whom it is offered, *the Lord*. Secondly, *For whom*, in the word *Thee*. Thirdly, *The matter* what, *understanding*. Fourthly, *The extent* thereof, *in all things*.

Consider:] Judge, roule in mind, or *marke*; which word is borrowed from *mercken*, in dutch. *Consider*, as some will, comes of *con* and *sedeo*, to sit together: others say it is compounded of *con* and *sydera*, alluding to the contemplation of *stars*.

What I say:] *Pauls sayings* were writ, or spoke; past, present, and future. We may not exclude any; lest we should limit *the acts object*.

The Lord:] *God the Father*, or *Christ Iesus*. See this word opened. Chap. 1. verse 1, 18.

Thee:] *Timotheus*, a *Minister*.

Understanding:] Truly to conceive, discern.

All things.] Every generall must be restrained to some particular head. All that *Paul* had, or should speake and write to him: all *Gods revealed will*.

The Metaphrase.

I having writ and spoke unto thee, what is required of thee being a Preacher, doe now exhort thee to bend thy mind, and seriously to excogitate of my sayings: And the God of all wisdom open thy understanding, exactly to discern the things which in his word hee hath revealed to bee practised by thee.

Doctrines deduced.

Consider:] The doctrine is plaine, that

Consideration

Consideration is a duty to be practised. Moses checkes them who did neglect it. Was it not the Levites charge, to consult and consider? Doth not the Lord cry, Consider? Christ call for it? and his Apostles presse it? Read Heb. 12:3. Gal. 6:1. Rev. 2:5.

And because this doctrine is of great consequence, we will first declare how it differs from cogitation, meditation, contemplation. Secondly, shew what it is. Thirdly, by arguments confirme it. And lastly, apply it.

First, *Cogitation is but a sleight thought, a sudden and gentle touch: the mind doth not stay on its object, continue fixed. But, like a Bird, which no sooner is set on her stand, but is up and flyeth away.*

Secondly, *Meditation is a more deliberate and resolved act of the understanding, dwells on its object, and is not easily separated from it, without reaping some comfort.*

Thirdly, *Contemplation exceeds meditation, as much as that doth cogitation: for, the eye of the soule is carried to the most divine and transcendent objects; both the other are conversant about familiar and common things.*

Fourthly, *Consideration is an exercise of the mind to receive information. When the judgement is not thorowly informed, we fix the mind on the object, to discern betwixt truth and error; distinguish betweene things good or evil; profitable, unprofitable. The wise man made the Sluggards field the subject of his consideration; hee behold it well, his mind stayed a time about it, and he received instruction. In doubtfull and contingent things, we consider; and it is not effectually, untill we be sufficiently informed of that about which the understanding is exercised. So that you see how these foure differ amongst themselves. A man may thinke, but not consider; consider, and not meditate; meditate, yet not contemplate. For one goes a step above another. Again, they vary in their objects: for cogitation may be conversant about any thing; meditation is exercised about familiar truths; contemplation supernaturall; and consideration doubtfull objects. And also in their fruit, or end: For, cogitations, is blasted; like corn on the house toppe, never growes to perfection. Meditations, beateh the heart, stirreth the affections, being a still continued act, springing from a resolved judgement. Contemplations, ravisheth the spirit, workes a desire of union with the object. And considerations, both informeth the understanding, and allureth the will to practise. And we are to consider,*

First, *For hath not God given man a discursive faculty? What creature but he, hath understanding, the Angels only excepted? Were it not vanity, to have an eye, and close it? an eare, and stoppe it? a hand, and not move it? And is it not wickednesse, to have a faculty of discourse, and not imploy it? And where-in better, than in consideration?*

Secondly, *The life of man differs little from a beast, without consideration. For doth an irrational creature conceive who made him? whereof? in what manner? for what end? Put him into a greene pasture, cast corn before him, adorne him with the richest trappings, let him loose, what doth hee, but eate, drinke, and rise up to play? will he prepare for death? thinke on his latter end? hide himselfe from the evill to come? And is it not thus with the inconsiderate man? He dreames not of that glorious image, wherein hee was formed: Hee understands not his miserable condition, since the fall of Adam his Father: Spread his Table, furnish it with the pleasantest meats, choicest wines, hee lifteth his eye or hand to heaven, no more than an Ox his foote, than a Beare his paw. For all the mercies he hath received, for all the judgements hee bin removed, there falls not from his mouth so much, as, A Lord I thinke thee.*

He hath made a league with death, a covenant with hell; and never mindes, whether the soule of man goeth upward, or the spirit of a beast descends downward.

Doct. 1.

Deut. 31:19.

Judg. 19:30.

Psalm. 50:12.

Luk. 12:27.

Heb. 1:14.

Gal. 6:1.

Mat. 6:28.

Pro. 24:32.

Luk. 18:11.

Isa. 28:19.

Eccles. 3:20.

Iob 12.7,8.

Rom. 1.20.

Psal. 104.24.

1 Sam. 30.12.

Psal. 8.6.

Psa. 19.1.

Psal. 4.6.

Isa. 6.5.

Psal. 42.11.

Iob 1.21.

Neh. 6.11,12.

2 Cor. 7.1.

Gal. 6.16.

1 Cor. 10.28.

Rev. 2.4,5.

2 Tim. 3.10.

Isa. 5.12.

Jer. 8.6,7.

Vse 1.

Thirdly, *Without this dutie, no compleat use of the creatures.* For, as they are to clothe us, feed us, recreate us: so they be by consideration to instruct us. Will not the beasts teach thee? the fowles of the aire tell thee? the earth informe thee? and the sea give thee to understand? Doe not all the attributes of God appeare in them? His power is seene, being considered in his workes. His wisdom: for marvelously hath he made them all. His justice: for will not the water refresh, as the prince, the poorest person? His bounty: for doe not all waite on man, as hee on his Creator? When wee take a view of the tender lambes, Greene herbes, sweet flowers, all kinds of good fruits, may they not instruct us? For why might they not have been so many raging Beares, ravening beasts, noysome weeds, and unprofitable vermine? These were Davids walking bookes, good tutors, and taught him many a religious lesson.

Fourthly, No consideration, no action (internall, or externall) well performed. First, Why are our hearts so little affected, inflamed with the love of God? Why stand we in no more awe and feare of him? Why have we so small hope, weake confidence in him? Why are we so proud, impatient, and unthankfull? Its want of consideration. Secondly, Why doth the sword of justice rust, like Goliaths, in a linen Ephod? Why is not the word preached, practised? Why the Lords Supper, and Baptisme rejected? prayer omitted? the poore despised? and good men persecuted? Its the neglect of consideration. In a word, why do so many leave their first love? cast off their calling? embrace the World? runne from God? and follow sin? I say againe; its want of consideration. All the earth is fallen into utter desolation, because men doe not deeply consider in their hearts.

This soundly lessons those that approve of it, but never practise it. Will you heare how they excuse, cleere themselves?

First, *Its a difficult dutie.* Grant it bee so: what then? is it to be rejected? But what hard things doest thou use for the love of this World? How shall you see a man beat his braines at a game at Maw? rack his limmes, in the chase of an Hare? and loose all his joyes, in leaping about a May-pole? Yea, set his guts on the Tilters to out-drinke his hellish companion? Take thou the like paines in this profitable action.

Secondly, *But I want time.* Wonderfull! Did God ever command a duty, and allow no time to effect it? No man can make this objection good, when he shall returne to judgement. But, tell me: Hast thou not time to eate, drink, sleepe, talke with a friend, to walke, worke, play? Yes; I must have time for these: What? and none to consider? to conferre with thy Father? Lay thy hand upon thy mouth, say no more: for, for what end is the Sabbath?

Thirdly, *I have no convenient place:* but one little Roome in my house, where my Wife, Children, Servants, and wee are altogether. Imitate David, commune with thy selfe on bed. But my children cry. What? are they never quiet? Then with Isaac, to the field; Hannah, to the Temple; or, get thee to some Garden, solitary Mount, as did thy Master. He that made earth and heaven, will provide a place for thee.

Fourthly, *I cannot bring my mind to it.* Like enough: nor thy soule to heaven neither, Canst? But, didst thou ever heare a covetous man complaine, that he was troubled with heavenly things, when his thoughts were conversant about earthly? A Drunkard in his pots, vexed with sobriety? Is it so with thee as thou sayest? Bee the more humbled for it; and make that matter of consideration.

Vse 2.

But to leave these who finde so many rubs in the way to heaven, set thou thy selfe about this necessary dutie: it shall recompence all thy paines taking. And

First,

First, *Wouldst thou love God?* Then consider, how he hath chosen thee, re-
jected many a thousand: Redeemed thee, having sold thy selfe to *Sathan*, by
the death of his onely Son: Given thee a *being* in these glorious dayes of the
Gospel, when thou mightest have bene borne in a time of *darkenesse*: Formed
thee in a comely manner, whereas thou mightest have wanted thy *members*, the
just proportion of thy externall *members*: Conferred on thee many earthly *favours*,
the which he hath withheld from some of his dearest children: How
thou art borne againe, and the whole *World* lies in *wickednesse*. Consider the
many *sin* he hath pardoned, prevented: the *evils* spirituall, corporall, he hath
removed: the *petitions* he hath granted: and of what *great things* thou art as-
sured. Doe this, and thy bowels will turne, thy affections grow hot within
thee, thine eyes will water thy cheekes, and thy tongue cry, Oh, *how I love*
the Lord! Whom have I in heaven but hee? What shall I render unto him, for all
his benefites.

Inward actions.

Secondly, *Is thy faith feeble, wavering?* Consider the depth of Gods mercy:
the satisfaction made to his justice: the firmnesse of his promise: the might of
his power: the unchangeablenesse of his nature: & the irresistableness of his Will.
Shall not these relieve thee? What moved *Abraham* to leave his countrey?
ge, he knew not whither: expect a son in his old age? to offer him up in sacri-
fice, in whom it was said, *all the generations of the earth should be blessed?* Was
it not the consideration of the things fore-mentioned? What remedy did *Christ*
prescribe, to remove infidelity in the hearts of his doubting *Disciples*? any but
consideration?

Rom. 4. 18.

Heb. 11. 17.

Mat. 6. 28.

Thirdly, *Art thou impatient?* Doe afflictions over-lade thee? Consider the
greatnesse of thy *sinnes*, the numberlesse number of them; whereby thou hast
deserved farre worser evils. Thinke, and thinke often, that they come from
the hand of thy heavenly Father, how hee hath an eye to thy *weaknesse*, that
they shall not exceed thy *ability*, but stay a very litle while; and at their de-
parture, like an overflowing river, rich mud, leave a blessing behind them. *Da-
vid* held his peace in persecution; because the Lord had done it. *Job* from the
same ground, breaketh forth into thanksgiving. And *Paul* comforteth the di-
stressed *Corinthians*, in that God will give an issue with all their temptations. Con-
sider what good thou hast, others want: what evil they feele, thou art freed
from: and how long since, hadst thou bene rewarded according to thy works,
thou hadst bin in hell.

Psal. 39. 9.

Job 2. 11.

1 Cor. 10. 13.

Fourthly, *Why is vaine man so much puffed up? no more humble?* Alas The con-
siderers not his great fall in *Adam* our father, how he is conceived in sin, brought
forth in iniquity, the child of wrath by nature, deprived of Gods image, full of
corruption, hath sold his Birth-right, is *Sathan* slave, and here apparent to
the Land of *darknesse*. These cogitations would pull downe our *flames*, lay
our swelling thoughts in the dust, and constrain us to conclude, that we are
lesse than nothing. Without controvercie, men would not boast of their birth,
bragge of their noble blood, plead their pedigree, looke big on their brethren,
salute with a nod, and scorne their equals, were they not strangers from these
considerations.

Rom. 5. 12.

Psal. 51. 5.

Eph. 2. 3.

Rom. 3. 23.

Secondly, *And what externall action can, without consideration, be well dis-
charged?* Did magistrates take up their mindes, exercise themselves in this
duty, would it not make them resolute for the execution of their *function*?
Thus such should reason. What? Am not I Gods deputy? is not my office
of great weight? are not thousands committed to my charge? will not my
example bring good or evil into request, fashion? Shall then such a man as I,
be timorous? deale unjustly? breake the Sabbath? take a wife? quit the mil-
lery? and condemne the innocent? Must I not dye? appeare before the ancient of
daies?

Outward actions.

Neh. 4. 11.

Psal. 82. 4.

Mat. 7. 2. *dayes? hold up my hand at the barre of the Iudge of all the world? and shall not he mete to me, as I have measured to others? These considerations would cause judgement to runne downe as waters, and righteousness like a mighty streame.*
 Amos. 5. 24. *Secondly, Can Ministers preach, and neglect this action? Must they not discern the scope, apprehend the context, understand the true sense, divide the words aright, collect fit conclusions, confirme them with apt proofes, back them with sound arguments, cleere them from objections, deliver the matter in well composed phrase, sentences lyable to the meanest capacities, make application according to the auditors spiriual condition? And can all this be effected, where consideration is neglected? Why are some so forward to enter into, others so careless in the executing of this function? Certainly they consider not their owne insufficiency, the difficulty of the calling, the worth of a soule, the price wherewith they were purchased, the glory in conversion of sinners, building the body of Christ, nor the strict account that God will require of them, for the many people committed to their charge.*
 1 Tim. 4. 15, 16. *Thirdly, Why doe men heare much, understand little, and practise nothing? Its want of consideration. The most run to Gods house, as Travellers to an Inne; heare the Word, as some well told tale; not knowing, like that rude company, for what end they came together. Let the Minister preach mercy, they say he is a fine man; but if once denounce judgement, the cry is, that too little learning hath made him mad. He who will profit by hearing, must looke to his feet, see that his heart and affections be rightly ordered, well disposed: let himselfe as in the presence of God, and receive the Word with much trembling and feare; as that whereby he shall be saved or condemned another day. He must ponder every sentence in his mind, fixe them in his memory, and guide his actions by them: if not, his labour is in vaine, nothing profitable.*
 Ioh. 5. 39. *Fourthly, In a word, consideration will give us matter of prayer, and kindle the little sparke of grace within us, put us in minde of our vow in baptisme, and provoke us to performe it; yea, all our promises. Why step we to the Lords table without preparation? discern not his sacred body? eate and drinke our owne damnation? How comes it to passe, that we are so idle in our lives, turne not our feet to Gods testimonies? Alas! we little consider what we doe, what issue will follow. Did a Drunkard consider in what a condition he is, whether he is trudging, what will, without a change, bee his end: would not his flesh tremble, his haire bristle, and his heart faile him for feare? To conclude, no consideration, no conversion. Wherefore, call to remembrance thy great negligence, the fruit thou hast lost in the omission of this duty; and set now about it. Shall the blessed Trinity, consult to create thee in holinesse, and thou having fallen from it, not consider how to recover thy great damage? Doth not the Diuell study to repossesse thee? make thy last end worse than thy beginning? and art thou so supine negligent, as not to exercise thy wits to keepe him forth? What brutish stupidity, desperate sensuality is this? Now come to thy selfe, fall to consideration: and let these rules following bee carefully observed.*
 Mat. 15. 3. *First, Delight not in things present; but lift up the wing of faith, peepe in, to heaven.*
 1 Cor. 13. 28. *Secondly, Avoyd distracted cares of this world, compose thy minde: Let thy heart be settled.*
 Gal. 6. 16. *Thirdly, Banish curiosity, prying into Gods secrets: such breed but trouble.*
 Psal. 39. 3. *Fourthly, Give not way to thy untractablenesse, dull indisposition: force thy nature to it.*
 Psal. 66. 12, 13, 14. *Fifthly, Make choyce of a convenient place, set some time apart for it: David did so; and who more employed?*
 1 Cor. 11. 28. *Sixthly,*

Sixty, Waxe not weary, continue therein, till thy judgement be informed, thy heart heated, and thy waies rightly ordered.

What I say: In this sentence the object of the act is included; the doctrine is, that Gods Word is to be considered.

The heavens may be considered: for they declare the glory of God. The severall kinds of beasts, birds, fishes, fowles; their various tunes, tastes, colours, motions: for therein the wisdom of the Creator, and his providence appeareth. But above all things, the Scripture must be considered.

For the *Authors* sake: is it not the book of God? Let a King but penne a little scrowle, will not all his subjects, strangers too, desire to reade it & heare it? And shall not we, who are sonnes covet to peruse our *Fathers* writing?

And is not the matter holy, just, good? What deep mysteries, great wonders, strange miracles, all of them most true, be contained in it? There thou mayest reade of a Trinity of Persons in the unity of one Essence: and two natures in one Person. Great is this secret, God manifested in the flesh. The Angels were astonished at it.

Besides; is not Christ our Husband? hath he not married us to himselfe? and are not all the Evangelicall lines his love letters? Shall wee not then receive them with joy? breake up the seale? read what he writeth? and be acquainted with his will? To omit these, would bee unnaturall betwixt a man and his wife.

In conclusion, what admirable effects will it worke? David hereby became wiser than his Teachers; A man according to Gods owne heart. And is not this word the way to heaven, the food of thy soule, thy staffe in trouble, a shield to quench Sathans fiery darts, and all in all to a Christian? Who was ever happy without it? or cursed that enjoyed it?

Abandon we then the Popish position; send it to hell, from whence it came, which makes the Bible a clasped booke, hides it from the common people; and to reade Gods Word, saith it is hereticall, damnable to the vulgar. But if such doctrine be not earthly, sensuall, Diabolish; and the Authors of it perish not, I wot not what is, who shall.

But beloved, get you Bibles, reade, heare, and consider the Word of God. Banish all obscene Pamphlets, currillions papers, lascivious lines; drinke not this puddle, swallow no such poyson, but let the unclean beasts of this age gorge themselves therewith, satiate their swinish soules. Consider the holy letters; thereby thou mayest understand thy spirituall estate, how thou art born againe, doest grow in grace, serve the Lord in thy particular calling; and what shall be the latter end. When thou hast thus done, art assured thy salvation sleepeth not, when thou shalt thinke on death, judgement, the great day, with joy unutterable, and glorious. If thou neglect this duty, thy present losse will be much, and thy final good fearfully hazarded.

And the Lord &c. These words some, as a reason to perswade to the duty, doe render them: Consider what I say: for the Lord &c. But wee prayer-wise; whence may be collected, that

Exhortation is to be seconded with Prayer.

These two, like Naomi and Ruth, must run together. Iethro, when he advised Moses, began with prayer, ended with sacrifice. It was good Elisha his practise: David did the like: So doth our Lord Jesus, and his Apostles.

For, by prayer are all things procured. Its like the first and second raine, which causeth the seeds of the word to shoote up, bring forth in great abundance.

Should wee not pray, it would argue overmuch confidence in secondary causes;

Doff. 3.

Psal. 19. 1.

Luk. 12. 37.

Iob 11. 7, 8.

Iosh. 1. 8.

Deut. 6. 6.

Psal. 1. 1.

Reas. 1.

1 Chr. 34. 14.

Reas. 2.

Rom. 7. 12.

Psal. 119. 18.

1 Ioh. 3. 7.

1 Tim. 3. 16.

1 Pet. 1. 12.

Reas. 3.

Ioh. 3. 39.

Hos. 2. 7.

Ioh. 1. 17.

Reas. 4.

Psal. 119. 99.

Act. 13. 12.

Vse 1.

Vse 2.

1 Cor. 13. 9.

1 Ioh. 3. 9.

Psal. 77. 27.

Doff. 3.

Exod. 2. 15, 16.

1 Chr. 3. 6, 18.

Ioh. 17. 1. &c.

Act. 4. 4.

Reas. 1.

Reas. 2.

causes; or a want of desire to have our indeavours to goe and prosper.

Vse 1.

They who exhort, instruct, and give counsaile, but omit prayer, are here reprehended. Whats the cause so many good admonitions work no amendment? want of prayer. Sow the best seed-corne, if it bee not watered, will it not miscarry? rot? wither?

Vse 2.

Exod. 30. 7, 8.

Act. 6. 4.

The custome of our Church, by this is confirmed, to be imitated; who begins and ends all their exercises with prayer. Lamps were to be lighted, and incense burned both at one time; to teach that prayer is to accompany our exercises in the Word. This under the Gospel was, and still is by Preachers, Parents also, to be practised.

Doff. 4.

Exod. 31. 2.

Job 32. 2.

Pro. 2. 6.

Deut. 9. 4.

The Lord gives.] Without question its a truth from this petition, that God giveth man understanding.

Who filled Bezaleel and Aholiab with knowledge to worke in gold, silver, brasse? Doubtlesse, there is a spirit in man, but the inspiration of the Almighty giveth understanding. Why were the Israelites, after so many miracles in Egypt, wonders in the wilderness, so ignorant? God gave them not a heart to perceive, eyes to see, nor eares to heare, saith Moses.

Reas. 1.

Job 28. 7, 11.

Were it from nature, all would have it: incident to old age, ancient men could not want it: would labour procure it, the diligent might abound with it. There is a veine for silver, and a place for gold: Iron is taken out of the earth, and brasse is molten out of the stone. But where shall wisdom be found? and where is the place of understanding? God only knoweth the way thereof.

Vse 1.

Hol. 4. 6.

1 Cor. 3. 6.

Psal. 127. 1.

Let the Preacher and Parent be patient, if after much paines, the people, for want of knowledge perish. Paul may plant, Apollos water: but its God who giveth increase. Wee beat the aire, wash a Neger, labour in vaine, except the Lord put to his helping hand.

Vse 2.

1 Cor. 14. 18.

Job. 9. 14.

Vse 3.

Pro. 2. 6.

Psal. 119. 18, 19.

Iam. 1. 5. 17.

Hasst thou knowledge? skill in any science? canst thou speake tongues? interpret darke sentences? expound parables? Thank God: give him the praise. When the eyes of him who was born blind, were opened, did not the proud Pharisees call upon him to give glory to God?

Art thou ignorant? Dost thou desire knowledge? then goe to God, call upon him. For, from his mouth cometh wisdom, proceedeth understanding. Cry, with David, Lord open thou mine eyes, teach me the wonders in thy Law: hide not thy commandments from me; but lead mee in the way of righteousness. If any man lack wisdom, let him aske it of God, who giveth liberally, with whom is neither variableness, nor shadow of turning.

Vse 4.

Mar. 25. 24.

Luk. 19. 17.

Have knowledge of holy things in high account, prize it much. For, are not the gifts of God free? of great worth? and with all diligence to be preserved? well employed? This talent must not be digged in the earth; permitted to rust: but put forth to the advantage of our Master. Hee that is faithfull in a little, shall receive more: if not, lose what hee hath. Why doth not God increase our knowledge? adde to our stocke? fill us therewith? Is it not reason that when wee put this candle under a Bushell, that it should bee blowne out? Let the idle person never expect an augmentation of his portion.

Thee understanding:] Was not Timotheus a rare yong man, taught the holy Scriptures of a childe? Note then, that

Doff. 5.

Psal. 8.

Psa. 119. 18 &c.

1 Chr. 28. 9.

Luka. 2. 52.

Men of much knowledge may better their understanding.

Did David know nothing, when he so often begged understanding? Was his Son altogether ignorant at that season he exhorted him? and is it not written, that Christ grew in wisdom, stature and favour with God and man? if hee, who may not better his understanding?

Reas. 1.

1 Cor. 13. 9.

For, she best know but in part. The eyes of our mindes are but opened by degrees: like his corporall that was borne blinde.

And

And is not the *latitude* of knowledge large? its *object* secret, profound? hath it not *variety* of windings, turnings? And can a finite *act* of mans *intellect*, without multiplicity of discourse, *discerne* all these? No, no: God *only* is able to do this. Hob. 1. 14.

Let that opinion then be buried in the dust, never rise againe; which would maintaine a *perfection*. Such as think they *know* all things, *know* nothing as they should: Adam, by *Sathan*, was seduced, in being tempted to be as God, *knowing* all things: But we, *knowing* nothing at all. The Parents desired too much: the posterity too little knowledge. O the depth of the *Serpent*; and, O the great simplicity of *mankind*!

Humble thy selfe in the apprehension of thy ignorance; doe not boast of thy knowledge: labour rather to augment it, increase it. They that swell in a conceite of their much-knowledge, God *oweth* an ill turne. For hee filleth the empty; but bursteth the full vessel. Some there be, who thinke *no* man can teach them: but such are *destitute* of *understanding*. Hee who hath travelled the most countries hath not seene all: one may follow him, whose observation may goe beyond him. Could we *discerne* our wants, wee would, with *Angur*, confesse we were *void* of *wisdom*, more *brutish* than any.

And its to be observed, that knowledge in a threefold respect may be increased. First, in the *faculty*. Secondly, in the *object*. Thirdly, in the *medium* of it.

First, The *faculty* of our *understanding*, whereby we *discerne* things, may be more and more renewed; so that though wee know but what wee have knowne; yet may wee know that *better*. For as it is with the *eye*, which is the *Organ* of seeing; so may it be with the *eye* of the *understanding*: both are opened by degrees.

Secondly, Again, the *faculty* may not be more cleared; notwithstanding, when variety of *objects* are presented to it, which be the *matter* of knowledge, our knowledge is said to be increased.

Thirdly, Suppose neither of these to fall out: yet if God doe but more abundantly cause a *divine light* to shine upon the *object* of knowledge, we shall know the thing more perfectly; although its *latitude* be not enlarged, nor the *faculty* any whit renewed. When the *light* which is the *medium* of seeing is augmented, we see the visible *objects* more cleerely: if diminished, the more dimly: So here. And hence it is, that the *same thing* at all times, by the *selfe same person*, is not equally perceived: because this *divine light*, the *medium* of discerning, is not alwaies alike, betwixt the *faculty* and the *object*, interposed. What is *eyther* visible, or intelligible, in its owne nature remaineth the same, (*divine truths* especially:) But the *faculty* and *medium* are alterable, variable. Let us then strive to have our *understandings* renewed; pray that more *light*, from the *Father* of *light*, may be infused, interposed; never to be weakened, abstracted.

In all things:] Here the latitude of our knowledge is expressed: so that

In all *divine truths* we are to have *understanding*.

Without controversie, a distinct-particular *understanding* of all the foundation of religion, is required of a *Christian*. Are we not commanded to be filled with *wisdom*? *Spiritual* *understanding*? Had not *Moses* a *pattern* of the *Tabernacle*, to a *Broome*, a *Snuffe*, a *Curtaine* ring? Shall we then be ignorant of any one *Principle* in the whole frame of religion, art of divinity?

For, is not the same God *Author* of all? Hath not he who saith, *thou must not steal*, sayd, *thou must not commit adultery*?

Are not all our actions to be done in *faith*? and where knowledge of the rule is wanting, how can this thing be?

Doth

Vse 1.

Vse 2.

Pro. 30. 13.

Note this.

Doct. 6.

Col. 3. 9. 10.

Heb. 6. 1. 2.

Exod. 35. 40.

Roas. 1.

Reas. 3.

Doth not *error* assume the *habit of truth*? is shee not oft set to sale for *sound doctrine*? Was not the *Gospell* accounted *new*, yet as ancient as *Adam* our *father*?

Reas. 4.

Have not *good things* the worst names? *Ill*, clothed with glorious titles? And tell me, what but *knowledge* can discover them? put a difference betweene them?

Vse 1.

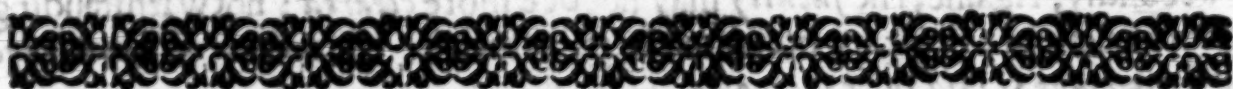
What then shall we say of the *Popes position*; that *faith*, *Ignorance in the vulgar is the mother of devotion*? To know nothing at all a chiefe principle in religion? and that two much *knowledge makes men madde*? Locke the *Bible* up from the common people? Have their *Service* in a *strange tongue*? and in stead of the *Scriptures*, set up *pictures*? We may say of such *Doctors*, as *David* doth of *Idols*; *They have eyes and see not, tongues and speake not: and of their doctrine, that they that make it are like it*; and so are all those who put their trust in it.

Psal. 115. 5. 8.

Vse 2.

Wee hence must learne, not to boast of our *knowledge*, rest contented with what we have: but augment it, increase it. Will not an exact *Artist* covet to understand all the *precepts of his art*? And shall we *Christians* be lesse careful in our generation? Bee thou assured, that an *act* not grounded on *knowledge*, is not done in *faith*, cannot please *God*. To the *Law*, to the *Testimony*: for as many as walke not according to this rule, they have no light in them. What if thou know much? may not thy understanding bee bettered? Shall *David* desire more? and thou rest satisfied? Certainly, he who is ignorant of his art, or any *precept* of it, shall wander in his way; and his worke make him ashamed. Wherefore, though perfection of *knowledge* be impossible, yet an augmentation may be in the use of the meanes acquired.

Ila. 8. 10.



VERS. 8.

Remember *Iesus Christ* of the seed of *David*, was raised from the dead, according to my *Gospel*.

The Logically
resolution.The Theologi-
call exposition.

In the former verse, *Timothens* was exhorted to consider: in this, so remember.

The matter of this *act* is double; *Christs incarnation*, and *resurrection*: The manner how it is to be effected, is according to the *Apostles Gospel*.

Remember:] See this word opened. Chapter 1. Ver. 5, 6.

Iesus Christ:] These also, Chap. 1. Ver. 1.

Of the seed of *David*:] That is, made of the seed &c. vid. Rom. 1. 3. Where the word is supplied. This word seed, hath in the holy letters many acceptions. Its taken for *Gods word*. Mat. 13. 3. The *graces of his spirit*. 1 Iohn 3. 9. For the person of *Christ*. Gal. 3. 16. For *Elect and Reprobates in generall*. Gen. 3. 15. For the fruit of *herbes, trees, fish, and fowles*. Gen. 1. 22, 19. For mans posterity: so here. 2 Sam. 7. 12. Or rather for his *humane nature*. Rom. 1. 3.

David Signifies, beloved. He was the son of *Ishai*, the youngest of his brethren, of the *Tribe of Iudah*. 1 Sam. 7. 12. 1 Chro. 28. 4. At the first, his calling was to keepe sheepe: but afterwards hee became *King of Israel*. Psal. 78. 70. 71. 2 Sam. 16. 13. For complexion, hee was ruddy: for comeliness, beautifull, and goodly

goodly to looke upon. 1 Sam. 16.12. Hee was a cunning player on the Harpe, a mighty valiant man of warre, prudent in speech, and the Lord was with him 1 Sam. 16.18.

Was raised :] Christ may be sayd to bee raised severall waies ; First, in Gods purpose. Secondly, in the promises. Thirdly, in types. And fourthly, out of the grave. The last is here intended.

From the dead :] The greeke word may bee rendred, from them without hearts. For as life beginneth, so death endeth in the heart. *καρδία, quasi cor & καρδία without heart.*

According to my Gospel.] In this sentence is included the manner how the forenamed doctrine is to bee remembered. Now Paul calls it his Gospel, for two causes ; The former, because he preached it. The rod was first called Gods : Exod. 4.10. but when Aaron had used it, then its sayd to be his. The latter, in that it is opposed to the doctrine of the false Teachers : for they are sayd to have another Gospel. Gal. 1.6,7. Chap. 7.10.

But why is Christ said to be made of the seed of David, rather than of Abrahams, or any others ? Quest. 1.

First, Because David was a speciall Tipe of him, and many times his name put for Christs. See Psal. 18.50. Ier. 30.9. Ezek. 37.24. Hof. 3.5. Resol. 1.

Secondly, And the promise was more particularly made and limited to the house of David, than to any other. Psal. 132. 11. 12. Acts 2.30. 2 Sam. 7.12.

It may bee objected, that David was of the Tribe of Judah ; and Christ came of Levies. For Elizabeth, cousin to his mother Mary, was married to Zachary a Levit. Object. 1.

What of that ? for though other Tribes were limited to marry amongst themselves ; yet the Levites being scatered thorow all, might match with which they pleased : and chiefly they married with that of Judahs. For Jehojadab tooke to wife the sister of the King of Judah : And another tooke a wife of the daughters of Barzillai the Gileadite. Now by reason of such marriages, Elizabeth, who was of the daughters of Aaron, and Mary the Virgin, the mother of our Lord, of the lineage of David, of the Tribe of Judah, might bee of kindred. Sol. 1. Nam. 36.8,9. 2 Chro. 22.11. Ezra. 3.61. Luk. 1.1.36.

But why had the Priests and Levites this liberty ? Quest. 2.

First, They had no inheritance with Israel. For no women were restrained to their owne Tribe, but such as were Inheritrixes : as is plaine by the daughters of Zelophehad. Resol. 2. Deut. 18.1. Num. 36.11.

Secondly, Besides, they were dispersed through all the tribes, to doe them Service. Therefore, this priviledge might bee afforded to them, not to any other.

O Timothy, as I have exhorted thee to consider my sayings, prayed the Lord to give thee an exact knowledge in all the rules of religion : so doe I in-
treat thee to keepe in perfect memory the incarnation and resurrection of Christ Iesus, and that according to that Gospel, which I my selfe have (not that the false Teachers) published. The Meta-phrase.

Remember that Iesus Christ &c.] As the Apostle, in the former verse exhorteth Timotheus to consider his sayings, prayeth the Lord to give him understanding in all things ; and now also calleth on him to remember, wee may deduce this doctrine, that

Divine truths are to be remembered. Eccl. 1.

David hid the Law of God in his heart : Mary pondered the words shee heard in hers ; suffered them not to slip out of her mind. Forgas not my law, saith Salomon Psal. 119.11. Luk. 1.29. Prov. 3.3. mon

Hhh

Col. 3. 16.
Mal. 4. 4.

Reas. 1.

mon to his sonne : Let the Word of God, sayth Paul, dwell in you richly : And remember, sayth Malachi, the Law of Moses, his judgements, statutes.

For, should the Word bee forgot, what a griefe would it bee to the man of God ? Were not his labour lost ? though not in vaine in the Lord ? Let the husbandman breake up his fallow ground, scatter it with good graine, and returne another day to view its growth, how would hee be grieved to find such faire seed devoured by the fowles of the field ? Suppose he should inne the crop, thrash it, winnow it, & put it into a vessell full of rifts & chinks, would not his heart be heavy, his corne being spilled ? And what is not the Preacher a Sower ?

Reas. 2.

And every man for his owne sake must doe this. For, is not the Word in the head, like a lanthorne held in the hand, that expels the mists of darknesse, gives light to the eye, and directs his footsteps, who holds it ? The sword of the Spirit, the weapon of a Christian warriour, to defend himselfe ? offend his adversaries ? It is not as the Papist perswades, an Agnus Dei in the bosome, a Crucifixe about the neck, a Crosse on the breast, or a pot of holy water held in the hand, will drive away the Devill ; except in policy, he seeme for a season to depart, like the cunning Kite, that mounts on high, flies direct from the fowle at first, fetcheth a large circumference, that at his returne he may with more celerity and security devoure his desired prey. Hee who forgets the Word, is as likely to conquer death and the Devill, as David the Gyant of Gath, had he left his sling, his weapon behind him.

Vse 1.

Iam. 2. 19.

This meets with such men, who underitand little, remember lesse, but put in practise nothing at all. For the Apostle speakes not here of an idle speculative, but a powerfull practicall remembrance : else might not Sathan be a good Christian ? for hee keeps the Word in mind ; and (which many doe not) believes it with trembling. Some in the assembly, are like a Riddle in the River, full of the water of the Word ; but if once drawne out, altogether empty. The memories of millions, as Iobbs scabbard his sword, let divine truths drop forth on every occasion. Like the Levit, wee passe through the vineyard : leave all the grapes growing behind us. I feare that when many are to dye, like some who now and then goe to the market to buy, having the pocket of their memories pickt by Sathan the grand picke-purse of this world, will returne to their long home, for want of the word, Gods currant coyne, without the rich commodity of salvation. Is it a losse to lose pence out of our purses ? silver out of our coffers ? How great then will be that dammage, the best fruit whereof being endlesse damnation ? O consider this, ye that forget the Law of God, lest he teare you in pieces, and there be none to deliver you !

Psal. 50. 12.

Vse 2.

Call we to mind with the Butler, our sin this day, and practise this duty. Imitate Ioseph ; who in the yeares of plenty, stored up corne against the times of succeeding famine : for be thou assured, that a season of spending may come, shall come. And for thy helpe, wee will declare, what remembrance is, the kindes, impediments, and furtherers of it.

Remembrance
defined.

Remembrance is a reflecting of the eye of our minde on that which by the senses or the understanding hath beene perceived.

In remembrance are foure things to be considered ; First, The apprehension of an object by the externall or internall senses. Secondly, A reposing of it in the memory. Thirdly, A retaining of it there. And fourthly, A reflecting of the eye of the understanding on it. This last act is properly called remembrance. And hence we may deduce divers corrolaries.

First, That no vegetable creature, though indued with life, can remember : because it hath no senses.

Secondly, That irrationall animals cannot neither : for though they have sensitive faculties, yet they be devoyde of understanding. Memory they may ; remembrance they cannot have.

Thirdly,

Thirdly, That *reasonable creatures* are the peculiar subjects of this remembrance: and therefore as much excell the *irrational*, as they the *vegetable*.

Fourthly, that *ill memories* hinder remembrance in part, but not totally.

Now remembrance is two fold: *Speculative*, or *practicall*. *Speculative* is but the reflecting of the eye of the intellect upon former species, which in memory have beene retained: *Practicall* is not onely a reflected act of the intellect, but also conjoynd with the wills operation. Both these are by the Apostle pressed: for, the *speculative* without the *practicall* profiteth but a little. Remembrance being reduced to the *Art of Divinity*, is in the largest latitude to be accepted. Remember thy Creator, includes obedience to the Commandements. God remembered Noah, that is, tooke care for him, delivered him out of trouble.

Remembrance distributed.

Eccles. 1. 2. 3. 3.
Gen. 8. 1.

The impediments of remembrance *speculative*, are these that follow.

Impediments of remembrance speculative.

First, *Dulnesse of the senses*. When these are defective, remembrance speculative faileth. For the more cleerely the species of things, by the senses are apprehended, with the lesse difficulty the mind recalls them. A quicke acute sense takes strong hold of the object apprehended, and leaves a deeper impression behind it. Hence it is, that things seene are not so soone forgot, as heard or felt: because the eye is the quickest external sense, and at the first, presents the object to the intellect more cleerely than any other. True it is, that *blinde men* have sometimes the best memories: for the absence of one sense causeth the operative power to bee more contracted; and also prevents the multiplicity of species from being presented to the internal senses, which might disturbe them.

Secondly, *Wicked Parents* are great impediments. For they tell children their trickes done in youth, and stuffe their memories with winter tales. Many a son curseth his father, hee had no more coyne left him in his coffer: but greater cause hath he to complaine, that the Word is wanting in his memory. The memory of an infant is like a pure white sheete of paper, fit to receive any figure: but if the Characters of this evill world be the first edition, the Alphabet of holy letters will take a dimme impression. Dye cloth in the wooll, not the web; will not the colour be better? endure the longer? So traine up a child in the way he is to goe, and being old, hee will not depart from it. Helpes follow.

Pro. 22. 6.

First, *Get a true understanding of things*. A dimme eye is apt to forge, whereas the quicke sighted seldome faileth. Wee must not see the truth, as the man whose eyes were opened did his brethren, walking like trees. For a slight apprehension is the forerunner of forgetfulness.

Helpes for remembrance speculative.

Secondly, *Meditate much on that thou wouldst remember*. For many a time make an habit: else, how should tribulation bring forth patience? Roll the thing to and fro in thy mind, look often at it, marke it well; so shall it, like a bird by strugling in the gin or lime bush, sticke the faster.

Rom. 5. 3.

Thirdly, *Labour for love*. Will a maide forget her ornaments? a bride her attire? the covetous man his coyne, hid long agoe in some secret corner? Let David delight in divine truths, hee will call them to mind. Wherefore, love the Word once, and then forget it if thou canst.

1st. 2. 31.

Fourthly, *Be jealous of thy remembrance*. Hee who carrieth a vessell in his hand, may suddenly let it fall; when as had he feared, he would have held it faster. For jealousy, though a bad gesser, is an excellent keeper. Hee who feareth not to forget, shall forget.

Fifthly, *Use repetition*. Have that oft in thy tongue, thou wouldst hold in thy mind. For repetition, like a mallet, will cause the piles of divine truths to stick fast in the soyle of mans memory. By this meane, a simple woman can her Creed and Confession as perfectly as a Parish clerke.

Sixthly, *Study for method*. Things in order layd in the head, will with the

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more

more facility be held. *Method* (say some) is the *mother of memory*. Wherefore consider how things in nature consent, dissent. *Consent*, and that absolutely, as *cause and effect*: or after a sort, as *subject and adjoins*. *Dissent*, either essentially, as *opposites*: or circumstantially, as *doe differ*. Hee that can receive this, let him receive it. For, I ingeniously confesse, that untill I had observed this rule, I was dull; but after, quicke of remembrance.

Are these too few? or too difficult? First, then get a familiar similitude of that thou wouldst remember. For the sound of the *tune* calls to mind the *dittie*: the *picture*, that *person* is represents. But avoyd such as may occasion the least suspicion of superstition. Secondly, be frequent in prayer. Hath not God promised the *Spirit of truth*? that he shall guide us into all truth? and shew us the things to come? Shall not we then beg it? intreat him to accomplish it?

This shall suffice to have spoken of the *less*, and *helpes of remembrance speculative*: proceed we to that which is behind. Now the impediments of remembrance *practicall* be these.

First, *Lust*. When *Dauids* heart ran a whoring after *Barthseba*, adultery, drunkenesse and murder were forgot to bee finnes. Hee whose minde is led by *lust*, either *learnes not the truth*; or if he doe, puts it not in *practise*.

Secondly, *Passion*. What moved *Moses* to cry, concerning *Miriam*, *heale her, heale her now*? So gracious a father, to wish he had dyed for his sonne being a *Traytor*? And *Jonah* to tell God, *he did well to be angry for his Gourd*? It was turbulent passion, excessive affection.

Thirdly, *Covetousnesse*. *Indas* for the love of money, will sell his *Master* to the *Crosse*, himselfe to the *Gallowes*. Let *Demas* embrace this present world, *Paul* shall bee rejected, his calling neglected, and the people perish for want of knowledge.

Fourthly, *Prosperity*. Set the *King* on his mount, he will not be moved: Give *Job* plenty, he hopes to dye in his nest: Let the *Prodigall* have his portion, untill poverty prompt him, he forgets his *Father*, himselfe too. And if this bee thus, then abandon *lust*, and bridle affection: Cashier *covetousnesse*, and welcome affliction.

First, to further this duty, thou must consider, that all knowledge without remembrance *practicall* profiteth nothing. Should the eye direct the hand, foot, and they never move at all, what would it advantage the body? So is it in regard of the *Inner man*. *Christ* commends his disciples for doing, not for knowing the will of his father.

Secondly, without this, no peace in life, hope in death, or rest at our latter end. Divine truths are the roade way to the kingdom of God, the land of the living: and they only shall be blessed that keep it, continue in it. What was the ground of joy, when the good *King* heard so heavy a message? was it not, in that he had walked with an upright and perfect heart? Hee who remembers *Christ*, shall, as the penitent *Thiasa* was, be remembered of him.

Remember *Iesus Christ* of the seed of *David* &c.] Whereas *Paul* besought the Lord to give *Timothy* understanding in all things; And in this verse, mentioneth two of the principalls; *Christ*s incarnation, resurrection; wee may learne, that

The choyssest of divine truths are chiefly to be remembered. Were it not so, what is the intent of these commands? Above all things, *swear not*: Above all things, *sake the sword of faith*: And above all things, *put on love*; have fervent affection, (extended charity) among your selves. Run to and fro the booke of God and thou shalt find principall points greatly pressed: matters of lesse moment rarely mentioned. And why?

Because the cunning man *Satan* is most busie to choke this seed, or carry it away

Ioh. 16. 13.

Lets of practi-
cal remem-
brance.

2 Tim. 3. 6, 7.

Num. 12. 13.

2 Sam. 18. 33.

Jonah. 4. 9.

Mat. 29. 15.

2 Tim. 4. 10.

Psal. 30. 6.

Job 29. 18.

Luk. 15. 17.

Helpes of pra-
cticall remem-
brance.

Mat. 7. 21.

Ier. 6. 16.

Luk. 11. 28.

Isa. 38. 3.

Doct. 2.

Jam. 1. 12.

Ephes. 6. 16.

Col. 3. 14.

Reas. 1.

Mat. 13. 19.

way. When this devouring Crow the Devill falls on the field of mans memory, he pecketh up the good graine of divine truths, gorgeth himselfe with that: but if he find any *tares of error*, (well if he bring none with him) that he covers with mouldes, trampleth underfoot, & saith, *increase, multiply, and fill this earth*. This is his blessing.

And are not the choyssest truths the most pleasant? profitable? Hold the foundation, the house of our salvation will stand: But if that be sandy, it shall reele and fall. What if all the word of God bee good? yet (as of the creatures) may there not, in degrees, be some difference? What can be meant by silver, gold, and precious stones, but sundry degrees of sound doctrine.

This serves to check the pharisaicall spirits of these dayes, who are skilfull in ceremony, nothing in substance; have rules to wash the walls, none to lay the foundation; tithe Mint, Anise, Cummin, but neglect the weighty matters of the Law. Straine out a Gnat, swallow a Camel: violently cry out against the traditions of men, and desperately transgresse the commandments of God. Let some heare a sermon, if the method but crosse their mindes, though the matter bee without exception, their memories, like an earthen vessel dast against the wall, split in pieces, hold nothing. Others there be, that if an *unconth word*, broken phrase, or *latin sentence* fall from the tongue of the Preacher, as an angry Souldier his armes, they throw all the rest away in displeasure. Whereto may wee liken these mens memories? To a decayed lime-rwig, that catcheth the feather, lets goe the fowle? shallow pootes, which lose the water, retaine the mudd? Or may they not bee compared to the Conner, Bridewell, and Spittle, which are empty of rich, honest, and sound men: but pestered with rogues, whores, and thieves? These say-headed, strainer-pated Auditors keepe the bran, haire, moats and flies; but the pure flower, the sincere milke of the word runs thorow, falls on the ground.

But let us try all, and keep that which is best: better counsell could not the Apostle give. We preferre gold above silver, make choyce of the finest cloth, colours; desire the purest aire, the pleasantest wines, the fattest of the creatures; be as wise for thy soule: cover the chiefest spirituall things. What if some sentence in a sermon dislike thee? must all the rest bee rejected? Were not that Guest worthy to fast, who comming to a feast, if one dish delight not his tast, will eate none of the rest? In hearing the word, doe as wise men in the choice of a wife; take the best, leave the worst: and that thou mayest not in the one, as many are in the other, be greatly deceived; have thy senses exercised, through long custome, to discern betwixt things that differ; good and evill.

And thus, without relation to the former, we come to handle these words as absolutely considered in themselves.

Made of the seed of David: That is, of the seed of David, according to the flesh. The collection is, that

Christ is a compound of two natures.

The God-head and man-hood did constitute one single, individuall person. The word was made flesh: and, God manifested in the flesh, was truth without controversy. His name Emmanuell declareth his twofold nature; which is by interpretation, God with us.

And God Christ must be; First, That as by Adams disobedience, the Father was infinitely offended: so by his obedience, hee might bee infinitely satisfied. Secondly, Not onely to combat with, but to conquer our deadly adversary Satan. Thirdly, Had he not bin God, mans salvation should not have beene wrought. And fourthly, That as he laid down his life, he might rescue himselfe from the grave without detriment to his person.

And man also must Christ be. First, That he might bee subject to obey the precepts

Reas. 2.
Mat. 7. 25.

1 Cor. 3. 12.

V. 1.

V. 2.
1 Thes. 5. 21.

1 Cor. 11. 31.

Heb. 5. 14.

Dott. 3.
Ioh. 1. 14.
1 Tim. 3. 16.
Mat. 1. 23.

Reas. 1.

Reas. 2.

precepts of the Law. Secondly, Lyable unto suffering, under goe the punishment it threatened. Thirdly, To satisfie in the same nature, wherewith the father was offended. And fourthly, that being our next kinsman, he might have right to redeeme the inheritance of his brethren.

Vse 1.

Phil. 2.6.

1 Cor. 4.4.

Vse 2.

Heb. 2.16.

Vse 3.

1 Tim. 3.16.

1 Pet. 1.12.

Dan. 2.34.

Vse 4.

Phil. 2.5,6,7.

2 Cor. 8.9.

Col. 4.

Read 1.

Vse 1.

Vse 2.

And is Christ a compound of Gods divine, and mans humane nature? Then will it follow, that he had a twofold will, contrary to the opinion of the Monothelites: was coessentiall with the Father, which is denyed by the Arians: had a true, not a feined body, as hath beene defended of some Heretikes. But these, with many more, we leave, as men blinded by the God of this world; hoping that you who read these lines have better learned Christ Iesus.

See hence the excellency of mans nature; to what an height of dignity is it exalted? Adam was onely formed in Gods image, at his creation: but now the humane nature is really conjoynd with Gods, at Christs incarnation. By this union man is advanced above the Angels: for Christ tooke not their nature, but the seed of Abraham. This is the ground of true nobility, of all sound rejoycing, and worthy to be engraven on all our hearts with a pen of iron.

And here we are informed of one of the deepest secrets in divinity. God manifested in the flesh is a great mystery. What (except the trinity of persons in the unity of one essence) can be compared to it, or is equall with it? Did not the Angels desire to pry into this? stand astonied at it? And should not man, were not he blame-worthy? All the wonders in nature may be; this never can bee searched out. This is that little stone which the Prophet mentioneth, cut forth without hands, that shall dash all his enemies in pieces.

Learn we hence a patterne of all humility, the most perswasive argument of liberality. Let the same mind be in you which was in Christ Iesus; who being in the forme of God, thought it no robbery to be equall with God: yet made himselfe of no reputation, tooke upon him the forme of a servant, and was found in the likeness of men. Tee know the grace of our Lord Iesus Christ, that though hee was rich: yet for your sakes hee became poore, that by his poverty yee might bee made rich. Shall the Son of God thus humble himselfe, and not we? Give himselfe, and not wee our goods? What president more wonderfull? better deserves our imitation? But where is the man who considers these things? is provoked to humility, to liberality by them? The example of Christ is little known, but lesse regarded, imitated. He that was God, became a servant to men: we who are but men, will not be the servants of God. Fearfull neglect!

Of the seed of David:] This also will follow, that The Saviour of man was of Davids seed. That is, of his lyne, of his posterity. How often is he in the Scripture called his son? Did not the blind men cry, Have mercy upon us, O thou son of David? Another say, Iesus thou sonne of David have mercy upon mee? and many more.

And thus it was, that the prophesie might be fulfilled: and the promise made to David accomplished. 1 Chro. 28.4. Psal. 89. 15, 19, 20, 22, &c.

And is mans Saviour of the seed of David? Then will it follow, that Christ was the true and lawfull borne King of the Jewes: notwithstanding hee takes little knowledge of it, layes no clayme to it. And what? doth not the head care for a kingdome? why then should the members set their minds on a corner? fix their affections so fast on a cottage? The Carpenter of the whole world would not build himselfe an house: likely he loved it but little, intended not long to continue therein.

Learn we hence, that minority in birth depriveth not men of spirittuall privileges. For was not David the yongest of all his brethren? yet Christ came of him, according to the flesh.

Was raised from the dead:] To omit severall observations which this phrase will afford; we may gather this conclusion, that

The resurrection of Christ is already past.

Dofl. 5.

Do not all the *Evangelists* affirm it? the whole catalogue of the *Apostles* subscribe unto it? And if any deny their testimony, will not reason establish it?

For if it be not so, where is the *Tribe of Judah*? the *family of David*? the *citie of Bethlehem*? and the *Temple at Ierusalem*? Why are the *Jewes* without a *King*, a *Prince*, a *sacrifice*, an *Image*, an *Ephod*, and a *Teraphim*? in all countries scattered? of all people accursed? These may prove the truth of *Christs* incarnation; that he is come in the flesh.

Reas. 1.

Hof 3. 4.

And may not the rage and implacable fury, that *Sathan* and his *Angels* beare against the doctrine of the *Gospel*, the *Preachers* and professors of it, confirme his resurrection? Were it not the favour of life, the power of God to salvation, it would not have such fell opposition: nor any who embrace it, so great and hot persecution.

Reas. 2.

Rom. 1. 16.

Moreover, the rare and admirable gifts, the abundance of spirit conferred in these our dayes upon the sons of men, will further confirme it. Did not *Christ*, when he was ascended on high, promise this? Do not the *Apostles* equall the ancient *Prophets*? and ours exceede their common people in all excellency of qualification.

Reas. 3.

Ephel. 4. 8.

In a word, who is hee that beleeveeth in *Christ*, but feeles in himselfe the power of his death killing sin in him? and the efficacy of his resurrection, raising him up unto the actions of new obedience? Have not such their prayers heard? their petitions granted? Were not *Christ* risen againe, ascended on high, how could these things be effected?

Reas. 4.

Rom. 8. 10.

Mat. 11. 24.

What condition then are the *Jewes* in, who deny this doctrine? Some say the *Messiah* is not yet come: others grant hee is, but like *Moses* and *David*, shall not actually discover himselfe, deliver his people, reigne as *King* these many yeares. Let us pity this people, mourne for their misery, and pray that the weile may be taken from their eyes, and they turned to the Lord: that they may see him whom they have pierced, bee grafted againe into the true *Olive tree*, and made wise unto salvation. What thing of more worth? or, with greater earnestnesse to be desired? what we are, they were, naturall branches: what they are, we may be, unnaturall.

Vse. 1.

Moses and David were along time unknown: So *Christ* is, say they.

1 Cor. 3. 16.

Zach. 12. 10.

Rom. 11. 24.

And is the resurrection of *Christ* past? Will it not follow, that the *Legall rites*, *Jewish ceremonies*, as *circumcision*, *sacrifice*, the *Pascall lambe*, with the rest, are with good warrant removed? *Baptisme*, the *Lords Supper*, change of the *Sabbath*, and prayer in all places, from the same ground lawfully established? to be practised? When the debt is payd, the *Creditor* satisfied, is not the bond to be cancelled? A quitance to be received? What was the *Law morall*, but a debt? the ceremoniall, but a bond? And if our *Surety Christ* have discharged the one, shall not the other be removed? He hath blotted out the hand-writing of ordinances, that was against us, contrary to us: Spoyle principalities and powers, made a shew of them, by it triumphing openly over them. Let no man therefore judge you, in meat or in drinke, or in respect of the new Moone, of an holy day, or of the *Sabbath* dayes. This is the *Apostles* inference, For they were a shadow of things to come; but the body is of *Christ*.

Vse 2.

Col. 2. 14, 15.

&c.

Are not our dayes better than they of our forefathers? we live in the day: they walked in the night. They had but the shadow: we enjoy the body. Their light was eclipsed: ours shineth as the Sun. And were it not thus, why should the *Patriarchs* desire to have seene our dayes? *John the Baptist*, be reputed the greatest *Prophet*? the least, in the time of the *Gospel*, greater than he? Wherefore

Vse 3.

Ioh. 8. 16.

Mat. 11. 11.

fore

fore was the *second Temple* (wanting many things it had) preferred above the first? or the faithful in the dayes of old, without us not to be perfect? Wee are
 Heb. 11. ult. not come unto the Mount which might not be touched, that burned with fire, Nor
 Heb. 12. 18. &c. unto blacknesse and darknesse, and tempest; To the sound of a trumpet, the voice of words, which was so terrible, that Moses said, I quake and feare. But wee are come unto Mount Sion, the city of the living God, the heavenly Ierusalem; and to an innumerable company of Angels. To the generall assembly, the Church of the first borne, written in heaven; to the Iudge of all the world, and to the spirits of of just men made perfect. Unto Iesus the Mediatour of the new covenant; And to the bloud of sprinkling, that speaketh better things than that of Abel. Let us not murmur, and repine, but mourne for whats amisse; see our great priviledges others never enjoyed, and make our obedience answerable.

Vse 4.

This also is a doctrine of great consolation to every beleieving Christian, the which, that it may more plainly appeare, consider we these two things.

I

Psal. 16. 10.

That whole Christ (though not the whole of Christ) was raised. First, For, as we say, that whole Christ was conceived, suffered, satisfied, ascended: So whole Christ was raised. Secondly, God conserved his flesh, that it saw no corruption, re-united the soule and body, and removed all the impediments of his resurrection. Thirdly, It is necessary, that whole Christ should bee raised. For, the efficacy and benefit of all his actions, proceeded from the vertue of his God-head: the humanity abstracted from his Deity, profiteth nothing. yet this is alwaies to be remembred, that the God-head of Christ was illocal, immovable, and impatible.

II.

And observe, that all the three persons, in the resurrection of Christ, concurred. For every externall act of the Trinity, which is conversant about the creature, with the joynt consent of each person is effected. How often is it written, that God raised Iesus from the dead? Act. 3. 15. & 4. 10. & 5. 30. & 13. 37. Rom. 4. 24. & 6. 4. & alibi passim.

Rom. 4. 11.

First, And did the Father raise his Son Iesus from the dead? Then without controversie, his justice is fully satisfied. Were it not thus, hee would never have raised him, but to this day the grave had detained him. As circumcision was a seale of righteousness: So is Christs resurrection the undoubted seale of our justification. Rom. 4. 25.

2 Cor. 4. 14.

Secondly, Did he raise his Son Iesus? Shal he not then raise us also with him? By the Apostles Logick, this is a sure consequence, a sound kind of reasoning. For, he who raiseth the head, both can & will raise all the members. And for the certainty hereof, we are already said to bee raised with Christ, and set in heavenly places together. Ephes. 2. 6.

Mat. 27. 40.

That Christ raised himselfe, is manifest by the Scriptures. Matth. 27. 63. Ioh. 21. 14. Rom. 8. 24.

Rom. 8. 37.

First, Learne we hence, that Christ was true God. If thou be the Son of God, said the Jewes, then come downe from the crosse and save thy selfe. Now by his resurrection, he gave them a sure prooffe of his God-head.

1 Cor. 15. 20.

Secondly, Did Christ raise himselfe? Then will he one day give us power to subdue sin, Sathan, and all our adversaries, Death hath no more dominion over him: And we through him, are more than conquerors. For, our conquest is certaine: and if we dye, we shall be crowned notwithstanding. In the consideration of this, a Christian may cast downe his Gantlet, and challenge all the whole host of his spirituall enemies. For, Christ is risen from the dead, and become the first fruits of them that slept. Here observe these particulars.

Lev. 2. 14.

First, The first fruits and the rest were of the same nature: so Christ who sanctifieth, and we that are sanctified are all of one.

Pro. 3. 9, 10.

Secondly, The first fruits were holy, and the revenue by them were made holy:

holy: so Christ sanctified himselfe, and we in him are sanctified.

Thirdly, The first fruits were offered in the beginning of harvest: so was *Levit. 23. 10.* Christ, and we like the remnant, afterward.

Fourthly, The first fruits were parched, ground, broken in pieces: so was Christ *Lev. 23. 14.* bruised, afflicted, and dyed for our iniquities.

But how can Christ be sayd to be the first fruits of them who slept, sith so many slept (some whereof rose againe) before him? *Quest.*

In regard of time he is not: yet in a twofold respect he is. First, For the dignity of his person, he is first; that is, the chiefe, principall, and most worthy of all that slept and rose againe before him, eyther under the Law or Gospel. Secondly, In that, by the vertue & merit of his resurrection, they that slept were raised. Adam was the first fruits (as I may say) of all men who sinned: yet Abel received his death's wound in him, and dyed before him: so Christ the second Adam was the first fruits of them that were asleepe, and rose againe in respect of his merit, though not in order of time; by the vertue of whose obedience, all the faithfull *1 Cor. 15. 22.* have bin, and shall bee raised. For, hee was the Lambe slaine from the beginning *Rev. 13. 8.* of the World. Christ, like the good-man of the house, with the key of his desire, openeth the dore of heaven, putteth some of his friends before him, then goeth in himselfe, and all the rest shall come after him, follow in their same order. *1 Cor. 15. 23.* Did we understand our spirituall condition, weigh the worth of these forenamed things, then would we say of our Iesus, as David of his Jonathan, Very kind hast thou beene unto us. *2 Sam. 1. 16.*

Having now finished the object, which in nature precedes the act, from the copulation of them, we may gather, that

The incarnation and resurrection of Christ are things greatly to be remembred. *Doct. 6.*

What doctrine in the new Testament, is more pressed? oftner mentioned? *Ioh. 1. 14.* How many prophetes may wee find in the old, of his incarnation? Prototypes of *Gen. 3. 15.* his resurrection? Wherefore served the ceremonies? many of the sacrifices? Did *1 Kin. 2. 11.* they not point at Christ? leade us to him? signifie his coming, suffering, resurrection, and somewhat concerning him?

For, the one is, as the first stone; the other, as the last in the worke of our salvation. Remove eyther, this spirituall house will fall; or, if not, be imperfect. *Reas. 1.*

Because some have defended, that Christ came onely to trace out the way to heaven; leave us his example, in the imitation whereof, we shall be saved: Christ is in a threefold respect to be considered, remembred. *Reas. 2.*

First, As he is our surety. The justice of the Law is still in force, must be satisfied, or no flesh should be saved. For this cause, Christ was made of a woman, under the Law; fulfilled all righteousness, that by his obedience, (ours being imperfect) we might be justified. Is it not written, that Christ is made of God unto us, wisdom, righteousness? Let this be well remembred. *Gal. 4. 4.*

Secondly, As a patterne. For as he is our surety to discharge our debts: so is he a president for our imitation. He hath left us an example, that wee might tread in his steps. And he that saith he abideth in Christ, he must walke as Christ hath walked. And was not this the Apostles practise? *1 Cor. 1. 30.*

Thirdly, And as our head. For as in Adam all dye: so in Christ are all quickened, who be members of him. For from our conjunction with him, we shall rise to grace and glory. We are sayd to be raised up together, and made to sit together in heavenly places, through Christ Iesus. *Rom. 8. 10. 11.* *Eph. 2. 6.*

But where is the man that mindeth these things? Christ is little knowne, lesse remembred, nothing imitated. How is the world changed? Adams posterity altered? The people in former ages, would have Christ an example to guide them: not a surety to suffer for them. We the contrary. Depend upon him we will for our justification, but he must not be a president of our imitation. This man

Luk. 19. 14. shall not rule over us: we will none of his word, nor of his waies. Where be mens wits? what are their minds set on? Abraham saw Christ before he came, rejoiced in him: David, in his daies, had many a deare thought sweet meditations of him. Ioh. 8. 56. But we having him crucified continually before our eyes, think little of him. Psal. 16. 8. How seldome is our conversation in heaven with him? Iesus of us, as Ioseph of the Gal. 3. 1. Butler, is quite forgotten.

Vse 2. Now come to thy selfe; call thy fault to remembrance this day. Are thy sinnes many, great, often reiterated? thinke thou on Christs obedience. Doth death with his ugly fearfull shapes, strike thee with terrors? Consider, that he hath gone that way before thee; disarmed him of his weapons, bereaved him of his sting, and taken his strength from him. Are thy prayers feeble? not mixed with faith? full of imperfection? call to mind his intercession. Is the doctrine of the resurrection hard, difficult to be beleaved? remember, that Christ raised himselfe, and sitteth in the highest heavens. Wouldst thou not wander in the journey to thy long-home? tread in his steps. Doth thy Father frowne? is his countenance terrible to thee? Take Christ by the hand, and he will smile in thy face. Is thy meate bitter? thy drinke unpleasant? See how they are sprinkled with the blood of the Lambe; and thy taste will returne unto thee. Bee thy enemies many, mighty, malicious? Forget not the Lyon of the tribe of Iudah; who can scatter, slay them all. Let Christ be all in all: alwaies set him at thy right hand, walke as in his presence, and thou shalt never bee moved. Separate thy selfe from others, put some time apart to meditate on Christ; incarnation, resurrection: these thoughts will revive thy drooping Spirits, arme thee against death, judgement, hell; the least whereof, without the remembrance of Christ, is able to swallow up the strongest stoutest hearted person, with overmuch heavinesse. O that Silly man knew his misery! then would Christ bee the chiefest object of his remembrance.

According to my Gospel.] Here is layd downe the maner how we are to remember the doctrine of the Apostle; whence note, that

Doct. 7. As divine truths are delivered, they are to be remembered.
Exod. 36. 43. We may not swerve in matter, manner. Moses remembered all that the Lord delivered: he failed not in the least circumstance. The things which Christ published, his Disciples kept in remembrance. One tittle is not to slippe out of our mindes.
Ioh. 21. 24.
Heb. 2. 1.

Reas. 1. For, that rule which bindes the Teacher to deliver the word aright, by the Law of relats tyes the Auditors so to receive it, retaine it. And is it not equall?

Reas. 2. Againe, should we erre in this, we might wrong the Deliverer, and consequently condemne our selves. For, if wee faile in remembrance, wee shall in practise.

Vse 1. This discovers a generall fault in these dayes: for, how few observe this doctrine in the choycest Auditory? The most at a sermon, like Beggars at a banquet, carry away but the scraps of sentences. Some adde to what they heare: Thus, when Christ taught, did the Pharisees. Others detract from the doctrine delivered: These imitate the Devill. A third sort make false interpretations: Paul was pestered with such Disciples. To bee short; the most come and gaze, and heare; but like deafe men, remember nothing. Should wee catechize our hearers in the doctrine of Christ; who shall wee finde that can make a tolerable answer?

Vse 2. Take heede how you heare: for, herein is great care to bee had, diligence observed.

Rules to heare. First, Remove all prejudicate conceits of the Preacher. Christ being reputed the Son of a carpenter, his gracious doctrine was rejected. Can any good thing come out of Nazareth? fall from the tongue of such a person? Is the graine bee

bee good; quarrell not with the seedsmen.

Secondly, moderate thy affections in hearing; abandon passion. When the heart is tossed, the truth is not apprehended, retained. They that are led with various lusts, learne nothing. Go to a Sermon as men to a bath; not too hot, *1 Tim. 3. 6, 7.* nor too cold: for, both the extremes are full of danger. Try the doctrine delivered; and retaine the best.

Thirdly, a voluble tongue, bigge looke, and affected gestures, when the seed was unsound, have deceived many. All graine set to sale, comes not out of Gods Garner. Wherefore winnow the word well, lest chaffe in stead of come bee received. *1 Thel. 5. 27.*

Fourthly, heare with the care of faith, else thou canst not remember according to Pauls Gospel: Unbelieving Auditors profit nothing; dye no better than vulgar Atheists. *Heb. 4. 2.*

Fifthly, make personall application: Amidst the variety of spirituall foode, know thy owne portion. Milke is for babes; strong meat for grown Christians. Reproofes belong to the profane; consolations to dejected persons. Usurers thanke God they are no theeves; Epicures, no drunkards. The prodigall smiles, when covetous misers be reprehended: Lovers of money laugh, to heare unthrifts condemned. Practise what thou hast learned. *Hebr. 5. 13, 14. Luke 18. 11.*

Sixthly, he who often walkes one way, cannot forget it: And what is it to remember divine truths, but a kinde of spirituall journey? Children in harvest gleane eares: Christians at Sermons take notes; returne home, throw them in corners. *He that hath an eare, let him heare what (and as) the spirit speaketh to the Churches.* *Mat. 13. 9. Reu. 2. 19.*

My Gospel:] Will it not follow from this denomination of his Doctrine? That

The Epistles of the Apostles are Gospel. *Col. 8.*

What letteth? 1. Are not the *Acts of the Apostles*, called the word of the Gospel? The Gospel of the grace of God? Was not Paul separated to preach the Gospel? Is not he, Philip, and their brethren stiled Evangelists? 2. And what? was not their doctrine for the subject matter of it, the very same with the Gospel? where is the difference, except in an adiunctive title?

Therefore in every respect let us equally reade, study, preach, beleeve; and remember to practise them. *V. 1.*

There remains a twofold circumstance in this verse, which wee have not handled worthy to be remembred. The former, when Christ; the later, how Christ was made of the seed of David.

The time was, when the Scepter was departed from Iudah, Daniels sevens fulfilled; the Scribes and Pharisees, who boasted so much of their learning, with their false glosses, vaine traditions, had corrupted the holy Scriptures, Gods pure service: and when the Jewes were in slavish subjection under the Romane Emperors, Sathan the Prince of darknesse had blinded the eyes of the sonnes of Adam. From all which its evident, That

In the greatest straits, the Lord sends help and comfort. *Dist. 9.*

What should I tell you of Adams visitation? the Egyptian bondage? the siege of Samaria? the widow of Sarepta? Peters imprisonment? Pauls shipwrack? or the poore woman cured of her bloody issue, who had spent all her substance on the Physicians, as many in our dayes have done, to as little purpose? for our owne experience will prove it, Witnesse the yeare of eighty eight; the change of Princes; the Gun-powder plott; the late plague: and many more instances for this truth, in our English Israel, might be produced. And God will have it so.

For his own glory. For hath not the Physician the greatest praise, the most liberal reward, when he cureth the most desperate-deadly-sicke patient? *Reas. 1.*

- Reas. 2.* At such a season comfort is best welcome; like a quiet calme, after a tempestuous storme. For, in the want, wee better discern the worth of good things.
- Reas. 3.* Then hath the Divell and his agents the greatest overthrow. How are they vexed to see their subtil plots on the sudden overturned? all their strong hopes dashed?
- V/c. 1.*
Rom. 4. 18. Then in the greatest straits, hope above hope, against hope. Art thou poore with Iob? God can make thee rich. In prison with Ioseph? set thee at liberty. In disgrace? cause thy foes, as Iephthahs did, to sue vnto thee for favour. Fearest thou the fury of some raging Adversarie? *Esa* shall smile upon thee, with the face of an Angel. Is thy soule dejected? almost swallowed up of over much heavinesse? *A Paul* may say unto thee, *doe thy selfe no harme*. Whatsoever shall befall thee, say not, This is my death, all men are liars. For, tell mee, what one thing of possibilities, that the Lord hath not effected? wherefore, when thy eare waxeth dull in hearing, thy eye dimme in seeing; nature yeelds, the heart breakes, and of necessity, thou must trudge to thy everlasting home. Then rowze thy selfe, looke up to heaven; and say with a still voyce, *Lord Iesus receive my soule*. For, mans greatest misery is Gods fittest opportunitie to shew mercy. When the Apostle, for many dayes, had neyther seen sun, moone, nor star, and all hope of life was past, then came the Angel of God, with a commission to comfort him.
- V/c 2.*
Luke 6. 36. And is this the manner of God? Then let us, for the action and season, be mercifull, as our heavenly father is mercifull. Doe good at all times, especially in the day of evill. But how many are of another minde? adding affliction to Pauls bonds; crying against the dejected, *Down with them, downe with them, even to the ground*. Doest thou heare of any in sicknesse? in prison? in trouble of minde? Goe, and visit them; speake words of comfort to them: Say not as the Pharisees to *Judas*, *See to it thy selfe*. For, *Hee that is in misery ought to be comforted of his neighbor: But men have forsaken the feare of the Lord*. Let the poore lye lame, blinde, and hungrie in the lawnes, we throw the cloake on our shoulder, hang the head, stop the nose, and trudge away. But can wee outrunne sicknesse? death? the heavie hand of God? Remember, that he shall have judgement without mercy, who sheweth no mercy to the afflicted.
- II.* For the second circumstance, *how Christ was made of the seed of David*: Consider, that *Adam* the father of us all, came into the world, neither by man, nor woman: *Eva* our first mother, by man without woman. *Cain*, with the rest of our first parents posteritie, both by man and woman. But Christ, according to the flesh, by a woman without man; for, *hee was borne of a Virgin, the power of the holy Ghost overshadowed her, Luke 1. 35*. So that he was made of *Dauids* seed without sinne, yet his mother was sinfull. From this fourefold manner of proceeding, we may see; That
- Doct. 10.* The Lord hath various wayes to bring things to passe.
- Exod. 14. 28, 29.* Will not *Pharaoh* by intreatie, let *Israel* goe? Multiplicity of judgements shall compell him. Are the enemies behinde them? the rockes on each hand of them? and the Sea before them? God can divide the waters, make a pavement of passage thorow the midst of them. Bee the Rivers bitter? A tree shall make them pleasant. Are his people thirsty? The stony rocke shall yeeld them drinke. Hungry? Bread shall fall from heaven. Is the ship split in pieces? The broken boards shall carry the passengers safe to shore. Will not the Law give life? The Gospel can revive us. What shall I more say? If ordinary meanes effect not the Lords purpose, extraordinary shall. Rammes hornes, when roaring Canons are wanting, shall batter the walls of *Iericho* to the ground. Cannot a married wife bring forth the *Messias*? An espoused Virgin shall conceive, beare him; and become his mother.

For

For the wisdom of God is infinite, past finding out. *Who hath known the wayes of the Lord? is able to counsell him?* Looke upon the great variety of all kindes of Creatures; and canst thou tell them? describe the tenth part of them? without question, the foolishnesse of God, is wiser than the wisdom of man, 1 Cor. 1. 25.

Againe, he is a God of power. What he knoweth and willeth, shall come to passe. All things, if they contradict not his owne nature, or the truth, are possible with him: for he is independant, the first efficient of all causes; borroweth help of none; and doth whatsoever he pleaseth, Isay 46. 10.

Let not vaine man then challenge him the Schooles; dare to oppose him. *Who art thou that disputest with God? Settest thy selfe against him? Shall the creature strive with his Creator?* Thinke to overcome him? No, no: for, *Hee is wise in heart, mighty in power. Who ever hardened himselfe against him, and hath prospered? He maketh the wise fooles: Takes the crafty in their owne devices; infaunteth the counsell of the aged; turneth them backward. Let them crauele of iniquitie, conceive mischiefe; yet they shall bring forth a lye. By the blast of God they perish; and by his nostrils are they consumed. Nimrod may build Babel: but God knoweth how to confound them, by the confusion of tongues. Pharaoh work wisely: yet runne on his own ruine. Achitophel, with his profound plots, shall bee his owne Executioner. Sathans depths, methods, enterprises, shall bee made frustrate; but aggravate his owne condemnation. The Beast of Rome may looke big, boast of his never-erring spirit, tread on the neckes of Emperours, worke (as hee saith) wonders: Notwithstanding God shall cast him downe to hell. These are some of Iehovah his wayes; and many such things are with him.*

Stand thou in awe of this God; trust not to thine owne wisdom. In the greatest straits let thine eyes be towards him; and cast all thy care upon him: for the Lord of hosts can take away the staffe of bread, the whole stay of water: The mighty man, the man of warre, the iudge, the Prophet, the prudent, and the ancient. The Captaine of fiftie, the honourable person, the Counsellor, the cunning artificer, and the eloquent Orator: for, there is no wisdom, nor understanding, nor counsell against the Lord. Iehovah dissipateth the counsell of Nations: hee bringeth to nought the cogitations of the people. The counsell of Iehovah shall stand for ever: the cogitations of his heart, from generation to generation. His wayes are in the waters, his paths in the bottome of the deepe. What if thou bee foolish? Is not God able to make thee wise? Are thy foes mighty? He can scatter them as chaffe before the winde. Hast thou received the sentence of death? thy soule tremble in thy body? The Lord may prolong thy dayes, make thee as bold as a Lion. Art thou at thy wits end? what of that? Is any thing too hard for him? Hath he promised to set thee at liberty? Say not, How can this thing be? for, he that made his son of Davids seed, a Virgin a mother, can doe more than ever entered into the heart of man, or Angel. Avoyd sinne, use lawfull meanes, carry the Lords leasure, and hee shall worke beyond all expectation, to thy full contentation.

VERS. 9.

Wherein I suffer trouble, as an evil doer, unto bonds: but the word of God is not bound.

The Logically
resolution.



HE Apostle in the former words having mentioned the Gospel, in these hee declareth what entertainment he had, for the preaching and profession thereof, by way of commoration. His entertainment, *He suffered trouble*. The manner how, *as an evil doer*: The kinde thereof, *unto bonds*: And the effect which followed, *the word of God was not bound*. All these in this Verse, are contained.

The Theologi-
call exposition.

In which] that is, for which Gospel: for, in, doth often note the cause of a thing, *Psalm 31.2. Dent. 9.4. Ephes. 4.24.*

I suffer trouble:] evill, affliction.

As an evil doer:] as one, who transgressed the Law?

Unto bonds:] chaines, imprisonment.

But the word of God is not bound:] Pauls bonds might have beene a cause to hinder the liberty of the Gospel, but were not.

And in this sentence you have a short description of the Gospel: it is stiled the Word of God, *Dent. 10.4.*

The Meta-
phrase.

I am to let thee understand, my sonne Timotheus, that for preaching and professing the Gospel, which is the doctrine of God, how I am troubled and afflicted, as one who transgresseth the law, even unto chaines and imprisonment: yet the Gospel, notwithstanding my bonds, is not infringed, but spreadeth continually.

Doctrines de-
duced.

Doct. 1.

For the which:] that is, for publishing and professing the Gospel: This being the cause of *Pauls sufferings*, we may note, That

The Gospel may occasion trouble.

Preach and professe it, when, where, or how you please; trouble in one kinde or other will follow. Did not *Moses suffer rebukes for Christ*? And the whole catalogue of beleevers? Reade, and see, *Hebr. 11.26.36. &c. Marth. 23.34.35. Acts. 3.13.14. Rom. 16.3.4. 1 Cor. 10.9. & alibi passim.*

Reas. 1.

For, it bruiseth Sathans head, discovereth his plots, overturneth his kingdom, hurles the gates of hell off their hinges, and makes him fall *like lightning from heaven, Luke 10.18.* Shall he not then rage, and storme against such as preach it? professe it?

Reas. 2.

Besides, it pulleth downe the pride of man, provoketh to repentance, preseth him to deny himselfe, put confidence in Christ; and its worth is not known in the world, *2 Cor. 4.3.4.* Wherefore the wicked cry, *Let us breake their bands in sunder, and cast their cords from us, Psal. 2.3.* All what Christ commands, are cords and fetters, to tye them, curb them.

Reas. 3.

Why then should any thinke the worse of the Gospel? be ashamed to preach it? to make profession of it? *Moses esteemed the rebukes for Christ, greater riches than the treasures of Egypt, Hebr. 11.26.* The Disciples accounted it matter of

of exceeding joy, that they were thought worthy to suffer for the Gospel, Act. 13. 41.
for they knew it was the power of God to salvation, Rom. 1. 16.

Will thou be a friend to the Gospel? then arme thy selfe to suffer affliction:
For, Satan and his seed cannot endure it. The Kings of the earth for themselves,
and the Princes doe plot together, against Iehovah, and against his Christ. Did not
Herod, Pontius Pilat, with the unius and people of Israhel, gather themselves a-
gainst Iesus whom the Lord anointed? And how doe the ballards of the Ro-
mish scarlet whore, hate and abhorre, torment and crucifie all who but reade
(without their license) the Bible in their mother tongues? they can no better
endure it, or them that affect it, than their Father the Devil.

As an evill doer:] The manner of Pauls suffering is here expressed; whence
we learne, that:

The enemies of the Church afflict the godly under a pretense of Law.

Are they not sayd to frame mischief by a Law? Did they not cry, against
Christ, we have a law, and by our law, ought not this man to dye? Why transgress-
est thou the Kings commandment? And, were he not an evill doer, we would not
have delivered him into thine hands. The words of the wicked must stand for a
Law.

For, the conversation of the godly is holy, honest, harmelesse; that without
such pretenses, they could have no seeming cause to afflict them. We shall not
finde any occasion against this Daniel, except wee finde it against him in the Law of
his God.

The wicked, in their generation, are wise: therefore to cover and cloake their
mischiefs, they must have some pretense of Law. Are we not Romans? Here
humane authority is opposed to Gods divine truth, and Pauls just proceedings.

Thinke it no new thing, if the like course bee taken against the godly in our
dayes. Doe not the children of Babel persecute the Protestants in all places,
under a pretense of Law? deprivation of Prince, insurrection of subjects against
their King, spoyling of their goods, dispossession of the Inhabitants, rackings,
torturings, crucifyings, with a thousand more mischiefs & villanies are all im-
posed, inflicted under a pretense of some law. For pardons, indulgences, pilgrim-
ages, salt, oyle, spittle, have they not a law?

This may informe us how to know the workers of iniquity, the enemies of the
crosse of Christ: And they bee those that persecute the godly, and oppose the
Gospel, by some pretense of law.

Take knowledge of this, O ye reverend and learned Judges of our nation; and
reward such double for their sinne: serve them as they have served us. Put their
feet in the stocks, binde their hands, strike a nail into their foreheads, and ac-
cording to Gods, and our just law, see them dye the death. For such take too much
upon them, are sinners of notorious ranke; and make themselves equall with the
most high: yea, their Father exalteth himselfe above all that is called God, or that
is worshipped.

For bonds:] The kind or degree of the Apostles sufferings is now declared;
and it will follow hence, that

Godly Preachers may have great persecutions.

Was not Elias in danger of death? Michajah thrown into the dungeon? Did
not Daniel budge in the Lyons den? Peter sleep in prison? Was not John beheaded?
James killed? and Christ, like to whom never man spake, crucified? And why
may this be?

Because, no many wise, mighty, or Noble men are called, neither to embrace the
Gospel, nor preach it. Were great men Ministers, who could oppose them?
friends to them? none durst persecute them. It was the wise providence of
God, that Herod with the Scribes and Pharisees should not believe in Christ;
for, if they had, we had not been crucified: thus much reasyneth the
devil,

Vse 2.

Psal. 1. 1.

Act. 4. 18.

Iohn 8. 44.

Dell. 2.

Psal. 94. 10.

Ioh. 19. 7.

Est. 3. 1.

Iohn 18. 30.

Reas. 2.

Dan. 6. 4.

Reas. 2.

Act. 16. 31.

Vse 3.

Vse 2.

Rev. 18. 6.

1 Thes. 4.

Dell. 3.

King. 19. 3.

Dan. 6. 16.

Act. 12. 6.

Mat. 27. 35.

Reas. 1.

Cor. 1. 26.

Note.

1 Cor. 2. 6.

And

Reaf. 2. And godly Preachers speake with power, cunbe mens raging corruptions, wound their rebellious spirits, and never prophesie of peace unto them. Therefore they swell, storme, breake into boisterous passion; and, to take revenge on them, throw them into prison. Witnesse *Abak*; *Herod*; yea *Afa* himselfe, if his minde be crossed.

Vse 1. Passe not then a rash censure upon such; but suspend your judgements. Was it want of wit, discretion, moderation, when the Prophets were imprisoned? The Lord of life crucified? No no: they did lash the conscience, denounce damnation, and cast the coales of Gods consuming vengeance upon audacious desperate sinners: and therefore were ill used, hotly persecuted. Behold a man who tels the truth; and ye goe about to kill him.

Vse 2. Let no man bee over forward to enter into this function: have a faire call, prove thy sending, and arme thy selfe with patience. Its painefull to preach; but harsh to flesh and bloud to suffer the fiery triall, hot afflictions. Run not before thou be sent; let the Lord hire thee, thrust thee forth into his harvest: lest when the Wolfe commeth, thy spirit faile, thou leave thy flocke, and shew thy selfe to be but an hireling. Prepare for a black storme, a raging tempest: for, of all passengers, godly Preachers arrive, with the greatest perill, at the shore of heaven.

But the word of God is not bound.] From this sentence, we may first observe, that

1 Cor. 4. The liberty of Gods word is greatly to be regarded.

For, the Apostle by his manner of speech declareth this truth, giveth a good ground for the doctrine. When was it better with the Church, than when the word of God was enlarged? This freedome hath beene much desired, highly respected. And why should it not?

For, its the instrumentall cause of mans conversion, regeneration.

It increaseth grace, stirreth up the fire of the spirit, supports in trouble, and directeth to heaven.

And by the word are not our adversaries foyled? *Sathan* put to flight? and all things that we possesse, sanctified?

When *Israel* wanted this word, were they not without God? Consule; *Psal.* 119. 7. *1 Pet.* 1. 23. *Acts* 20. 32. *Matth.* 4. 4. *Psal.* 119. 92. *2 Chron.* 15. 3. *1 Tim.* 4. 5.

Vse 1. What cause then hath *England* to bee glad? to give God glory? For, is not the word published? doth it not spread in our nation? The water of life flowes in our sanctuary; the kingdome of heaven is come so our doores; and Angels foode falleth on our tents morning, evening. How many have desired to see our dayes, yet never enjoyed one of them? And for all this, *Alanna* with the most, is no meate; bread from heaven, little regarded, and noysome puddle greatly desired. I wish that another day, it be not deeply layd to our charge.

Vse 2. Why should any then infringe its liberty? or stay the current of it? What was *Egypt*, without light, but a place of sadnesse? And put out the candle of the Gospel, in what a case were *England*? Let all men, as with one shoulder, further its passage. What worke of more worth? action, deserving greater praise? or thing more to be aimed at? Will not this fire kindle our cold hearts? flame our affections? and consume all our corruptions? This salt will purifie the flesh, season our sacrifices, and sanctifie all things. Is the water bitter? the word will sweeten it. The ground barren? cause it to bring forth fruit, fifty, an hundred fold. Hast thou the strength of *Sampson*? the zeale of *David*? the hand of a ready writer? and the tongue of an Angel? Set them all on worke, weary them, weaken them to promote, spread the word. Let the men of God preach in season, out of season: the learned print bookes, scatter these holy letters. You Parents, read it in your families, send your sons to the schools of the Prophets,

phets, make them Ministers, make much of Ministers. Roll away that stone which stoppeth this streame: pluck up the thornes, that choke this seed: and take away the little foxes which crop this tender vine. Pray that it may dwell in peace, and let them prosper who love it.

But the word is not bound.] Though Paul was in bonds, the word was not; oblerue, that

The persecution of Preachers doth not alwayes infringe the libertie of the Word.

Doct. 5.

When Ministers are in prison, the word may have passage: the one necessarily doth not follow the other. What sayth our Apostle? *This I would ye should understand, brethren, that the things which befell me, have fallen out rather unto the furtherance of the Gospel: So that my bonds in Christ are manifest in all the Palace, and in all other places.* How can this be? Burne the roule, the more words shall be added in a new edition.

Phil. 1. 12, 13.

Ier. 36. 32.

Because then the Lord hath a speciall care to his owne cause, that what is wanting to support it, shall by some other meanes bee supplied. Let John dye the death, Christ will succede him; and in publique (though never in former time) then preach the Gospel.

Reas. 1.

Ier. 36. 6.

Mar. 1. 14.

The example of some, will imbolden others: for, many of the brethren in the Lord waxed confident by Pauls bonds, and grew much more bold to speake the Word without feare. When men suffer, it is an occasion to induce some to search more diligently into the worth of the thing they suffer for; and thereby are allured to imbrace it.

Reas. 2.

Phil. 2. 14.

Why then doe the heathen rage? and the people meditate a vaine thing? For, hee that sitteth in the heavens laugheth: the Lord mocketh at them. The Sanballat of Rome may be wroth, have great indignation, and deride us. What doe these feeble Protestants? will they preach? will they write? will they spread their doctrine? Yes: for God takes their part and the gates of hell shall never be able to extinguish the light of their Gospel. Were not our adversaries mad, they would cease to persecute: For, when they put Paul in bonds, the Word is not bound. The blood of the Martyrs spreadeth the Gospel; and shall, maugre the greatest malice, be the seed of the Church.

Vse 1.

Psal. 2. 4.

This, if any thing, may encourage the Ministers and people to imbrace the Word, preach and professe it boldly: and (if neede bee) to suffer for it willingly. When thy hand is bound, thy tongue tyed: the Lords are at liberty. *The more the Israelites were afflicted, the more were they multiplied:* and the more the Gospel is opposed, the more it hath beene published. Stop the current of the river, will not the water swell? Lop the tree, shall she not spread her branches? Stirre up the fire, and will not the flame ascend? Had famous Luther been let alone, the truth had lesse flourished: And should not the wind of persecution blow, the power of God could not, in the inlarging of his word, so much be manifested. Wherefore, doe not the least evill to promote the Gospel: For thy bonds may spread it further than thy liberty. What shall I more say? when perswasions cannot, experience will teach us.

Vse 2.

Exod. 2. 12.

It might yet from this sentence bee observed; that the Gospel is the word of God: And, that holy men rejoyce at its liberty. But wee passe to the verse following.

Kkk

VER. 9.

VERS. 10.

For this I endure all things for the elects sake, that they also may obtaine salvation; the which is in Christ Iesus, with eternall glory.

The Logically
resolution.



He Apostle, in the former verse, having declared the ground; in this, hee expresseth the end of his sufferings. The words in themselves considered, are a testimony, or confession, which Paul giveth of his owne person.

The particulars are these. First, hee telleth us what hee suffered; *all things*. Secondly, for whom; *the elect*. Thirdly, the end of his suffering; *that they also might obtaine salvation, with eternall glory*. Fourthly, In whom these are to bee

had; *Christ Iesus*.

The Theologi-
call exposition.

For this:] It is not easie to conceive, whither to referre these words. *For this*; that Gospel which is not bound: Or, *for this*; that *they may be* &c. Some understand them of the end; we rather of the cause of his sufferings. For, it is usuall with this our Apostle, when he hath named the Gospel, or its successe, to make some commoration immediately after.

I endure all things:] Patiently sustaine whatsoever afflictions befall me.

For the elect:] For those in whom I doe, and hope to see the fruits of election.

That they also:] Together with himselfe, or the rest of Gods chosen.

Obtaine salvation:] Not temporall but eternall.

The which is in Christ Iesus:] See these words opened, Chap. 1. ver. 1.

With eternall glory:] There is a glory of the Sunne, Moone, and Starres; but it is short: whereas this, peculiar to the Elect, endureth for ever. 1 Cor. 15. 41. 2 Cor. 4. 17.

The Meta-
phrase.

In the defence of the doctrine of the Gospel, which (though my selfe bee) is not bound, I patiently sustaine all kinds of afflictions, that those in whom I see the fruits of election, may, with my selfe, and the rest of Gods chosen, obtaine salvation, and glory eternall; the which are in no other to be had, but through Christ Iesus.

Doctrines de-
duced.

For this I suffer all things:] Take these words in the former sense, they offer this instruction, that

Doct. 1.

Afflictions are the more willingly sustained, when they further the liberty of the Gospel.

1 Thes. 1. 6.
Phil. 1. 12, 14.

Paul was patient, because the word had passage. Was it not one cause (thinke ye) why the Thessalonians received the Gospel with great joy in afflictions, when it spread into many quarters? Was not the same a reason which moved Paul to put the Philippians in mind, how his bonds furthered the Gospel?

Reas. 1.

First, For when the word runs, the plots of the wicked are prevented. Secondly, The wandring sheepe gathered. Thirdly, The body of Christ perfected. And fourthly, The Kingdome of God enlarged. Will not some men spend their substance, consume their strength, and weare out their daies with patience,

to

to give their foes the foyle? to winne the day? and to accomplish their desired ends?

See then the stone at the which so many have stumbled; broke their necks in persecution. Alas! such never observed how affliction scatters the seede of the Word; bloweth it thorow the corners of this world. What wonder if such decline, give in, and tire? for, who will suffer evill, if his hopes be blasted, made frustrate? none, except a forced necessity compell him.

Vse 1.

Wouldst thou patiently endure afflictions? then consider its fruit, what effects follow. Have not many herein failed? for, thinking to enlarge the liberty of the Gospel, by pitying themselves, it and they have undergone the greater bondage. We often, to prevent what we feare will befall us, provoke the Lord to anger, incurre his displeasure, in hindering the manifestation of his providence. Gods power the most appeareth in our weaknesse. Wherefore, rather than doe the least evill, suffer all things; and leave the event to the Lord. Have I not knowne a painfull Preacher, by the profane people, put from his place? and from a family, hath become, like the Levite, Priest, Pastour to a whole Tribe? Maieft thou not blow thy coale at Jericho? peradventure thou shalt have freedome to kindle a fire in Jerusalem.

Vse 2.

2 Cor. 12. 9.

Iudg. 18. 19.

I endure all things: Who was it that could endure all things? Paul the Apostle. Note then, that

A growne Christian can suffer all kinds of afflictions.

Doct. 2.

Name what you can, he will endure it: whether actively, or passively. Hee can reade, study, preach, watch, fast and pray. Suffer hunger, thirst, nakednesse, cold, perils in all places, of all perions. He can endure the spoyling of his goods, the losse of lands, of wife, children, life and all.

2 Tim. 4. 2.

2 Cor. 11. 33.

Iob 1. 2.

First, For experience hath taught him, that afflictions are good for him.

Reas. 1.

Psal. 119. 71.

Secondly, Many acts make an habit: whence it falls out, that tribulation wor-

2

keeth patience. Rom. 5. 3.

Thirdly, He beleeveth that though sorrowes be bitter at the entrance, they shall be sweet in the end. 2 Cor. 4. 17.

3

Fourthly, the Lord assisteth him; by whose strength hee can doe, suffer all things. Phil. 4. 13.

4

This doctrine commands three kinds of men not to come neere it. First, those that can neither suffer, nor doe any thing. Secondly, such as doe, but will suffer nothing. Thirdly, them that doe and suffer some, yet not all things. Tell these of watching, fasting, praying, suffering; they cry, flesh and blood cannot endure it. Let them know, that such flesh and blood shall not inherit the kingdome of God.

Vse 1.

1 Cor. 15. 50.

Try thy spirituall strength by this Test. Are good duties thy delight? afflictions welcome to thee? Canst thou take up thy crosse, and with patience beare it? doe all things, suffer all things? Then art thou no babe, but, like Mnason, an old Disciple. Many, with Simon, would be some body, when in truth they are no body: for in prayer, they faint: in hearing, grow dull: when they should suffer, applaud Pauls wisdom (except these bonds:) And, with that condution, resolve to bee Christians, or never. Should it come to fire and fagot, garments rumbling in blood; how many would faint? with they had beene buried in the wombe?

Vse 2.

Act. 21. 19.

For the elects sake: We need not to straine our text; for its evident, that

There be an elect people.

Doct. 3.

Observe, that election is generall, or speciall. Generall, of men to eternall life: speciall, is to some office; with the latter in this place, we have not to doe.

Election is

twofold.

Concerning the former, Christ saith, *I have chosen you, and you have not chosen me.*

Many are called, but few chosen. I know whom I have chosen. The Apostle, *Who shall*

lay any thing to Gods elect? And how often are the Saints called the Elect? why should we blot paper for a point so plaine? Art thou in doubt? Let reason convince thee, confirme thee.

Reas. 1.
Rom. 11. 28.

Doe we not reade of an election? Then will it not follow, that there be who are elected? For, can an act be without an object? A man doth not measure, or number nothing. And shall God elect, without some subject? Away with that.

Reas. 2.
Jer. 6. vlt.
1 Tim. 5. 21.

Is not mention made in the holy letters, of a rejection, a reprobation? what? or whom are rejected? are not Divels? men? Grant this, grant an election of men, of Angels. For if all be not cast away, some are chosen: or, were all chosen, it could not bee properly called an election; but more truly and aptly a collection.

Reas. 3

And if some men were not elect, to what end are these termes, so frequent in Scripture? As, the *Elect of God*; *Elect in Christ*; *According to the faith of the Elect*; *Elect Lady*; *Elect sister*; and, *Salute Rufus, elect in the Lord*.

Reas. 4.

To conclude, were it not thus, what meanes all this? *A vessell of election*; *According to the election of God*; *The election of Grace*; *The election hath obtained it*; *Make sure your election*; with many the like.

Vse. 1.

Here we may see, why many have not the externall meanes of salvation; or if they enjoy them, the true cause that they are not called, sanctified, glorified, Rom. 8. 30. Let the word sound in some mens eares continually, convince their judgements, move their affections, worke much outward reformation; yet are they still strangers, and shall bee, from the life of grace: for they are not the elect of God. *As many as were ordained to eternall life, beleevd, Acts 13. 48.* not one more, nor ever shall.

Vse 2.

Are some elect? Say to thy selfe; Am not I the man? for, what content canst thou take in any thing thou hast; the ordinances of God, or priviledges of his children, when thou art ignorant of this? Hee who is not assured that he is elected, lives without sound comfort; dyes, and goes he cannot tell whither. O most fearefull passage!

Notes of Election.

1

Art thou called? thou art elected; for so saith the Apostle. How called? from ignorance to knowledge, darknesse to light, profanenesse to holiness, 2 Pet. 1. 10. and from the fellowship of gracelesse men, to bee a constant companion with them that are excellent, Psal. 16. 3.

2

How worketh the word? is thine eye daily opened? thy corruptions weakened? the image of God renewed? Then be of good comfort: From this ground Paul concludes, that the Thessalonians were the elect of God, 1 Thes. 1. 5.

3

What is thy only choice? Dost thou love the Lord? make him the prime object of thy affection? art thou satisfied with him? Thy name is in the booke of life, Phil. 4. 3. for the election of God worketh in his, a reciprocall election of him. *We love him, of whom we are beloved: Elect him, of whom we are elected,* 1 John 4. 19.

4

From what ground doth thy joy spring? thy most ravishing delights? From stately buildings? large possessions? rivers of oyle? thousands of gold and silver? or, that thy name is written in heaven? Luke 10. 20. *numbered with the spirits of just men made perfect*? Hebr. 12. 23. Hee who climeth this hill to refresh his soule, hath slept within the secret circle of election.

5

Hast thou faith? that faith which purifieth the heart? produceth an holy life? bringeth forth good workes? provoketh to prayer? quencheth the fierie darts of Sathan? layeth hold on Christ? overcometh the world? And maketh not haste? Then thou art an elect vessell, precious in the house of God.

6

To conclude, with whom dost thou warre? for what dost thou combat? is thy strength employed to beat downe the body of sinne? crucifie the old man? bruise the head of the Serpent? and to subvert the Divels Kingdome? dost thou

thou exercise thy selfe, lay thy policie to increase thy faith? keep a good conscience? spread the Gospell? build up the walls of Jerusalem? glorifie the Lord Jesus? and to save thy selfe? Then thou art called, and faithfully and chosen.

But how did the Apostle know who were the elect?

Either ordinarily, by such effects as flow from it; or extraordinarily, by the immediate dictate of the spirit. The former concernes all men: the latter, doth not. When the truth is entertained, error rejected; sinne avoyded, and holines practised; we are to hope well, that such are elected. So did he, 1 *Thes.* 1. 3, 4, 5.

Now concerning the *Elect*, two things are not unworthy of our consideration: The one, their number; the other, their prerogatives.

For their number, absolutely taken, its great: for, *Many shall sit downe, with Abraham, Isaac, and Iacob, in the kingdome of heaven, Luke* 13. 29. And *Iohn saw a great multitude, which no man could number, of all Nations, kinreds, people, and tongues, standing before the throne, and before the lambe; clothed with white robes, and palmes in their hands, Revel.* 7. 9. But, if wee compare them with Reprobates, its more than probable, that they are but a few: for, it is written, *That few be chosen, Mat.* 20. 16. And the flocke of Christ is called, *A little one, Luke* 12. 32. Little in their own esteeme, in the worlds account, and in regard of Wolves. Moreover, the number of them is certaine: it cannot bee augmented, nor diminished. Those then misse the marke, who hold, that all shall bee saved; and how *Indas* might have beene an elect; *Peter* a reprobate.

The prerogatives are many, and all excellent, which are proper to the elect: for they be, the objects of Gods love: The redeemed of his Sonne: Temples of the Spirit: And Co-heires with Christ of all things. The Angels protect their persons: Carry their soules into heaven: And, at the resurrection, shall gather their bodies, from the foure ends of the world. In a word, They cannot be deceived, sinne unto death, have their lawfull requests denied; nor one of them finally fall away, nor perish. O rare priuiledges! wherefore, *make thy election sure, 1 Pet.* 1. 10. and thou mayst rejoyce in tribulation, breake a bowe of Steele, sleight temptations; and, in the apprehension of approaching death, clap thine hands.

That they also may obtaine salvation:] As in the former words is declared the ground; so in these, the Apostle expresseth the end of his troubles. Whence this is the lesson to be taken, That

All the goodnesse of our sufferings, is in respect of their ground and end.

Let no man suffer as a thiefe, or busi-body, in meddling with others matters, 1 Pet. 4. 15. & *Chap.* 3. 17. *It is better to suffer for well-doing, than for evill doing. And blessed are they that suffer persecution for righteousnesse sake, Mat.* 5. 10. What was the commendation of Christ? the benefit of his sufferings? His cause was just: The end, that he might bring us to God, 1 *Pet.* 3. 18.

For such as the ground is, such is the effect; be it good, or be it evill. What praise hath a man, if he be buffeted for his faults? is that thanke worthy? who dares say so? will God reward the evill sufferer? have such any promise to receive a blessing? can that course expell feares, quiet the minde, honour the Gospell, silence the adversarie, and give hope of future rest, peace in heaven?

Why then doe so many schismatikes, heretikes boast, brag so much of their sufferings? Let *Jonas* pay his fare, saile to Tharsish, ayme at his owne credit; when the ship is tossed, will not his heart saile him for feare? Let the Jesuite poyson Princes, suck the blood of Nobles, blow up Parliament houses, to eclipse the Gospell, spread Popery, and to support Babel; hath he any ground of rejoycing, deserves he the name of Martyr, to be registred with great red letters in a Calendar, if he breake his necke at Tyburne? be hanged, drawne, and quartered for it? Then let *Indas* be canonized a Saint; and *Alexander* have his praise in the Gospell.

Quest.
Sol.

I

II.

Doct. 4.

Reas. 1.

2

3

4

Vse 1.

Take

Vse 2.

Take heed how ye suffer: See, as *Abfalom* said to his fathers subjects, *that your cause be good, and God shall doe you justice*, 2 Sam. 15. 3, 4. Many suffer: but how few for well-doing? *Cain* suffered for killing *Abel* his brother: *Pharaoh*, for not letting *Israel* goe to offer sacrifice: *Sampson*, for revealing secrets to *Dalilah*: *Iehosophat*, for joyning with *Ahab*: *Eli*, for not correcting of his sonnes: The *Jewes* for taking strange wives: *David* for adultery: *Zechariah* for infidelity: And *Ananias* for lying. All these, with millions more, suffered for their sinnes. Wherefore by these mens harnes, learne thou to beware: for, hee who treads in the same steps, shall certainly receive the like recompence of reward. I feare, that wee have some who are ambitious of suffering: but see, that the action be good, thy calling faire, and thy scope honest; else suffer what thou lust, it will be bitterness in the end.

That they also may be saved: Was *Paul* afflicted for this end? then its evident, That

Doct. 5.

Of the two, a true Christian man had rather save soules, than prosper in this world.

For the same cause, *Moses* forsooke *Pharaohs* Court, refused to be called the son of his daughter, feared not the wrath of the King; esteemed the rebukes of Christ greater riches than the treasures in *Egypt*, Hebr. 11. 24, 25, 26. And did not the Apostles, in ayming at the like end, forsake all? *Matth.* 19. 27. And their Master become poore? 2 Cor. 8. 9.

Reas. 1.

2

For such know, that to save a soule is more worth, than to winne the world. And that they shall shine as the Sunne, for ever and ever, *Matthew* 16. 26. *Dan.* 12. 3.

Vse 1.

Phil. 1. 16.
& 2. 31.

What shall we thinke of those, that preach for promotion? Or, if once preferred, not at all? who cry, Let them take paines who want a Benefice? clothe themselves with the fleece, but care not for the flocke? Gather sheaves, and scatter soules? publish the Gospel of envy, not of good will? seeke their own, and not the things of *Jesus Christ*? Should not the shepherd feed the flocke? *Ezek.* 34. 2. How will such answer God, when he returnes to judgment? *Iob* 31. 14. With what a look can they looke him in the face? give an account of their stewardship? *Luke* 16. 2. I would not wish mine enemy so great a mischief, as to be found in their condition; to undergoe their finall censure.

Vse 1.

At this beame, weigh thou thy estate spirituall, and bee not deceived. Doeſt thou not seeke thy own profit, but the profit of many, that they may be saved? 1 Cor. 10. ult. then bee of good comfort; for flesh and blood have not power to doe this. Will you see how many wayes Christian men have sought the salvation of the people?

1
Acts 10. 20.
2 King. 23. 2.

Are they Preachers? then is the Gospel published. Magistrates? its supported, and Gods Embassadors are encouraged, defended, maintained. *Dives* being in hell, remembered his brethren, would have had *Lazarus* sent unto them, lest they with him should partake of the same torment, *Luk.* 16. 28. Is thy care lesse? take heed he rise not up another day to condemne thee.

2

Doeſt thou call upon others to heare the word? this hath been the practise of gracious persons. Come, and let us go up to the mountaine of the Lord, to the house of the God of *Iacob*: for he will teach us his wayes, and we will walke in his paths, *Isay* 2. 3. Come, sayd the Samaritan woman to her neighbours, and see a man who hath told me all that ever I did, *Iohn* 4. 39. Was not the King glad, when his Subjects sayd unto him, Come, let us goe to the house of God? our feet shall stand in the gates of *Ierusalem*, *Psal.* 132. 1. How readeſt thou?

3

Is thy conversation holy? thy life blamelesse? The zeale of the *Corinthians* provoked many, 2 Cor. 2. 9. And by this course, they who want the word, may be wonne, 1 Pet. 3. 1. Wee should so speake and so doe, that others may in treading our steps, be saved. *Christ* dyed for sinners, lest a pattern worthy the imitation, *Rom.* 1. 6.

And

And so should we. A holy life is a reall sermon, prevaileth much.

And true Christians will pray for other : *make mention of them night and day.* 2 Tim. 1.3. and shall not the Lord heare them ? *O that Ismael might live !* Gen. 9. 27. *God perswade Iaphet to dwell in the Tents of Shem.* Luke 23.34. *Father, forgive them : lay not this sin to their charge.* Acts 7.60.

By these markes, mayest thou try the truth of thy sanctification. For graces according to its degree, will worke the like effects in all persons. They that have it, will by all lawfull meanes seeke the salvation of others. Exhort, instruct, admonish ; call vpon their acquaintance to heare the word, walke wisely before them ; and continually pray that the Gospel may run, have a free passage, sinners be converted, and all Israel saved. But, helpe Lord : for we have but few such to bee found. How many millions may perish, and none lay it to heart ? Who will suffer all things, any thing, that the elect might bee saved ? Thankes bee to God, wee have some such ; and Hee increase their number more and more : Amen.

That they :] The elect before mentioned. This is the conclusion, that *Onely the elect shall be saved.*

Dof. 6.

They, and they onely. Salvation is peculiar to them : it cleaveth to no other subject. *Father, I will that those which thou hast given me, bee where I am : that they may bee one, even as wee are one,* Ioh. 17.21, 24. The election ; that is, *the elect hath obtained it,* Rom. 11.7. And are not our Fathers who were saved, *called the elect ?* Acts 13.17. And a *chosen generation ?* 1 Pet. 2.9. What can bee more evident ? who needs to doubt of this doctrine ?

For they onely are called, according to Gods purpose : *justified by faith in Christ : and sanctified by the Spirit.* Therefore, *they onely shall bee saved,* Rom. 8.28, 29. For the latitude of redemption, effectuall vocation, and glorification is no larger than election. This is a sure rule.

Reas. 1.

Againe, the covenant in Christ is onely made with the elect : hee prayeth for none other : neither have any other faith to keepe the condition, apply the promise, but they onely. Hence it is called *the faith of the elect,* Tit. 1.1.

Act. 13.48.

Reas. 2.

And who but they, *take the Lambes part ? have their names written in heaven ?* Rev. 17.14. Are not subject to be seduced, deceived, and sinne unto death ? Tell, if thou canst, *Phil. 4.3. Mat. 24.24. 1 Ioh. 5.18.*

Reas. 3.

To say no more, should any of the reprobates bee in possibility of eternall salvation, then the foundation of God might bee overturned, his counsell faile, the object of his hatred be changed, and the body of Christ grow monstrous. What more absurd to conceive ? 2 Tim. 2.19. Pro. 21.30. Rom. 9.13. Ephes. 4.16.

Reas. 4.

But God would have all men saved. 1 Tim. 2.4.

Object. 1.

True, in these following respects. First, by his antecedent ; not his consequent will. For by the law of creation, all might have beene saved : by that of redemption, not.

Sol. 1.

Secondly, Or thus, conditionally ; if they repent, beleeeve, and obey the Gospel : not absolutely.

Thirdly, No man (but at one time or other ; in one degree or other) that will not his owne salvation. Now this will as it is good, comes from God : so that in this sense, he may be sayd to will the salvation of some who perish.

Fourthly, Others hold that the word *all* is to bee restrained to the elect ; and not referred to every individuall person.

Fifthly, *All* is often put for many.

Sixtly, But the soundest, and most received opinion is, that of all callings, kinds, and conditions of men, God would have some saved : as Kings, subjects, bound, free, Barbarian, Scythian. And he who but peruseth the words, with the occasion of them, cannot deny this interpretation.

Genera singulorum : non singula generum.

And as in Adam all dye : so in Christ all are made alive. 1 Cor. 15.22.

Object. 2.

What

Sol. 2.

What then? First, As all that dye, received their deaths wound by the disobedience of *Adam*: so all that live, receive life from the obedience of Christ. These are two rootes out of which life and death spring.

Secondly, Peradventure better thus. As all dye, who are the sonnes of *Adam* by naturall generation: so all live, that are the sonnes of Christ through spirituall regeneration. *Adam* and Christ are common fathers, deriving life and death to all their children. Were all Christs sons, as they are *Adams*; then all should have life, and be saved.

Thirdly, The comparison lyes not in the word, *all*, but in the word, *life*. All that dye, (were they millions moe) dye in *Adam*: All who live, (few or many) live in Christ.

Quest. 1.

Doth not Christ desire the salvation of all? 1 Pet. 3.9.

Answ. 1.

I answer, yes: and that truly. First, But this is to bee understood after the maner of man. Hee, according to his humane will, desired that the *cuppe* might passe from him: but not according to his divine will; and in this, his desire was true and lawfull. For there is no law which bindes nature from desiring its owne conservation.

Mat. 26.42.

Secondly, In that hee useth some meanes for their salvation. If a father have a childe sick of the stone, and useth all other helpes, except cutting, to cure him; may he not be sayd, truly to desire his recovery? And if Christ send his word to a people, precept to direct them, promise to provoke them, threats to dissuade them, judgements to terrifie them, and many outward favours to allure them, (though hee take not away their stony heart,) hee truly desires that they might be saved.

Quest. 2.

Why then are such not saved? can his desire be frustrate? come to nought?

Answ. 2.

It may, and that justly. First, For, when men reject the outward meanes, resist the inward motions, use not what power they have, and goe not as they are able, an end with Christ, its just to forsake them, to let them perish: and their damnation is from themselves.

Secondly, Againe, what Christ truly desireth, he is not bound to effect. Who hath the command of his will? giveth to him, that he should be saved? When I meet a man naked, I may truly wish hee were clothed: but by what law am I tyed to apparell him, and leave my selfe nothing? If Christ send *Paul* to *Agrippa*, almost perswade him to bee a Christian, its more than he owes him.

Act. 26.28.

Thirdly, Neither is Christs wish wholly made frustrate: for by this means his pity is manifested, and man without excuse, justly condemned.

Vse 1.

This serves to confute that ancient error, which is, that all men shall bee saved. Also it informes us of these particulars.

First, *That few*, in comparison of them that perish, are saved. Christs flock, like *Zoar*, is a little one. *Mat. 20.16. Luk. 12.32.*

Secondly, That hee that is effectually called, shall certainly bee saved: true grace may decay, but not totally. *Rom. 8.29. 2 Tim. 2.19.*

Thirdly, That he who would be assured he shall be saved, must gather arguments to prove that he is elected. For he who is built on that foundation, shall never fall. *2 Pet. 1.10. Rom. 11.15.*

Vse 2.

And this doctrine must induce those, who know themselves to bee of that number, to rejoyce in it, blesse God for it, and greatly to admire at it. For, who shall lay any thing to the charge of Gods elect? *Rom. 8.33.* or in this act, who was the Lords Counsellor? Did any, by his owne hand, purchase it? of condignity deserve it? No, no: his owne good pleasure is the ground of it; his will the cause of it. *Ephes. 1.5.* Man wills a thing, when it is: but Gods will giveth a being to things. O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgements? and his waies past finding out? Who hath knowne the minde of the Lord? or who hath first

first given to him, and it shall bee againe recompenced? for of him, and by him, and for him are all things: to whom be glory for ever, Amen, Rom. 11.33,34,35,36.

Must the elect onely be saved? then let Ministers bee patient, when their people are not generally called, justified, sanctified: for, can they bring men within Gods decree? make chaffe come? tares to bee wheat? and the reprobate pure silver? Its a thing impossible. They may bee instruments of vocation, sanctification, salvation; but not of election. This foundation before the world was, the Lord laid: Man had no finger in it, neither can have, except to feele and finde the effects thereof in himselfe; discover it and them to others. Why was the Apostles endeavour, but to winne some? save some? Rom. 11.14. 2 Cor. 9.22. He knew, that in the Sea of the Sanctuarie were good fish and bad: in the field of the Church, wheat and tares, Matth. 13.47,48. and, in the great house of Gods Temple, vessels prepared to honour and dishonour, 2 Tim. 2.20. We are to preach the word faithfully to all, to pray equally for all, and leave the event to the Lord: for he in his appointed season will single out of the mixt multitude, all whom he hath chosen.

Vse 3.

Note.

Neither let any grow desperate from this doctrine, and say, as the manner of some is, If I shall bee saved, I shall be saved; if I bee ordained unto death, I strive in vaine; if to life, doe what I lust, I shall be saved. But we are to stand astonied at this secret, wonder at this unsearchable way; and in the use of all lawfull means, labour to make our election sure, 2 Pet. 1.10. Art thou chosen? what greater incouragement to provoke thee? for thy endeavour shall be richly rewarded. Doth not hope of the end set all men a worke? Suppose thou wert rejected? yet thou art ignorant thereof. Is it not wisdom, hath it not bene the practice of others, in doubtfull cases to take that course which God hath prescribed to remove judgments threatned? procure mercies promised. Witness Ezekiah, Ester, and the Ninevites. Let it be granted, thou shouldst perish: Shall not thy griefe be lesser, than that of desperate sinners in the day of accompts? Capernaum was lift up to heaven: but for her great neglect, shall shee receive the more heavie damnation, Matth. 11.23. Ease thy selfe in part, though thou cannot cast off the whole burden.

Vse 4.

Isay 38.9.
Esa. 4.16.
Iona 3.7,8.

They also: In the word also, is a comparison of similitude; that I my selfe, and they who are elect, as well as I, may, &c. We will collect this instruction, That He who seeks his owne, will seek the salvation of others also.

Before a man can desire the salvation of others, hee must first have regard to himselfe. Was not David the servant of God, before he sought the salvation of his people and children? Psal. 85.7. Know thou the God of thy father, and serve him. Doth not this sentence confirme it? Take heed unto thy selfe, and unto doctrine: for in doing this, thou shalt both save thy selfe, and them that heare thee, 1 Chr. 28.9. 1 Tim. 4.16.

Doct. 7.

For such by experience know, what it is to be saved, and the miserable condition of them that perish. They have felt some flashes of hell fire, tasted of the joyes of heaven. He that hath fallen into the hands of God, can tell others what a fearefull thing it is, Heb. 10.31. And till then he cares little for his own, and lesse for others salvation.

Reas. 1.

And he that seekes not the salvation of himselfe, cannot desire the welfare of his brethren: for true affection will first begin at home; then spread to other subjects. Selfe-love is lawfull, in some respects necessarie: for, if the love of our selves must be the rule whereby wee regulate our affections to others, can wee do the will of God without it?

Reas. 2.

Math. 19.19.

Here we may see, why many never seek the salvation of others: because they neglect their own. How can he love his neighbor, who hates himselfe? provoke others to walk that way, which he abhorreth? to feare that God, he daily offendeth?

Vse 1.

when the earth ascends, and the sea is plowed, then shall swearers, fornicators, drunkards, all gracelesse prodigals, suffer affliction for the Gospel, endure all things for the elects sake, that they may bee saved. What more prodigious signe of reprobation, than to be negligent of a mans own salvation?

Vse 2.

But would we wish the welfare of others? Let us first minde our owne. Hee who seeks not his neighbors good, certainly is carelesse of himselfe. *Mordecai* makes it an argument to provoke *Ester* to petition the King, in the behalfe of the Jewes, *Ester* 4.14. because if they perished, she could not be safe. Sure I am, that when wee can suffer for our owne, wee will endure all things for other mens salvation. Will *Ezekiah* walke with God? his subjects shall bee provoked to tread in his steps, *2 Chro.* 30.1. Doth *Cornelius* feare him? his whole familie shall. When *Paul* returns to the fold of Christ, what will he not endure, that his country men may be saved? *Rom.* 9.3. Though love first spring at home; yet if once rooted, she will spread her branches far and neare. That man was never in the way to Sion, who allures not others to keep him company, *Isay* 2.3.

Act. 10.2.

May obtaine the salvation:] except we should censure the Apostle, as though his end were of lesse worth, than the trouble he endured, this may, from his practice, be collected, That

Doff. 8.

Salvation will equalize all a mans sufferings.

Paul was of this minde, and who dares contradict him? Why did *Moses* refuse so great promotion? endure such bitter affliction? was it not in that hee had respect to the recompence of reward? *Heb.* 11.26. Did not Christ for the joy that was set before him, sustaine the crosse, despise the shame? *Heb.* 12.2. Lay all the sorrowes that can be on one scale, salvation on the other, and it will out-weigh them all.

Reas. 1.

For the afflictions of this life are light, salvation is heavie. What man suffereth all kinde of torments in the highest degree? yet, they who are saved, shall have the fruition of all variety of pleasures, *Psal* 16.11.

Reas. 2.

And the greatest sorrow here is but for a season; salvation endureth for ever. What a broad difference is betwixt Levitie and Gravitie? Time and Eternity? The very same is betwixt affliction in this, and felicitie in the world to come. Witnesse the Apostle, *1 Cor.* 4.17.

Vse 1.

How unwise be those, who will, rather than suffer the momentanie afflictions which attend the profession of the Gospel, deprive their soules of an eternall weight of glorie? *Caleb* endured more to possesse the land of Canaan, than many will to inherit the kingdome of heaven. We will neither doe, nor suffer any thing, to obtaine salvation. Let *John* mourne, Christ pipe, we will follow the worlds dittie, daunce the round of hels damnation, *Mat.* 11.17.

Vse 2.

Luke 9. ult.

Remember this, all you that have put your hand to the plough, look not backe, but goe on with patience and resolution. Live by faith, not by sense. Christians must soare on high, mount aloft, and peep into heaven. Had not *David* looked towards the land of the living; he would have fainted in his afflictions, *Psal.* 27.13. What will not sick patients suffer, to have their health restored? Shall we endure lesse, for a greater cure? Consider, that when the winde blowes, the raine falls, the flood comes, thou art neere the shoare, ready to land at the haven of everlasting rest. Its impossible for that person to faint in affliction, who with the eye of faith, beholds his salvation, *2 Cor.* 4.18.

The salvation which is in Christ Jesus:] What salvation is, and the worth of it; what Christ Jesus is, and how he effects it, See Chap. 1. v. 9. 10. & *2 Per.* 3. ult.

With eternall glory:] Though this sentence would afford a double doctrine, we will winde up both in this one axiom; That

Doff. 9.

The glory of the elect is eternall.

Are they not sayd to be changed into the image of the Lord, from glory to glory? *1 Cor.* 3. ult. Doth not the Prophet confesse, *Psal.* 73.24. that God would receive him

VERS. 11.

It is a faithfull word: for if we be dead with him, we shall also live with him.

The Logically
resolution.

The Theologi-
call exposition.



Observe in this Verse, a Preface, and the matter following. The matter is a similitude, containing in it our Conformity with Christ. This conformitie is cyther in things, or their order. The things are two: death, and life. The order is thus: first dye, then live; for if we dye with Christ, we also shall live with him.

A faithfull:] that is, a true, firme, constant: for faithfull plagues, are plagues sure and durable, Deut. 28. 59. And a faithfull house is a house firme and stable, 2 Sam. 7. 16.

Word:] for thing, matter, saying: When they have a matter, is in Hebrew a word. Exod. 18. 16. Any evill thing: the originall is word. Deut. 7. 11. One word, that is, some things, sayings. Acts 28. 25. By word, we are to understand the matter following.

For if we be dead with him:] dead together; that is, with Christ. This word dead, includes all kindes and degrees of affliction, with the ground and end of them: for all that dye, shall not live with Christ.

Live with him:] live together with Christ, in the Kingdome of heaven.

The Metaphrase.

Let no man deceive himselfe, in thinking that hee can escape afflictions, and inherit heaven: for this is a true, sure, and firme saying, that those who will reigne with Christ, must be made conformable to him, in suffering all the kindes and degrees of affliction, which shall befall them, and that for well doing.

Doctrines de-
duced
Doct. 1.

This is a faithfull word:] In matters of great worth and difficulty, Prefaces are used: so here. Whence observe we, That afflictions are not easie to be endured.

Nothing more harsh to flesh and blood, than the doctrine of suffering. Skin for skin, and what will not a man doe to save his life? Job 2. 4. Paul knew this well; therefore, when he wished others, as he was, hee excepted his bandes. Acts 16. 29. Were it not thus, why was Christ so sorrowfull? His soule heavy to death? And his petition to his father, so have him (if possible) that cup removed from him? Matth. 26. 28, 39. The remembrance thereof made the Prophets to tremble, and wicked mens hearts to dye within them. When David, who was a valiant man, heard that Absolon was slaine, hee wept bitterly, 2 Sam. 18. 33. Saul understanding how the Philistines had invaded his land, he greatly feared, 1 Sam. 28. 11.

Reas. 1.

For they rend continued parts asunder, tend to the destruction of that subject wherein they are, and to which they adhere. No creature, but seekes its own preservation: whence it is, That that is not with ease sustained, which would worke its destruction. When water and fire meet, will they not quarrell? Why? each would conserve it selfe.

Reas. 2.

In time of trouble, man is most subject to doubt of divine things: and if faith

faith faile; what can then support us? See it in *Gideon*: How can God be with
 you, when all these evils are come upon us? *Judg. 6. 19.* if hee but withdraw his
 face, we are ready to thinke hee hath forsaken us. The Lord, thorow the glasse
 of affliction, looks angrily; and if hee frowne, who is able to stand?
Psal. 80. 3. Be not overforward, when men shrink under the burden of affliction, to
 censure them. Did not the feare of death cause *Abraham* to equivocate? Did
 not he feigne himselfe mad? and *Peter* to deny his Master? Have not the best,
 when troubles befell them, got it mist? *Job*, he challengeth God the schooles,
 quarrels with the starres, curseth the day of his birth. *Eliak* breakes out into
 passion, complains of his condition, wisheth himselfe dead. Oh say some, had
 I beene in his case, I would never have done so, nor so! My good friend, thou
 maist be deceiued. As strong as thy selfe in a rough storme, have made ship-
 wrack of patience. *Jonah* was no babe; yet when his Gourd withers, this man
 thinkes he doth well, should he dye for anger. Oh! the flesh is weake, queru-
 lous, can suffer nothing; and if God but withdraw his hand, wee perish in af-
 fliction. Wherefore be swift to see, slow to censure, when trouble comes.
 Presume not of thy dwine power: say but little, lest thy performance equall
 not thy promise. He that would now dye, will anon deny his Master. Doe not
 bawling out respite least? and head-strong horses quickly tire? who sooner
 takes to his heeles, than hee that first beganne the fray? Did not Christ forbid
 some to declare his name? charge them not to tell, that he was *Jesus the Christ*?
Matth. 16. 20. And why? The people were not prepared to receive him: Or
 his Disciples able to defend the doctrine, were they opposed? let this be gran-
 ted, it is not all. For Christ knew, that the more he was published, the more he
 and they would be persecuted (as the event declared); now they not being
 growne Christians, of ability to suffer, he (for a season) would have them silent.
 Young souldiers brag much, doe little: threaten many, but kill no man. Before
 thou undertake this combate, cast up thine account, rush not rashly into the
 battell. For when men are unarmed, the weakest weapon will wound deep, kill
 deadly.

Vse 1.

Vse 2.

Are afflictions harsh? not easie to be undergone? pitie thy distressed bre-
 thren, lend them thy helping hand. To him that is in misery, mercy is to be shewed,
Job 6. 14. When men banke, come to be pogue; what do we? Condemne them
 of negligence, idlenesse, hypocrisie: Wee praye miserable comforters. Such may
 faile in the discharge of their calling: but is that a sufficient ground, altogether
 to neglect them? Was not the incestuous maria saule sinners a great offender?
 yet comfort, saith *Saint Paul*, is not to be denied him, lest hee bee swallowed up
 of over much heavinesse. *2 Cor. 12. 13.* But in good sooth, have thy sinnes bene set
 in order before thine eyes? hast thou apprehended thy frowfull condition?
 felt the flashes of hell fire? tasted a little of Gods fierce indignation? knowest
 thou the terrors of a guilty conscience? and have the arrows of the almighty
 stucke in thee? drunke up thy spirit? Then pity thou the distressed soules, and
 let thy experience provoke thee to compassionate thy afflicted brethren. Com-
 fort them with the word of God, with the same comfort which thou hast bene comforted
 of God, in thy tribulation. *1 Cor. 12. 13.* if thou be not able to doo, that thy
 former sinnes retaine not; and thy lack and loss be not manifest. *Joseph*
 brethren, God is with you, as he was with me. But as for me, I have bin
 learned hence a lesson of thankfulness, and praise God for my great deli-
 verances. We in great Britaigne have had the scourging of *Caligula*, our
 wives deflowred, our virgins ravished, and our poor infants killed on the spale.
 Our Cities have not bene sacked, nor houses burnt, nor our country foraged.
 The Iodres of the Temple were no more; the Priests banished, the Temple
 our fathers made a den of thieves. We have had the burning of our synagogues,
 and the killing of our

Vse 3.

Vse 4.

conferre our naturall lives. Would not these things have caused thoughts of heart? beene harsh to flesh and blood? Why then are we so ingratefull? Many cry, we have perillous times, live in the dayes of danger. But would we consider what England was, now is, what we are, might have beene; wee would blesse the Lord for our present good condition. How many wives are widows, children fatherlesse, in Germanie, Bohemia, and the Netherlands? Who can tell the tenth part of their slaine? How many worthy men are fallen upon the sword? And at this day, doe not millions hang the head, shed teares, weepe bitterly, because the enemy hath invaded their land? They sleep with open eyes, a sound of feare is in their eares; and often cry, as the children of Israel did to Moses, *Behold, we dye, we perish, we all of us perish, Num. 17. 12.*

Vse 5.

Doe crosses wound deep? kill deadly? Then let us flee sinne, the mother of this murdering monster. Crucifie the old man with all his lusts; beat him black and blew; plucke out his eyes, cut off his hands; and grinde him to powder. Strangle his seede in the conception, bury them in the wombe; let not one have a timely birth: Fight not with small nor great, but with this King of mischief. For, bethou assured, that if he reigne, sorrow shall compasse thee. What was the cause of *Sauls* feare? *Nabals* terrour? and *Judas* his despaire? any thing but sinne? Why doe the divels tremble? the profane quake? and many a man wish he had never beene borne? They have all sinned. Could wee walke with upright hearts, abstaine from the appearance of evill, doe what the Lord requireth of us; we should rejoyce in tribulation, play with the greatest crosse, account it but a recreation. Its sinne that makes afflictions harsh, that lets them on with a tange: for it doth weaken our faith, shake our hope, drive us from God, the onely pillars to support us in the day of adversity. And it affords matter of despaire, armes Sathan against us, and puts destroying weapons into his hands. What can I say more? Sinne causeth the spirit of bondage to returne, our later end to seeme worse than our beginning; and to beleve, that our afflictions are the scale of Gods implacable vengeance, the earnest of Reprobation, and the certaine forerunner of endlesse damnation. Wilt thou not avoyde sin? I say no more vnto thee; Let its sting informe thee of thy folly.

Vse 6.

To conclude; how are wee bound to the Lord Jesus, who, to free us from the wrath to come, sustained so great afflictions? *This is hee that came from Edom, clothed in red; from Bozra with his garments dyed in blood. The chastisement of our peace was layd upon him; and by his stripes are wee healed, Isay 63. 1, 2, 3. David, 1 Samuel 25. 33. did blesse God, blesse Abigail, and blesse her counsell, that shee had prevented his evill purpose, saved his enemies from death. How then should wee magnifie Christ, who dyed for us, when we were sinners? Romanes 5. 8. endured so many miseries, that we might escape eternall torments? His love exceedeth the love of women; very kind hath hee beene unto us.*

Christ's sufferings wonderfull.

There be three things in Christs sufferings wonderfull; yea, a fourth to be admired. For the Creator to be crucified for the creature: The number of his sorrows: The degree of them: And his voluntary undergoing of them. But who exerciseth his mind about these objects? Jesus, thou art little known, thy sufferings not regarded; the shedding of thy sacred blood is of no more value with the most, than if it had bin water spilt on the ground. But as for you, who know the price and worth of your redemption, acquaint your selves with Jesus; hug him in your armes, & publish it to the world; what great things he hath done for you. Hast thou ever bin in the straits of death? wounded in spirit? Dost thou know what it is to have God for thine enemy? to take a drap of the vials of his wrath? Then let thy experience of so little, draw thee to conceive more clearly the greatness of Christs sufferings; and make thy thankfulness proportionable. Thus do, lest a worse thing follow,

A faith.

A faithfull word:] If wee give credit to the Apostles testimonie, then this may be collected, That

Gods word is faithfull.

What saith the Prophet? *The testimony of the Lord is true; his statutes faithfull: yea, all his precepts are sure, constant, very faithfull, Psal. 119. 7. & 93. 5. & 111. 7.* How often is the word of God described by its truth, firmnesse, constancie? Said not to faile? and to endure for ever? 2 Pet. 1. 19. John 17. 17. Heaven and earth may passe away: but a tittle, a horne thereof shall not perishe, Matthew 5. 18.

Decl. 2.

For is not God, who is the Author of it, true, constant, faithfull, without change, or shadow of turning? John 17. 3. & Corinth. 12. 10. James 1. 17. And such as God is, such is his word. Mans infidelitie cannot make the word of God false, of none effect. *He is true, though we be lyars, Rom. 3. 4.*

Reas. 1.

Neither can the word be otherwise: for it came of no private interpretation, nor by the will of man. *But holy men spake as they were moved by the holy Ghost, 2 Pet. 1. 20, 21.* And what was writ of them, proceeded from the immediate dictate of the spirit. The Apostle Peter for this reason calls it, *a sure word, 2 Pet. 1. 19.*

Reas. 2.

Woe then to the wicked inhabitants of the earth: for, if the word of God bee (as it is) true, they must perish every mothers sonne. Let them laugh and bee fat, sing and dance, heape up silver as the dust, live an hundred yeares, beget many children; yet there is a storme arising, a dismall day approaching, when God, like a bundle of stinking weedes, shall binde their hand and foot, and hurle them into the bottome of hell. How will they tremble, stagger and reele, fret and gnash their teeth, when God doth this? Then shall they know, what now they beleeve not; *that it is a fearefull thing to fall into the hands of the living God, Heb. 10. 31.*

Vse. 1.

This may bee a ground of comfort to all them that repent, beleeve the Gospel, and amend their lives. For it is written, *that if wee confesse our sins, God is faithfull and just to forgive us our sinnes, and to cleanse us from all unrighteousnesse, 1 John 1. 9.* God is not a man, that he should lye; or a sonne of Adam, that he should repent. Hath hee said, and shall he not doe? And hath he spoken, and shall hee not confirme it? Numbers 23. 19. Oh the worth of these words to a poore distressed soule! Wherefore when thy sins stare thee in thy face, Sathan roares in thy conscience, cries for vengeance to befall thee, and thy heart trembles, like a leafe in the Forrest shaken with the winde; then remember, that the promise of God is true, faithfull, and abideth firme for ever. This must helpe thee at a dead lift; comfort thee, or nothing can.

Vse 2.

And is Gods word true, faithfull? Guide thou thy actions by his precepts, fixe thy faith on his promises, tremble at his threats, and expect the accomplishment of all his prophecies. Doe this, and thou shalt shine as the Sunne, bee immoveable like the Center, provoked to good, dissuaded from evil, and leade thy life in righteousness, holinesse, till thy changing come. Why doe we wander in our way, stagger in faith, commit sine without fear, and envie the prosperity of the wicked? wee minde not the thing wee have in hand. What if the conversion of the Jew seeme strange? the destruction of the Beast difficult? and the Turke invincible? yet strong is the Lord God of hosts; faithfull in his promise, he will surely doe it. *Isaiah 13. 8. & 2 Thes. 2. 14.* The Moone may lose her light, the starres fall from heaven, the fashions dried up, and the whole Universe shake; but the word of Jehovah shall stand firme for ever and ever, 2 Pet. 3. 12, 13. Mat. 5. 18. Do not question its faithfulness; rather remove thy own infidelity.

Vse 3.

Let the man of God study this word, publish it to others, and with Apostles, Vse 4.

Acts 10.31.

be mighty in the Scriptures, Acts 18.24. This is it, that converteth the soule, Psal. 19.7. makes havocke of corruption, Iohn 17.17. workes grace, perfecteth sanctification. Will wee fight with any other weapons? (in some conflicts) the sonnes of the Zerviah of Babylon, will be too hard for us. Will not this word confute? convert sinners? Let the learned Worthies come from heaven, such would not heare them. This will discover the secrets of the heart, discern the thoughts, pierce the soule and spirit, divide the ioynts and marrow asunder; cause men to fall on their faces, worship God, and report that God is in such a Minister of a truth, Hebr. 4.12. 1 Corinth. 14.25. To preach this word, wee have the Authors warrant, the example of his Embassadors, the practice of the most holy: and we may be sure, that the traditions of Rome (which they equall to this word) perish with their use, and are profitable for nothing. And tell me; who dares upon the best humane authoritie, hang and hazzard the euerlasting salvation of his soule? To the law, to the testimonie: for if they speake not according to this word, it is because there is no light in them, Isay 8.20.

For if we be dead together: That is, with Christ, as the words following declare. Should we breake this similitude into parcels, it would afford us many points: but let us observe this from the whole, That

Doff. 3.

Christ and a Christian are fellow-sufferers.

Betwixt Christ and a Christian, there is a similitude of condition: For, if we be planted together, in the likenesse of his death, wee shall be also, in the likenesse of his resurrection. And, If so bee that wee suffer with him; we shall be glorified with him, Rom. 6.5. & 8.17. Was not the Apostle willing, to know the fellowship of Christs sufferings? made conformable to his death? Phil. 3.10.

Reas. 1.

And it must be thus, in respect of Gods decree: for, Whom he knew before, hee hath predestinate to be made conformable to the image of his Son, Rom. 8.29. not only in the holinesse of his nature; but also in doing, suffering.

Reas. 2.

This is most convenient: for, shall the head be wounded, and not the members? The body of the tree be broken, and the branches not shaken? The Captaine be slaine, and the common souldiers escape scot-free?

Object.

But all Christians suffer not?

Sol.

Hebr. 12.8.

Mat. 9.15.

1 Pet. 1.6.

Hebr. 9.27.

1. Are they not bastards, not sons?

2. Afflictions are divers: Men may bee deprived of good, though not undergoe any positive evill.

3. The time may not be come.

4. No necessitie require it.

5. We must all dye.

6. If any be exempted, yet that takes not away the truth of a generall rule. God, for some speciall cause, may except, priviledge a few. Art thou freed from all kindes of affliction? Then fellow-feele with thy distressed brethren: mourne with the mourners of Sion, 2 Cor. 11.29. Amos 6.6.

Quest.

Is there no difference betwixt Christs, and our sufferings?

Answ.

Hebr. 4.15.

Iohn 10.15.

Isay 53.5.

Hebr. 9.14.

Mat. 26.38.

Hebr. 12.5.

Yes. 1. For he had no sinne; we have.

2. He suffered deeper in degree than we can.

3. His sufferings were voluntarie; ours often of necessity.

4. By his, ours are sanctified to us: but by ours, his are not to him.

5. His are satisfactorie; so are not ours.

6. God, when Christ suffered, looked on him, as a severe Judge; he is otherwise affected towards us: we are corrected as children.

Object.

If they thus differ, why are they called the sufferings of Christ? Col. 1.24.

Sol.

1 Cor. 12.13.

Phil. 1.29.

1. From the neerenesse of that conjunction we have with him.

2. Because we suffer in his behalfe, to maintaine his cause and right.

3. Our

Thirdly, Our sufferings are his Armes; the certaine badge of christianity.

Fourthly, He accounts of them as his owne, done to him. In a word, in that thorow him, and for him, they receive a recompence of reward. Gal. 6. 17. Acts 9. 4.

Are our sufferings no cause of reigning? In no sort: but a condition, as winter before the spring. Quest. Answ.

First, For to suffer is not of our selves, but the gift of God. Phil. 1. 29. Deserves the receiver to be rewarded?

Secondly, Our sufferings are mixt with many imperfections.

Thirdly, Is there any equall proportion, betweene the worth of our sufferings and eternall glory? the one are light, momentary: the other weighty, everlasting. 2 Cor. 4. 17. Luk. 17. 10.

Fourthly, We are united to Christ, before wee can suffer. Rom. 8. 1. So that in order and time, wee have a true title to the crowne, before wee suffer as Christians.

Whereas Christ suffered; with the circumstances thereof, wee may learne severall instructions. Vse 1.

First, It declares, that God is just; and that hee would not remit mans sinne, without a full satisfaction. Justice in God, is his essence; not, as it is in us, a quality. Therefore no pardon without payment. And it being infinite, it followes; that none but Christ was able to appease it. For an infinite justice being offended; must have an infinit satisfaction. And could any but Christ, who was God-man, discharge so great a debt?

If Gods justice was satisfied, then wherein doth hee declare his mercie? Object.

Many wayes. First, For hee found out the meanes, which was hid from men and Angels. Gen. 3. 15. Sol.

Secondly, He willingly gave his Sonne to worke this great worke of our Redemption. Job. 3. 16.

Thirdly, He is content to receive satisfaction at the hand of a surety. Mat. 3. 17.

Fourthly, He sends his word and spirit, without which we could not observe the condition on our parts required. Gal. 3. 2. Jer. 31. 33, 34. Wee were ignorant of this new and everliving way: Had we knowne it, what were we the better? For who can compell God? Can man? especially having provoked him? And are we not without faith? dead, untill the Holy ghost revive us? and infuse this quickning seed into us? Ephes. 2. 5, 8. Though it was justice on Christs party yet to us ward it was mercie. For, our creditor God the Father, satisfies himselfe by Christ our surety: receives not the least payment of us who are debtors.

Secondly, Wee see here the unsearchable love of Christ. Greater love than this, can no man shew, than to dye for his friend. Job. 15. 18. Yet Christ dyed for us, when wee were sinners, enemies. Rom. 5. 8. Would any thing inflame us, boyle up our affections towards him, the consideration of this may. What a debt hath he discharged? What a price hath hee payd for our redemption? Let this bee thy dayly meditation; and the more thou mindest this mystery, the greater will be thy admiration.

Thirdly, How impossible a thing is it to escape affliction, if wee continue in sinne? Let the Lord Jesus, the holy one of God, but bee a sinner by imputation, he shall not be spared. Shall the surety suffer, pay the uttermost farthing? where will the ungodly appeare? 1 Pet. 4. 18. Thinke on this yee sonnes of Belial, yee Imps of hell; and let it cause you to beleieve that sin is not a sport, must not goe unpunished. For if God spared not his owne sonne; will hee spare such gracelesse monsters? matchlesse miscreants? Goe yee on: But you shall perish.

Fourthly, Behold the implacable rage and furious envie of Satan and his agents. Christ must bee mocked, derided, accused, and crucified.

He came to raze the walls of Babel; imprison sin, set up his Fathers kingome, and denounce woes against the Divels Chaplaines, the proud Scribes and Pharisees. *Luk. 11. 42.* Therefore they could not endure him; cry away with him. As Cain Abel, these did Christ; hate him, kill him, because his workes were good, theirs evill. *1 Ioh. 3. 12.*

Vse 2.

And are Christ and a Christian fellow-sufferers? how should wee arme our selves with patience? and rejoyce in tribulation? *Moses made choise to suffer affliction, before pleasures. Preferred the rebukes of Christ above the treasures of Egypt. Heb. 11. 25, 26.* Paul made his sufferings the matter of his boasting. *2 Cor. 11. 30.* Glories in the crosse of Christ with exultation. *Gal. 6. 14.* Never did the daughters of Sion rejoyce more in the variety of rich ornaments, than this man did, that he bare in his body the markes of the Lord Iesus. *Gal. 6. 17.* These made him spread his armes, clap his hands, and march on with resolution. I assure my selfe, that the prints in his flesh, when he beheld them, were an object of greater comfort to him, than the costliest robes can bee to the proudest person. Ah! blessed spirit. Where may we find a man to match thee? Wherefore, if any suffer as a Christian, let him glorifie God in that behalfe. *1 Pet. 4. 16.*

Quest.

Answ.

But how may I know this? For all suffer.
First, Art thou united to Christ? a member of that bodie? If not, thy sufferings are carnall, not christian. For, make the tree good, and the fruit will bee good; else not. *Mat. 7. 18.*

Secondly, Dost thou suffer within the circle of thy calling? The King may not offer sacrifice; *2 Chro. 26. 16.* Peter smite with the sword. *Iohn 18. 11.* When men range beyond their bounds, if they suffer, its for sin.

2 Chro. 19. 3.

Thirdly, Whats the cause? *Iehosaphat must not joyne with Ahab, Asa imprison the Prophet; nor Miriam controll Moses. Numb. 12. 1, 10.* This were to suffer for evill doing.

Rev. 14. 13.

Fourthly, Is the end the glory of God, the liberty of the word, the keeping of a good conscience, and the salvation of the elect? Christ suffered to bring us to God. *1 Pet. 3. 18.*

Fifthly, are thy sufferings mixt with affection? and that to the truth, to thy brethren, to thy profession? *1 Cor. 5. 14.* Should a man give his body to be burnt, wants he love, it will profit nothing. *1 Cor. 13. 3.*

Sixtly, and finally, How is thy mind disposed? art thou patient? dost thou not, like a dore on the hinges, murmur in thy sufferings? *Hebr. 10. 34.* When Christ was reviled, hee reviled not againe; when hee suffered, hee threatned not. *1 Pet. 2. 23.*

Wee also shall live with him.] In the former words, Christs and our humiliation was mentioned: in these, his and our exaltation. This wee may gather, that

Doct. 4.

Christ and a Christian shall live together.
They who are made conformable to his death, shall receive a better resurrection. *Heb. 11. 35.* Such as lose their lives for Christs sake, shall finde them. *Mat. 10. 39.* What life shall these live? The life of God. *Ephes. 4. 18.* When? After these daies are ended. *Psal. 73. 24.* Where? In the heaven of heavens. *2 Cor. 5. 1.* How long? For ever and ever. *1 Thes. 4. 17.* And why?

Reas. 1.

2

Because the promise of God shall stand.
And is not Christ their King, their head, their husband? Therefore, they shall for ever live together. He will not grant a bill of divorce, cast off his subjects, be dis-joynd from his members.

Vse 1.

What enemies are those to themselves, who will not take up the crosse of Christ, for a few dayes, and follow him? All men long after life, abhorre death; yet many will suffer nothing, to reigne for ever. Are not souldiers prodigall of their blood, for to gaine the spoyle? recover some ancient well-stored

stored citie? a crowne corruptible? might not their practice provoke Christians to fight resolutely, for the gaining of eternall glory?

Let us be of good courage, play the men. Will not the husbandman rise early, sit up late, eat the bread of sorrow, break in pieces his fallow ground, bury the seed for a long season, in hope of a plentiful harvest? And shall we suffer nothing, to reap the rich rick of everlasting life? Is not heaven a place of honour? doth it not continue without change? Shall not all the inhabitants have fulnesse of joy? and that for eternitie? Think on this, ye that fight the Lords battels; and do worthily in our *English Israel*. Art thou timorous, fearfull? Cast thine eye to the shore, think on a better resurrection, and minde the recompence of reward. Shall the children of Babel beate downe their bodies, lance themselves, suffer many things, and catch nothing? And shall we shrink, retire, having the first fruits in our hands? and an infallible hope of the whole harvest? Let it not be once named amongst us, as becommeth Christians.

Vse 2.

VERS. 12.

If wee suffer, wee also shall reigne with him: if wee deny him, he also will deny us.



He Apostle persisteth in pressing the doctrine of afflictions; and that from a double argument. The former is taken from the benefit that will follow; *wee shall also reigne with him.* The latter from an evill effect; *hee also will deny us.* The words containe in them a twofold similitude: *suffer, reigne; deny, and bee denyed.* Suffer with Christ, reigne with him: deny Christ, and be denyed of him.

The Logically resolution.

Suffer:] Endure, beare, undergoe. A Metaphor, wherein afflictions are compared to a burden. The dutch *Leyden*, to suffer, is derived of *Leyd*; whence we borrow our english word *Lead*, a solid heavy mettall. And what is heavier than afflictions? not *lead* it selfe.

The Theological call exposition?

Reigne:] Gouverne, beare rule, have dominion; and that over Satan, Sinne, death. For, these words are but an explication of the former.

Denie:] Not doe: for *nego* is as much as not to doe; being compounded of *ne* and *ago*.

He will deny us.] That is, Christ. For as we doe to him, he will doe to us.

Seeing that to suffer afflictions is a burden not easie to bee undergone, consider, that the issue thereof will bee of great worth, no lesse than to bee crowned with Christ Iesus: But if this motive shall not prevaile, be it knowne, that they who deny him, must also be denyed of him.

The Metaphor.

If we suffer, wee shall also reigne:] To omit the matter, being the same with that we have handled; from the Apostles long insisting on, and often pressing, with many weightie arguments, the doctrine of suffering, we may observe; that Difficult duties are greatly to bee pressed.

Doctrines deduced.

This hath beene the practice of the Prophets, of Christ and his Disciples. To consecrate the Sabbath with delight, is difficult: therefore greatly urged, and many forcible arguments produced. *Isai. 58. 13, 14. Exod. 10. 9. &c.* To beleeve in God, relie on him for food and raiment, is no easie matter: how many strong

Doll. 1.

reasons, to support our weake faith, hath Christ expressed? *Matth. 6. 25. &c. Luke 12. 23. &c.*

To deny our selves, rest on the Lord Iesus for justification, salvation, is hard to be effected: and for that cause, the more pressed. *Rom. 3. 24. &c. Gal. 3. 1. &c. Phil. 3. 2. &c.* The same you see in the point of the resurrection, by our Apostle practised. *1 Cor. 15. 12. &c.*

Reas. 1.

2

This course argueth wisdom, carefulnesse, and affection in the Preacher.

And the strongest are but weake: yet apt to presume above their power. Now this often pressing of such points, will not onely put them in minde of their imbecillity: but also be an helpe to incourage and confirme them, to the better obedience of the doctrine.

V/er.

Rom. 2. 15.

Be instructed then, you who are to teach others, to judge betwixt doctrine and doctrine; and let the most difficult duties, as an elder brother, receive a double portion. What if the law be *ingraven in mens hearts*? yet they have not the knowledge of their owne weakenesse writ there. And doe not the best neede to be incouraged, confirmed? What more difficult than to beleewe the Gospel? And how easie a matter doe the most esteeme it? Of two impossibilities, to keepe the Law is easier to a naturall man, than to obey the Gospel.

1 Tim. 3. 16.

First, For not one line of the doctrine of Christ is in mans heart by nature.

Secondly, the matter thereof is full of deepe mysteries: its object exceeds the act of reason.

Thirdly, It strips a man of all personall worth; and requires perfection of grace and happinesse in another, a crucified surety. *Phil. 3. 9.*

Fourthly, And doth not God sweare to helpe mens unbeleefe, to give credit to his promise? *Heb. 6. 17, 18.* But wee have some part of the Law, since *Adams* fall, remaining in us: Its rules are not above reason. Moreover, it makes us seeme some-bodies: sends us not to plead and seeke righteousnesse in the imputative worthynesse of another Person. And how more willing are wee to draw the water of life from the Legall, than the Evangelicall fountaine? *Gal. 1. 6.*

V/er. 2.

See and read
Ecclesiastes, per
torum.

Take knowledge of this, all you that heare. When thou hearest a point violently pressed; discernest many arguments for the practise thereof, produced: then thus thinke with thy selfe: Surely this duty is difficult, and hard to bee performed. Doth not the wise Preacher write a booke of the vanity of all things under the sun? and bring a world of arguments to confirme this his proposition? Why did he thus? Because we are not with ease induced to thinke so. O wee admire things below, have two good an opinion of them. Men are apt to doubt of Gods providence, to thinke all things come to passe by chance and fortune: Take a view of Christs arguments, the which, to confirme our wavering minds, he produceth. *Mat. 10. 28, 29, 30. Luk. 12. 23, 24, 25, 26.* Were repentance for sinnes past, faith in Christ, new obedience, the Sabbaths strict observance, and the enduring of affliction easie to be practised, the holy men of God would have spared a great part of their paines, saved much labour in the frequent and ample pressing of them.

If wee suffer, wee shall reigne:] From the order here layd downe, this will follow; that

Doct. 2.

To conceive the estate of a Christian, is to have an eye to his latter end.

That is, rightly to conceive of his blessed condition. For he first dyes, then lives: suffers, before he reignes. Marke the upright man, and behold the just: for the last end of that person shall bee peace. *Psalms. 37. 37. Iam. 5. 11.* You have heard of *Iobs* patience, and what end the Lord made with him. *Balaam* understood this doctrine, therefore desired that his last end might bee like to the righteous. *Numb. 23. 10.*

Reas. 1.

For, name what you can, and the condition of the wicked may equall a Christian, except in the end. They may bee borne of the same parents, twines in one

one wombe: witnesse *Eſau* and *Jacob*. *Gen.* 24. 24. Both reigne as Kings: ſo did *Saul* and *David*. In a word, all externall things come alike to all. *There is one event to the righteous, and to the wicked: as is the good, ſo is the ſinner. Eccleſ.* 9. 3.

And doth not the bliſſe or miſery of the reaſonable creatures conſiſt in their laſt end? A wicked mans condition is like a Tragedy; it begins with mirth, ends in mourning. *They ſpend their dayes in pleaſure, and in a moment goe downe to hell. Job.* 21. 13. The Chriſtians reſemble a Comedie; that begins in ſorrow, ends with ſolace. *When he awakes, God ſhall ſatiſfie him with his image. Pſal.* 17. ult.

This condemnes the prepoſterous courſe of many, who cenſure a Chriſtian according to his preſent externall condition. Theſe live by ſenſe, not by faith: *looke on things viſible, temporall; not inviſible, eternall. 2 Cor.* 4. 18. & 5. 7. Had we a *Paul* in priſon for preaching of the Goſpel, of all men he would be accounted the moſt miſerable by our worldlings.

Then learne hence, to judge righteous judgement. Wee muſt not looke on our ſelves and others as we now are, but conſider what we ſhall bee. A ſojourner in earth, ſhall be a King in heaven. When Princes are in a farre countrey, they eſteeme of themſelves as being at home: perſonall abſence, deprives them not of their royall dignities. Is not Chriſt, who carried his owne croſſe, now crowned with eternall glory? *Lazarus*, that begged crummes, feedes on the bread of heaven. Whats the cauſe many are ſo dejected? dead hearted? They conſider not their laſt end. Wouldſt thou not droope in a ſtorme of affliction? Then little thinke what thou art: but often mind what thou ſhalt be.

If we ſuffer, we ſhall reigne:] Another leſſon from this order we may learne, which is; that

Gods method and the Devils differ.

He begins with death, ends with life: but *Sathan* the contrary. *When thou caſteſt, thou ſhalt dye*, ſayd the Lord. *But eat, and bee as God*, ſaith the Serpent. *Gen.* 1. 17. & 3. 5. *Goe up and periſh*, was the ſpeech of the Lords Prophet: *Goe up and proſper*, cry the Devils Priests. *1 Kin.* 22. 12. 28. *Suffer and reigne*, ſaith the one: *Maſter pity thy ſelfe*, ſayes the other. *Mat.* 16. 21. 23.

For, did not God, at the beginning, create man in his owne image? frame an exact method to conſerve him in that good condition? But *Sathan*, ſeeking to diſſolve this worke, was not his way direct contrary?

When man had fallen, the Lord laboured to reſtore him: the Devill to detain him in that wretched eſtate. Now ayming at oppoſite ends, muſt not their method differ? Yet this may not bee denied, but when it beſt fits his purpoſe, *Sathan* will tread the Kings ſteps, *walke as God walketh. 2 Cor.* 11. 14.

Hearken to this, and be not deceived. God calleth for purity, *Sathan* for prophaneneſſe: God ſaith, ſeeke my glory, *Sathan*, your owne gaine: God promiſeth life to them that beleve the Goſpel, the Devill to ſuch as lye under the Law. The way to heaven is ſtrait, few finde it, affirms the one: its wide, the moſt enter thereat, is the ſong of the other. Wherefore obſerve *Sathans* plots, depths, methods; and beware leſt he ſeducer thee.

And hence all men (eſpecially Miniſters) muſt acquaint themſelves with Gods method, in the holy letters; and make that the rule of their proceeding, in preaching, writing. What patterne better worth our imitation? liker to worke a reformation? Wee have need of a bridle, to curbe us from ſinne: of a ſpurre, to provoke us unto holyneneſſe. *Dye and live*, was the old: *dye and live*, the new method.

If we deny:] We collect hence, that

Chriſt is not to be denied.

This is a matter of no ſmall moment: but a thing greatly to be regarded. Is not *Judas* branded for the deniſh of his Maſter? and *Peter* blemiſhed? How often are we commanded to avoyd this evill? what ſtrong arguments have we to confeſſe *Jeſus*?

Reaf. 2.

Vſe 1.

Vſe 2.

Doſt. 3.

Reaf. 1.

Reaf. 2.

Vſe 1.

Vſe 2.

Doſt. 4.

Mat. 26. 72.

Mark 8. 38.

Mat. 26. 72.

For

Reas. 1. For what end have wee our lives? Any, except for our owne, and the good of others?

2 What greater honour, than to professe Christ? shame, than to deny him.

3 Suppose we thereby incurre danger, death too; cannot he take away our lives? permit us to perish as he plea'e?

4 **Divers denials.** And is not Christ our Creator, Redeemer, our head, and husband? This deniall is either totall or partiall. Atheists, Turkes, Jewes are guilty of the former: Papists, Arrians, all heretikes of the latter.

And Christ may be denied directly, indirectly.

Directly, in the Church, by professed enemies.

Indirectly, not having the power of godlinesse; although they approve it in others.

Vse 1. Miserable then is the condition of many. *The foole hath sayd in his heart, there is no Christ:* the Turke scornes to put his confidence in a crucified person: the Jew cryes, *Jesus* is not come in the flesh; or if he bee, will not yet manifest himselfe. And doe not the Romish Catholikes deny the Lord *Jesus*? rob him of his offices?

First, They say, that the Pope hath power to make lawes, directly to binde mens consciences; properly to pardon sins: and thus rob him of his Kingly office.

Secondly, That a Priest can offer a propitiatory sacrifice for the living, and the dead; and every man by his owne merits, in part, satisfie the iustice of God for his sins. Doth not this deprive Christ of his Priestly office?

Thirdly, That their holy father, without the written word, by immediate dictates of the spirit, in all points of doctrine and manners, can determine infallibly. What can Christ doe more? And hereby they strip him of his Prophetical office.

But to leave these selfe-condemned persons; how many bee there among us, who, either directly, or indirectly deny *Jesus Christ*? Some in words confesse him: but in deeds abjure him. Others have a forme: yet want the power of godlinesse. We will verbally honour the head: really make havock of the members. Promise much: performe nothing. Bow the knee at the name: but, with our tongues, rend his sacred natures asunder. Were all this of weakenesse, it might mitigate the offence: but being wilfull, the more intolerable.

Vse 2. Wouldst thou be wise? then know Christ; confesse him, professe him. Suffer affliction to defend the Gospel, support his glory. This shall recompence all thy labours, and comfort thy soule when nothing can.

Quest. 1. May we live where we shall be forced to deny Christ?

Sol. 1. No: we must come out of Babel, lest we partake of her plagues. *Rev. 18.4.* Yet conditions are to be observed.

First, Art thou resolved, that thy death may bring more glory to Christ, than thy flight can? Then abide there, resist unto blood. For a generall must be preferred before a particular good. And did not Christ lay downe his life, when it was the most beneficiall for the Church? Could he not if hee would, have saved himselfe? And are we not to tread in his steps? *1 Pet. 2.21.*

Secondly, Examine thy calling. Art thou a single person? Flee. Hast thou a family? Doe not. For we may not commit wife and children to the wolfe, to preserve our selves. If thou wilt be gone, leave them not behind thee. Besides, great men may doe much good: for should such flee, what should become of the poore? For this cause, *Obadiab* will not depart from the house of *Ahab*. And what worse habitation? *1 King. 18.3.*

Thirdly, If possible, joyne thy selfe to some visible congregation. Doe not separate for circumstantiall errors: but if fundamentall, thou must. Else Christ, in part, will be denied of thee.

Quest. 2. Is it lawful to travell into such countreys, where wee shall be urged to deny Christ?

In

In no wise. First, For, if we must goe out of Babel, we may not fly thither.

Secondly, Experience declares, it hath bene the ruine of many families; for riches, for religion too.

Thirdly, When the Prodigall hath compassed sea and land, doth he not sometimes returne, twofold worse the child of the Devill?

Fourthly, Have a speciall commanding call, else remaine at home. Remember *Dinah* the daughter of *Jacob*. *Gen. 34.*

With our silence or gesture, may we grace the deniall of Christ Jesus?

Not: First, for that precept, which prohibits the deniall of Christ, includes all kindes, signes, and degrees of it.

Secondly, We are to glorifie Christ in soule & body: for they are his, *1 Cor. 6. 20.*

Can a man deny Christ by his personall presence?

He may, as by going to the Masse.

But *Naaman the Syrian* did so: *2 King. 5. 18.*

First, if he did, it was his sinne. Secondly, Its probable he did not.

First, For, as the skilfull in the hebrew hold, the words may bee read in the pretertemp, as well as in the future.

Secondly, Is it likely he would desire liberty to sinne?

Thirdly, Or if he had, the Prophet bid him goe in peace: as *Iohn* sayd, what peace?

Fourthly, Do not Divines thinke that hee was converted? if so, hee rather craved pardon for his former fault, (its likely) than a license to incense the Lord.

Are we bound to confesse all the truth?

No: First, As in almes, a man is not to give all he hath.

Secondly, Christ, for a season, commanded his Disciples to conceale him.

Thirdly, But if called before authority, we must. Neither are we to equivocate: its against the law of nature, and our tongues must bee the messengers of the heart, to carry the truth. Were it not thus, *Peter* might have saved tears; *Ananias* escaped death. The one might have reserved in minde, the man that shall first raze the walls of *Jerusalem*. *Mat. 26. 72.* The other, this is all I meane to give you. *Acts 5. 2.*

What if one mans calling bee more subject to suffer for Christ, than another, should we deny to match with that person?

If in other respects there be equality, we should not. First, For, from the same ground, all might refuse him: so that, he should either bee deprived of the benefit of Gods ordinance, or constrained to live in sin. For, the gift of continency is not conferred on all. *1 Cor. 7. 7.*

Secondly, To deny a member, is indirectly to deny the head.

But such a man may marry with others.

Be it so. First, Thats no thanks to thee. Secondly, And why shouldst thou refuse what thou approvest in another? would affliction have parted friends, Christ had never been our husband. Graffe into this stock, leave the event to the Lord. Reject not a member for no other cause, than the head would reject thee.

To abstaine from the ordinance of Christ for a mans habit, is this to deny him?

Why not? First, For, thou art a Patient, in regard of the habit, not an Agent.

Secondly, Relative actions do not moralize one another. The buyer may give what the seller may not lawfully receive.

Thirdly, *Goliaths* sword may be fit for warre, *David* wear it, though wrapped in a linnen cloth behind the Ephod. *1 Sam. 21. 9.*

Fourthly, And (suppose it be so) why should I refuse the ordinance of Christ, for another mans sinne? *Elias* fed on that flesh the Raven brought him. *1 King. 17. 6.* yet was not her coat black? Shew me a lean bird? *Levit. 11. 13.* *Gen. 1. 11.*

He will deny us. We will conclude with this, that

Quest. 2.

Sol. 3.

Quest. 3.

Sol. 4.

Object.

Ans.

Quest. 4.

Sol. 4.

Object.

Ans.

Quest. 5.

Sol. 5.

Mat. 16. 10.

Quest. 6.

Sol. 6.

Object.

Ans.

Quest. 7.

Sol. 7.

The

Doct. 5.

The deniers of Christ shall bee denied..

Will you heare his owne testimony? *Whosoever shall deny me before men, him will I also deny before my Father which is in heaven. Mat. 10. 33. And againe, He that is ashamed of me, or of my words, of him also will the Sonne of man bee ashamed. Marke 8. 38.*

Reas. 1.

And is it not equall? Shall the member deny the head, and not the head the member? Is it not the law, to doe to another, as we would be done unto? if we leade, may not Christ in justice follow? *Mat. 7. 12.*

Vse 1.

Say not then that the Lord is an hard Master; forsaking, being not forsaken. *He is with thee, whilst thou art with him. But if thou reject him, hee will cast thee off for ever. 1 Chro. 28. 9.*

Vse 2.

Stand then in the defence of Christ, if thou regard thine owne good. Be not ashamed of him, or the Gospel. Count it thy glory, to witnesse his word, suffer for his sake. When he shall come to visit, how will the backslider answer him? in what hole canst thou hide thine head? with what face appeare before him? If neede be, doe that indeed, which Peter promised; *dye with him, rather than deny him.*

Helpes against this sinne.

First, And learne in the first place to deny thy selfe. When men thinke highly of themselves, presume above their power, the weake voyce of a woman will constraîne them to deny their Master. *Mat. 26. 70.*

Secondly, *Never dispute with flesh and blood. Gal. 1. 15.* The cry of such, will bee, *pity thy selfe.* Had Paul consulted with carnall friends, beene ruled by their counsell, hee had never layd downe his head for Jesus sake.

Thirdly, Looke not on death as death: but on Gods power, which is made manifest in our weaknesse. Christ calls death *a going to the father. Ioh. 17. 11. Paul, a flitting unto Christ. Phil. 1. 23.* Its the policy of faith to overlooke death, and fix its eye on that which followeth it.

Fourthly, Consider the examples of so many Martyrs: let them arme thee against fire and faggot; and put spirit and life into thee. Who would feare to follow such as are arived in heaven? To tread that path the best have walked? When death comes, cast thine eye behind it; peepe thou within the vaile: say with the forerunner; and now, *O Father, I come unto thee. Ioh. 17. 13.*

VERS. 13.

*If wee beleve not, hee abideth faithfull;
hee cannot deny himselfe.*

The Logically resolution.

The Theological exposition.



He arguments in this verse are dissentanie, diverting one from another. *Though we beleve not; yet he abideth faithfull.* The reason: *for hee cannot deny himselfe.* Man is argued in the antecedent by his unbeliefe: Christ, in the consequent by his faithfulness, unchangableness.

Wee:] The Apostle here includes himselfe, with *Thou* and others.

Beleue not:] That is, deny Christ through infidelity, and unbeliefe.

Hee:] This is to be understood of Christ.

Faithfull:] See this word opened, *veff. 1.*

Hee cannot deny:] Is constant, without change; alwaies the same.

Himselfe.

Himselfe:] His word, promise, threat.

What if I, thou, or others denie Christ through unbeliefe? is not bee true? The Meta-faithfull? Yes verily: for he is constant, without shadow of turning; and phrase. will accomplish whatsoever he hath threatned, promised.

If we beleeve not:] Wee neede not to racke the words for this collection, Doctrines de-
That. duced.

Unbeliefe is a sinne.

What more in the holy letters checked, condemned? Doth not Christ dis-
swade from it? his Apostles forbid it? and God every where command the
contrary? May not arguments be produced, if any doubt of it, to confirme, ra-
tifie it? tise it?

Doct. 1.

Mat. 17. 20.

Marke 16. 14.

Iohn 10. 27.

Rom. 11. 30.

For, is it not directly opposed to truth? contrary to faith? and the obedience
of the Gospel?

Reas. 1.

Doe we not thereby deny the word, precept, promise? and make the Lord
a liar?

2

Also breake the Covenant of grace? dishonour the noble worke of our re-
demption? and destroy our own soules?

3

How many (the best not excepted) for infidelity have severely been punished?
Surely then its a sinne: 2 Kin. 7. 20. Heb. 11. 7. 1 Iohn 5. 10. 1 Pet. 3. 20. Jude 5.
Iohn 1. 20.

4

This point reproves, as the openly profane, so also many which imbrace the
Gospel in shew. For the former; hath hee any care to obey the precepts? hee
never regards threats, nor promises. Such a duety, in his heart takes no im-
pression: for a sinne of this nature, his conscience doth not checke him. The
latter, when his soule is vexed, his spirit wounded; he by unbeliefe aggravates
his iniquitie; addes fuell to his present torment. But what? Doth the breach
of the Law beginne thy trouble? and shall not disobedience to the Gospel in-
crease it? These, when the wound bleedes, by a stronger blow, launce it deeper.

Vse 1.

Beware then of Unbeliefe; account it the grand enemy of thy soule. Was
not (as some say) infidelitie the fore-runner of Adams fall? The cause why Mo-
ses dyed in the Mount? and millions perished in the Wildernesse? Through un-
beliefe was not Zacharias strooke dumbe? the Jewes broken off? and the old
World drowned, damned? Where this lodgeth, Sathan ruleth: The Sonne of
God can work no miracles. Are thy sins many, mighty? I tell thee that Unbeliefe
exceedes them all.

Vse 2.

And here have we fit occasion offered, to discusse the point now so much con-
troverted; Whether the not beleeving in Christ, bee the chiefeft cause of mans
damnation?

A question now
controverted,
resolved.

A pregnant wit would with great facilitie decide this question.

1. For, in Adam we are all dead, condemned: so that to speake properly, Christ
came to save them who were lost. Now, were they lost before Christ was
promised, how can the not beleeving on him be the primary cause of mans dan-
nation?

2. Let that be granted, as it is true, that in Adam man had ability to beleeve in
Christ, had he been exhibited: yet will it not follow, that Unbeliefe is the prin-
cipall cause of damnation. For, I demand, how hee lost this abilitie. Was it not
in the transgression of the Legall command? And if so, as it is in truth, then the
first act of Adams disobedience was, and not the incredulity in Christ, the origi-
nall ground of mans condemnation. Suppose a man to give himselfe a mortall
wound, by which hee is made unwilling, or unable to apply the remedy that
would cure him; tell me, where lyeth the primary cause of this mans mortali-
ty? what more easie to discerne? truly to judge?

(blinded)

N a n

3. Its

3. Its worth the consideration; whether faith in Christ bee a legall or an Evangelicall command? for, Thou shalt doe no murther, includes not onely the preservation of life, but all meanes which may conserve, and continue it. Thus then we argue. To neglect any meanes which might preserve life, is a legall transgression. But not to beleeve in Christ, is to neglect the meanes of life. Therefore a legall transgression. Doe not some learned Divines averre, that faith is commanded in the Law, though its object, since Adams fall, bee discovered in the Gospel? And others undoubtedly conclude, that the law, at mans creation, layd an injunction on him to doe and beleeve whatsoever was, or in future time should be revealed.

4. But to saile the safest passage, and to avoid all rockie paradoxes (*lest we make shipwrack of faith, with Hymeneus and Alexander, 1 Tim. 2. 20.*) wee are to know, that there is a double Covenant: the former made with Adam, and all his posterity: the latter with Christ, and those whom hee hath redeemed. By the breach of the first, we were all condemned: by the observation of the second, we are restored. And therefore will it follow, that we are primarily (if we perish) condemned by the transgression of the legall, not the evangelicall Covenant. I say yet more, that if it could be proved (which some affirme) that as all fell in Adam, so all in Christ are universally redeemed, and receive power (if they will) to beleeve in him; yet notwithstanding, the breach of the legall Covenant is the first and principall ground why some men perish. That very allusion which they produce, who defend the contrarie opinion, to confirme theirs; will serve the turne to ratifie ours.

Shimei railes on the Lords annointed, *2 Sam. 19. 13.* David, all his daies, spares his life: *Salomon* succedes his father, spares also the Malefactor, but conditionally; that, if he goe out of Jerusalem, *hee shall dye the death, 1 Kings 2. 37.* Well, within three yeares hee exceeds his bounds, rides to Gath, and is cut off, *Verse 40.* What was the primarie cause of this mans execution? Say they, the latter: But we, the former fact; for had hee not reviled the Father, the Sonne had not confined him. And the King, before hee commands to kill him, layes to his charge his first offence, *Verse 44.*

We have all committed treason, by the breach of the law, against the Lord of hosts; He, upon this condition, that wee will confesse our sinne, and beleeve in his Sonne, will save our lives: But we doe not, and are condemned. Doe we not primarily perish for the former fact? Yes of certaine: for else we had not beene put, to have escaped death, to faith in Christ. Suppose this new Covenant had never beene established; by the neglect of the old, had wee not perished? What can be more evident? A man, who is condemned, bath the benefit of the Clergie, but cannot reade: is his ignorance, not the transgression of the law, the originall and positive cause of his death? Who so simple as to say so? And is not his, and our case both alike? Search and see. To as much as reason requires, wee will grant them; which is, that primarily and positively such as perish, perish by the breach of the law; but secondarily and privatively, in not beleeving on Christ Jesus. So that as *Iude* saith, *Cap. 12.* Wicked men are twice dead; We doe, that they are twice condemned.

To conclude; this is most certaine, *That infidelitie is a sinne; and all who beleeve not in Christ, shall certainly perish, Iohn 3. 36.* Therefore in the use of the meanes labour for faith; lay all thy policie to be found in Christ, or, at his appearance, he will deny thee; and thy unbelieve shall aggravate thy eternall damnation.

If we beleeve not:] We who preach, or any who make profession of the Gospel: It may hence be gathered, That

A man may not have faith, yet professe the Gospel. Did not *Indas* preach it? Many professe it, who never beleeved (as they should)

Doct. 2.
Marke 4.4.

should) in it? Shall not some say, when Christ returnes to judgment, *Have we not in thy name prophesied? done great wonders? eat at thy table?* (that is, received the Lords Supper) And shall he not reply, *Depart from me: for I know you not?* *Matthew 7.22,23.* Whatsoever some boast; yet all have not faith, who make profession. How so?

Because some see not the necessity of faith; and therefore strive not for it. If they doe, they have a strong conceit its borne with them. *Reas. 1.*

Remove these impediments, then they stumble on this; That the way to the Church, a Sermon heard, a prayer sayd, and the sacrament received, will surely worke it, procure it. 2.

Others hope to doe well enough without it: but if not, when death approacheth, if they aske it, God will give it. 3.

And many never obtaine faith; eyther in that they take a false, for that which is unfained; or else in that they are rejected. 4.

May we not reject the conceits of such, who defend, that all men have it; not one without it? But the contrary is most true: for in former ages faith was rare; and when Christ returnes hee shall finde but little. There bee foure sorts of people, in the soyle of whose soules this plant was never rooted, grounded. *V/1.*

1. Ignorant persons: for, where knowledge doth not leade, faith will never follow. *They who know Christ* (none else can) *will trust in his name, Iohn 17.3.* *Who have not faith.*
Psalme 9.10.

2. Proud men: As we plant not trees on stony mountaines, no more will God faith in rockie hearts. *A broken spirit is the ground where the seed of faith is to be found, Luke 3.5. Mat. 8.8.10.*

3. Loose livers: all such never had it. For, *faith is fruitfull, full of good workes, if not, its dead, and they who have it, Rom. 4.12. Iam. 2.26.*

4. Let a man have sound knowledge to guide him, a blamelesse life to follow him, a meane conceit of his owne worth, and rely onely on Christ for the justification of his person: yet if he will not suffer for the Gospel (if neede require) he hath not faith. For a true faith will doe all things, endure all things, *Hebr. 11.26.* And as it is given to beleieve in Christ; so to suffer for him, and his cause, *Phil. 1.29.*

What stronger motive can we have than this doctrine, to make triall of our faith? Why doe so many dye, and perish without it, but in that they never had it? And why have they it not? Let the chiefe be what it will, sure I am, these are not the least impediments: as, when men imagine they have it from their youth upward; see not the want, the worth, and the necessity of it; or if they doe, neglect the meanes to procure it; shun a sound search and triall of it: for what person so desperate, but if he knew, that without faith no flesh can bee saved; and that for the present he is without it, that would not with all his power, and best endeavours labour for it? Despaire, like *Saul*, may slay his thousand: but presumption, with *David*, his ten thousand.

To try the truth of thy faith, let these two rules following be well weighed of thee. *How to try our faith.*

First, he who hath faith, receives Christ, as the wife doth her husband. Hee will have him, and no other, from this time forward, for better, for worse; for richer, for poorer; in sicknesse and in health, according to Gods holy ordinance, till (and after that) death shall them depart.

In the second place; how doth thy faith worke? what bee the chiefe, the constant effects thereof? Faith, if true and sound, will embrace Christ, purifie the heart, lift up the wing of thy soule; and cause thee to soare on high, peepe into the third heaven, *Philippians 3.9. Acts 15.9.* What God commands, though never so crosse to flesh and blood, it will doe, *Iob 19.26,27.*

Psal. 116. 10.
2 Cor. 4. 13.

If he say, Goe, it goeth; Come, it cometh; Doe this, it doth it, *Gen. 12. 4. & 22. 2, 3.* Let him promise, it rejoyceth; threaten, it trembleth. He who hath the spirit of this faith, stands not on Yffs and Ands: Shall I doe this? or, Shall I doe that? But it will doe what God injoyne it, though it strip him of reputation, promotion, life and all. For faith now concludes, that obedience is of absolute necessitie, and will obey, though all the world should be displeased. It beleeves what it knowes; where its ignorant, it begges for knowledge; when it feeles staggerings, it cryes for strength; and being suspicious of sinning, it shunnes all occasions which might provoke it, *Psalme 119. 18. Marke 9. 24. Luke 17. 5.*

Trouble not thy selfe then with many markes of faith: but thinke on these two, as *Peter* sayd of his sword, or *Christ* rather; and, if thou have them, it sufficeth. But alas! how few finde them? some are strike blinde, yet never desire light; scorne all counsell, mocke the Lords messengers, and account his wisest Oracles but foolishnesse, *2 Chron. 36. 16. & 2 Chro. 3. 14.* Others have scarce a forme, and if that, no power of godlinesse, *2 Tim. 3. 5.* The most drinke, sweare, whore, and blaspheme; as if, to doe wickedly, they had received a charter from heaven. But a living, saving faith, will take *Christ* upon any termes: part with skinne, and all, to winne him, to bee found in him, *Phil. 3. 8, 9.* No condition so hard, difficult, but it out-strips, ouerleaps, to imbrace him. When a man is in drinke, we say drinke rules in him; and he is in love, if love rule him: So is he in the faith, when faith rules in him, *2 Chro. 13. 5.* For this cause (if any) a Christian is sayd to be in the faith, and faith in him. All these (viz. the Patriarchs) dyed in faith, *Hebr. 11. 13.* Whats that? Why faith, both in life and death, bore rule in them. Hence *Abram* breathes out his spirit with ease, *Genesis 25. 8.* And *Stephen*, when the stones fly about his head, seeth heaven open, *Christ* at the right hand of God, and commendeth his soule into his hands, *Acts 7. 36. &c.* Faith will eyther be espoused to *Christ*, or to no body: walke as he hath walked, or imitate no bodie, *1 John 2. 6.* Thinke on this, you that boast of your faith, and brag of your good deedes, and deceive not, lose not your own soules. For, he who above all things, doth not covet *Christ*, and to tread his steps, his faith is dead, himselfe also, *Iam. 2. ult.*

If wee beleeve not:] Wee who preach, as well as others: Hence learne, That

Dofl. 3.

In preaching the word, Ministers are not to exclude themselves.

What they presse, themselves must practise. Let us cleanse our selves: let not us be weary of well doing: And, having food and raiment, let us be content. Wee are not debtors, to live after the flesh: Shall we continue in sinne? Of all men then are we the most miserable, *2 Corin. 7. 1. Galath. 6. 9. Romanes 6. 1, 1 Cor. 15. 19.* And many the like.

Reas. 1.

For thus to preach, will remove cavils, prevent vaine objections, and make a more easie way for the word to be entertained of our auditorie.

Reas. 2.

And should we presse others, but exclude ourselves, would it not argue pride, negligence, or partialitie? Shall not he who teacheth others, teach himselfe? Thou that preacheest a man should not steale, dost thou steale? *Romanes 2. 21.*

Vse 1.

Here may we spy an hole in the coate of some Ministers, who, whatsoever they urge, exclude themselves. Such, like the ancient Pharisees, binde heaue burdens, lay them on the peoples shoulders, but withdraw their owne. When the law is pressed, sinne condemned, judgments denounced, and tithes demanded, yet shall be only mentioned. But when mercy is preached, *Christ* offered, and the promise published, we will not be excluded.

Vse 2.

Hast thou, in this circumstance, heretofore failed? for future time, see thou reforme it. However it seeme of small weight; yet the consequence may bee of moment.

moment. For, why are Preachers sometimes opposed? And cavils objected? evill surmises not prevented? The truth is: Because this course is too little practised. When the Priest commends poverty, covets himselfe to be a Cardinal; the Pope humilitie, yet treads upon the neckes of Princes; will not the Commons cry, *Physician, heale thy selfe?* Luke 4. 23.

But may they never exclude themselves?

1. Yes. As when they have to deale with such, who are of opposite iudgements.

2. Omit what themselves practise.

3. Urge some duty that falls not within the limits of their personall, and peculiar calling.

4. Or, if in probability, the exemption of himselfe, will cause the point in others, to take the deeper impression. Upon these, and like grounds, the Preacher may have a warrantable dispensation.

He abides faithfull. To omit what further might bee observed, this is the principall, That

The Lord is faithfull.

He is stiled true, just, faithfull; yea, *faithfulness is selfe*, Dent. 32. 4. *A God of truth, of justice*, 1 Cor. 1. 9. *A true and faithfull witness*, Rev. 3. 14. And thus he is, and must be, shall be.

Were he not faithfull, what, or who could? should? for, from him, as the fountaine, doth all created faithfulness flow. Was *Moses*, whom he formed, faithfull? much more then is his Maker, Heb. 3. 2, 3.

Again, he is faithfull; else the creatures could not be governed by him with equity. For, where a deficiency is in the prime agent, there will be some defect in the action. No cause can communicate, what it selfe hath not.

And this faithfulness is a constant execution of his decree. His counsell shall stand: his purpose never faileth. *Shall he say, and not performe? Speake, and his word not stand for ever? Not one tittle of his truth shall perish*, Proverbs 19. 24. *Isay* 14. 24. *Psalme* 33. 11. His threats, his promises will all bee accomplished.

Might not the thought of this, make the hearts of wicked ones to shake? their joynts to quiver? and their faces to gather blacknesse? *To them who obey not the truth; shall be wrath, anguish, death eternall*, Rom. 2. 9. Think on this, you that drinke, sweare, whore; and that grow rich by *Balaams* wages, *Iude* 1. What if hee defer his hand? Shall not the blow pierce the deeper? wound the more deadly? Goe to then, eat and drinke, shout and roare: think, *that the Lord is like you, sits in heaven, is your friend*, *Psal.* 50. 21. *Zach.* 1. 11. but know, that one day he will arme himselfe, put on the robe of justice, weigh you in the ballance of the Sanctuary; and, like rotten dounge, trample you under foot, throw you into the filthy stinking stable of hell: From whence, with *Dives*, you may cry, but your petition shall never bee granted, nor your torments mitigated.

And what a world of comfort may the godly gather from this ground? Doe thy sinnes burden thee? Confesse them. Art thou wronged? Appeale to *Jesus*. Be thy temptations fierce? thy crosses heavie? Runne to this rocke. He will ease thee, pardon thee, revenge thy quartrell, give thee thy hearts desire. *To them that persevere in well-doing, shall be honour, glorie, life eternall: for faithfull is he who hath promised and will surely doe it*, Rom. 2. 13. Let the wicked joyne hand in hand, he shall breake their bonds in sunder; laugh them to scorn. And not so limit the Lords faithfulness: Doe thou stagger in soule, question its salvation; or, with *Peter*, deny him of infirmitie? These sinnes shall not withdraw his loving kindnesse from thee; exclude thee from mercy. *What if we believe not? Shall our unbelieve make the faith of God of none effect?* Rom. 3. 3. Away with

Quest. Sol.

Doct. 4.

Reas. 1.

Reas. 2.

Faithfulness defined.

V/e 1.

Luke 16. 16.

V/e 2.

with that. Did not Christ rise againe, when the Disciples doubted? Were not the Gentiles called, being without hope? very Atheists? *Marke 16.11.13.* And shall not the unbelieving Jewes, be re-ingrafted into the true olive? *Ephes. 2.12.* They beleeve not: True. But is not the Lord faithfull? shall their infidelity prevent his purpose? I say, No. Ah my beloved, who can measure the latitude of Gods love? or sound the depth of his faithfulness? Sure I am, that this branch beareth twelve kindes of fruits, *Revel. 22.2.* And thrice happy is that man, who layeth hold on it; blessed is hee that retaines it.

He cannot deny himselfe:] These words are a reason, to confirme the former; and more is to be conceived, than is expressed: So that this may bee collected, That

Doff. 5.

The Lord is without change, alteration.

All men are free in their operations, but mutable and subject to alteration; whether considered in their nature or actions: for, no creature, without the good pleasure of the Creator, can bee perfect by nature. But he who formed all things of nothing, is without variableness, and shadow of turning. *The Lord changeth not: Hee is the same for ever: James 1.17. Mal. 3. verse 6. Psalme 102.27.*

Reas.

For, should God bee mutable, it must bee either in respect of his Essence, Quantity, Propriety, or Place.

1. Not in regard of his Essence: for hee is the first being, altogether independent, and simply eternall. He was not produced of himselfe, nor any other, but by nature alwaies hath beene: And for this cause, neither by himselfe, nor any thing whatsoever, can hee bee changed. That which is not, may as soone assume to its selfe a being: as he who hath no being, not to bee alwaies what hee is. Should God in substance be changed, then either into a better or a worse; into the same, or the like. Not the first: for hee, in nature, is most perfect. Not the second: because would any plot it, he could (and why should hee not?) hinder it. Nor the third: for no entitie can bee changed into its selfe; how then should the first being? And not the last: for what is changed, in that it is changed, argueth an impotencie and imperfection; the which may not be attributed to the Lord.

2. Neither is God in respect of his Quantity, changed: that is, he admits of no augmentation, nor diminution, whether of magnitude, or of number: for that which from eternity hath been, can neither increase, nor decrease; be greater or lesser. How should that which is simply one, most perfect, most ample, yea immense, bee extended or remitted, by addition of new magnitudes, or annihilation of the old? By no act of reason, into more species or individuals, is God multiplied.

3. And there is no alteration in the divine Qualities, or naturall Proprieties of God: because they are his very Essence. Wherefore God is so true, so just, so faithfull; that he cannot lye, deceive, nor doe wickedly: though he doth not alwaies render a reason of his proceedings: *Tit. 1.2. Psal. 5.4. Job 33.12.*

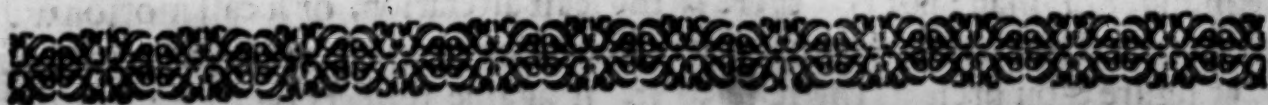
4. To conclude; with God is no locall mutation. Why? Because his Being is infinite, filling all places. He who hath no cause of being, can have no limits of being; no bounds beyond which it cannot be. *The heaven, and the heaven of heavens, cannot containe him, 1 Kings 8.27.* Suppose that a thousand worlds, above the convexitie of the highest heaven, should crowne one another; yet all would bee comprehended in his Essence; it not comprehended of any: for its altogether boundlesse. And that which is no lesse wonderfull, his whole Essence is as properly in every point and center, as in every place: because it is indivisibly in both.

vs 1.

By this doctrine we are informed, how to understand all those places, which seeme to signifie some change to be in God; as if hee did repent, remove from place

place to place, and alter his purpose. These things are attributed to him, after the manner of man; not that there is the least alteration, or locall motion with the Lord. The change is in us, not in him. Place a glasse in the window, and what figure thou presents thy selfe to it, it againe reflects on thee: yet doth it not change place, alter in nature. The like may we affirme of God: The beames of the Sunne have one simple act; yet according to the diversity of objects, about which they are conversant, diversitie of effects be produced. So here. He who comes to God, like *Cain*, with a sinnefull dejected countenance, he will frowne on him: if, as *David*, with an honest cheerefull face, smile on him. Passe thou under the a & of Gods Essence, clothed with corruption, it will scorch and torment thee: if in the robe of Sanctification, refresh and comfort thee. What thou wouldest have God to be to thee, bee thou such in thy selfe. For, with the gracious Saint, he will shew himselfe gracious: with the perfect man, perfect: with the pure, he will shew himselfe pure: and with the forward, hee will shew himselfe avry. *Psal. 18. 25. 6.* This secret is worth the searching.

And here we see what a broad difference there is, betweene the Creator, and the Creatures. Hee is constant, they changeable: hee keeps his Covenant, they breake theirs: he loves for ever, but theirs is interrupted. Let him resolve to create a world, he will doe it: make choyce of a people, never reject them: beginne a worke, finish it. Minde this; you that finde *Sathan* to tempt you, the bodie of corruption to burden you, and the apprehension of death, judgement, hell, to terrifie you; for this, or nothing, will relieve, comfort you. Were God, like man, mutable, who should bee saved? *Abraham* may equivocate, *Noah* be overcome with wine, *Lot* fall into incest, *Moses* stagger in faith, *Jonah* breake into passion, *David* grinde after his neighbours wife, kill the innocent; *Iosab* crosse Gods command, *Ase* imprison the Prophet, the Disciples doubt; and *Peter* deny his Lord: yet for all this, dye in peace, rise perfect, and live for ever. How can these things bee? their God is constant; without change; cannot deny himselfe. Whom he chooseth, shall be created, called, justified, sanctified, glorified; because his purpose cannot be altered, his promise revoked. Let *Manasseh* repaire the high places, reare Altars for *Baal*, cause his sonnes passe thorow the fire, observe times, use inchantments, deale with a familiar spirit, spill the bloud of the righteous, and provoke the Lord to anger with an iron hand; The Prodigall runne from his Father, drinke and swill, consume his portion; *Saul* make havocke of the Saints, put them in prison, doe many things against *Jesus of Nazareth*: yet shall they come to themselves, mourne for their sinnes, and be saved. For they are elected, beloved of him, who is the same for ever. Were it not thus, what hope could the faithfull have, to see *Babel* ruinated, the *Romane* whore burned, the *Jew* called, the *Diveles* Kingdome destroyed, and *Christs* perfected?



VERS. 14.

Of these things put them in remembrance, charging them before the Lord, that they strive not about words to no profit, but to the subverting of the hearers.

The Logical
resolution.



His Verse is a copulative axiome : In the antecedent part is an Exhortation ; the consequent contains an Adjuration. In the Exhortation are two things : an Act, *Put them in remembrance* : and an Object, *these things*. In the Adjuration observe the forme thereof, *before the Lord* : and the end, *not to strive about words* : which words are thus described.

The Theologi-
call exposition.

1. *Of no profit* : 2. *To subvert the hearers*.
Of these things :] That is, the actions in the former verses mentioned.

Put them in remembrance :] See this phrase opened. Cap. 1. Vers. 3. 6.

Charging :] Witnessing, testifying, protesting, or adjuring.

Before the Lord :] That is, as in his sight, uprightly. And to walke before God, is expounded, to walke in, or according to his law. Compare 1 Kin. 8. 25. with 2 Chro. 6. 16.

λογμαχία.

Strive not about words :] Fight not, contend not. In Greeke the word is but one, we, to expresse it, are forced to use many.

To no profit :] For nothing profitable, or usefull.

To the subverting of the hearers :] Or, subversion, overthrow.

The meaning is, That to strive about unprofitable and uselesse words, is a way to corrupt, and subvert the Auditorie.

The meta-
phrase.

Above all things, put the people in minde of Christs incarnation, life, death, resurrection, and the necessitie of our faith in him, conformitie with him ; that if wee deny him, hee will also denie us ; being faithfull in all his threats, promises. Moreover, charge, protest, and adjure them, as from God ; so in his presence sincerely, that they doe not contend, quarrell in their disputes about words, sentences ; which are usefull for nothing, except to subvert and overthrow thy Auditorie.

Doctrines de-
duced.

Doct. 1.

2 Pet. 1. 12.
Luke 6. 10.

Reas. 1.

Put them in remembrance :] Whence observe, That Repetition of the same things is warrantable.

Timotheus must not teach them new things : but also put them in minde of the old. And repetition is warrantable, as in preaching, so in writing, praying. See Ephes. 2. 1. 5. Phil. 3. 1. Psal. 80. 3, 7, 19.

For, at the first delivery of a thing, we may not fully apprehend it ; the eye of our minde is but opened by degrees.

2

What if we doe? our faith by often repetition, may be confirmed.

3

Moreover, its a helpe to cause the truth, in the soile of our memories, to take the deeper impression.

4

Let all bee granted is affirmed ; we are slow to practise what we conceive, beleeve, and remember. Therefore the gemination, reduplication of divine things, is warrantable, profitable.

Finally,

Finally, Others may not have heard, what we have : for their sakes then, is this to be practised.

Away then with those curious and itching eares, that shut, or glow, to heare the same things. Give them water of life twice in the same vessell, 'tis loathsome to their tender palates, it must bee spewed out. What ? say such, have not wee often heard this ? Bee it so : but doe you clerely understand it ? Can no light bee added to your eyes, strength to your faith, helpe to your memories, nor direction to your steppes ? Doe you know, beleeeve, remember, and practise all that you have ever heard ? Hee who so sayth, his owne heart will condemne him ; his mouth make him a lyar. But bee it as they would : Shall others not bee fed, when thou art full ? nor heare what thou hast learned ? Will it follow, that to teach the same things, is want of study ? doth it argue idlenesse ? are all such barren of matter ? illiterate preachers ?

Vs 1.

Thinke on this, you who are *Timothies* : put the people in minde, of what they have heard ; and account it no disgrace to teach the same things. Have your auditory itching eares ? You shall lose your labour, if you thinke to please them. Such esteeme nothing but what is wittie. A bawdie Epigram, a flattering Ode, a drunken song, or some obscene Jigge, sharpe invective, lofty discourse of unknowne matters, will content too many now adayes. The sacred Scriptures, are common stufte ; sound divinity, meere dunsery ; rules of faith, a needlesse precisenesse ; wholesome precepts, honest dry matter : Christ, and him crucified, hath little relish in many mens mouthes ; their aguish stomackes, will not concoct them, digest them. Strange contempt ! But thus it hath bin ; and so, with some, it will be.

Vs 2.

Of these things :] Here is layd downe the object of the act : now the conclusion is this, that

The Doctrine of Christ above all things is to be pressed, urged.

Dof. 1.

Did not God this to Adam ? *The seede of the woman, shall breake, bruiſe the Serpents head, Gen. 3. 15.* And to Abraham ? *In thy seede (that is, in Christ) shall all generations bee blessed, Gal. 3. 16. Gen. 12. 3.* What are Davids Psalmes, except the songs of Christ ? how many speake of him, who can tell ? Name mee one Prophet, but that giveth some, lesse or more, light of him. Salomon, as one ravished with the love of him, makes his whole discourse of him, *Psalms. 16. & 20. & alibi passim. Isa. 9. 6. Jer. 23. 5. Dan. 12. 1. Cant. per totum.* And there's reason why this should bee so.

For, is not Christ *the Son of the most high God ? the ingraven forme of the Father ? and the expresse image of his person ?*

Reas. 1.

Were not all things that were made, created by him ? being lost, redeemed through him ?

2

And can salvation in any other name be obtained ?

3

Is it not hee who hath satisfied the justice of the Law ? blotted out the hand writing that was against us ? and recovered all we lost in Adam our Father ? *Heb. 1. 3. John 1. 3. 1 Pet. 1. 19. Acts 4. 12.*

4

Why then is not Christ and his Gospel more urged, preached ? Christ is little taught, lesse learned. When Paul was at Corinth, hee desired to know nothing, but Christ, and him crucified. All his sermons sounded of Christ ; his Epistles are nothing but the subject of him. Hee beginnes with Christ ; ends with him. Wee have in our dayes, who banish Christ out of their bookes ; hee seldome falls from some mens tongues ; and the most make mention of him, as if hee were a stranger ; one not worth the naming.

Vs 1.

But let vs preach him, put the people in minde of him. What subject of greater worth ? more to bee published ? for, no Christ, no salvation. Why are some Countries accursed ? others blessed ? The one know Christ : the other

Vs 2.

never heard of him. Where Christ comes, millions of mercies attend him; where he is not, all flesh shall perish. Then say to the sonnes of Adam, *if yee dye with Christ, yee shall live with him; suffer with him, reigne with him; denie him, hee will denie you.* Of these things, put them in remembrance.

Charging them before the Lord :] In these words, wee have the Apostles adjuration; or forme of his protestation, whence it will arise; that

Doct. 3.

The name of God in weighty matters may be mentioned.

In matters of moment, it may: in things of slight consequent, it must not, *Deut. 29.10.*

When we are to dissuade men from sinne, provoke them to well doing; convince the adversary, cleere our owne reputation; or in vowes, covenants; oathes, or vehement asseverations, wee may vse the name of the Lord; but in every triviall, and small matter, it is not to bee mentioned. *2 Kin. 3. 14. Ephes. 4. 17. 1 Tim. 5. 21. Mat. 6. 23. Isa. 66. 5.* And why?

Reas. 1.

For, the name of God is great, fearfull, and wonderfull. Wise men will not, except a forced necessity urge them, remove logs, tumble stones, or make use of the name of their worthiest friend. And who, or what is greater, better than the Lord?

Reas. 2.

And will not the frequent mention of his name, occasion the lesse regard of it? When things of most worth come to bee common, how are they slighted? disesteemed? Were they rarely, and in matters of great importance vied, they would be the more respected.

Vse 1.

This serves soundly to lesson a whole world of wicked people; who abuse the great and glorious name of the Lord. What doe all Rimers, Jesters, Sorcerers, Conjurers, and the gracelesse catalogue of vaine Swearers, ignorant, and deboyft persons? Let any unexpected object but strike their externall senses, how many will cry? Lord! Jesus! Deere God! Father of heaven! A bad handfull of cards, a crosse cast (as such call it) at the Tables; a showre of raine to hinder their recreation, will make some men like so many savage monsters, vntamed Tygers, to fly in the face of the Lord, rend his sacred body in pieces: One hath in his lippes, wounds; another, heart; a third, guttes: yet never by repentance, doe they wipe their bloudy mouthes. How shall these escape the damnation of hell? Offer this indignity to thy Prince, and will hee brooke it? Shall the putting of his great Seale to everie blanke, bee endured? The Jewes were over curious: wee over carelesse in this thing. In writing, the numericall letters of Jehovah were omitted: but amongst us, his great and glorious name, upon the least occasion, is mentioned.

But may it please you to heare what our blasphemers can say for themselves. Tell them of vaine swearing: with these, and the like objections, they excuse their cursed oathes; putting off our reprehensions with a wet finger, as we say.

Object. 1.

They sweare nothing but the truth: and so long you must have them excused.

Sol. 1.

It were well, such would sweare no falsehood: But may wee sweare everie truth? Why then, that the Swanne is white, the Crow blacke: how the Sunne riseth East-ward, setteth West-ward. For are not all these truths?

Object. 2.

But they are urged, others make them sweare.

Sol. 2.

Doe they so? then the more fooles they.

For, shall man bee of more power no provoke these persons to evill, than God

God to disswade them from it? Or when the servant wrongs them, must re-
venge be had of the master? How will these answer God, when he returns to
judgement?

Should they not sweare, no man would beleewe them.

Object. 3.

No will? Sure these mens credit is great: but if purchast with oathes,
thats wonderfull. Give mee a man who feares not an oath; hee shall lye for
the whetstone. For, where there is no conscience of the greater sinne, shall
the lesser bee avoyded? And whether doth the oath iustifie the person; or
the person the oath? But its just that such as want grace, should lacke wis-
dom.

Sol. 3.

Well, well: but may not an oath out-slip a man?

Object. 4.

What then? will that excuse thee? But why doe not these men mint mo-
ney, clip the Kings coyne, and speake treason? Such an objection deserves the
halter: However, this I am sure of, that in bargaines and sale; giving and
lending, their silver never out-slips them: If it doe, they checke their owne
madnesse.

Sol. 4.

Did you ever know the man, who will not sweare sometimes?

Object. 5.

I have: If not, what are these the better? Will a multitude of evill
doers extenuate sinne, exempt from judgement? Why then was the olde
world drowned? Sodom burned? or the millions of uncleane spirits con-
demned? It will bee but cold comfort to hang and goe to hell for com-
panie.

Sol. 5.

If we doe no worse, we shall doe well enough.

Object. 6.

Is it well enough to blaspheme God, crucifie afresh the Lord of life,
despight the Holy Ghost, and damne their soules? Then let us drinke,
sweare, whore, and curse the Almighty to his face, if this bee well enough.
Certainly such Apologies are the forerunners of Apostasie.

Sol. 6.

But leaving this crue, these monsters to stand or fall to their owne ma-
ster; let us be of another mind. Feare wee the Lord of hosts, tremble at his
name, and stand in awe of it, of him; lest hee teare us in pieces, and there
bee none to deliver us. Brethren, hee who seemeth to bee religious, and can-
not rule his tongue, his religion is in vaine, James 1. 26. Of all the slippes
recorded in Scripture, which befell Gods children, rarely are they checked
for the abuse of his name. Let a man leave his first love, omit holy duties,
cast off the communion of the Saints, and drinke up the former vomit of
his sinne; yet will I hope hee may recover, retorne againe unto the Lords
but if hee fall to tosse and take his name in vaine, abuse his glorious at-
tributes, and season his corrupt discourses with the salt of oathes, I al-
most despaire of that mans salvation. For what doore of mercy stands open, that
such may enter? Hee who hath a deepe apprehension of Gods infinity, im-
mensitie; will not, without good warrant, mention his name.

Obj. 2.

Before the Lord:] From this phrase, this also may bee collected; that

Wee are to set our selves as in Gods presence.

Doct. 4.

Did not David place the Lord alwaies at his right hand? Psalme 16. 8. As
the Lord liveth (sayd the Prophet) in whose presence I stand, &c. 1 King. 3. 14.
Doth not Paul charge his sonne Timotheus before God, and the Lord Iesus
Christ, to use no partialitie? 1 Tim. 6. 13. And was not Cornelius one who pre-
sented this doctrine? Act. 10. 33.

Sol. 7.

What can more prevaile to prevent sinne, in all men, than this conside-
ration? Schoole boyes, in the absence of their Master, will bee idle, and quar-
rell: But when hee is in view, runne to their roomes, fall to their bookes,

Reas. 13.

Will it not also provoke to well doing? The eye of the Captaine, makes the
souldier bold, prodigall of his blood: and what servant but will worke in the
presence of his Lord? none, except fooles, mad men.

Sol. 8.

Reas. 14.

Sol. 9.

Vse 1.

What a sharpe reproofe deserve such, who never have the Lord in all their thoughts? *Psal. 10. 4.* not once setting themselves as in his presence? Let the winde blow, the raine fall, the floods swell, and the earth be moved out of her center; yet many are unmindfull of him that made them; and the mighty One who formed them, *Deut. 32. 18.* How doth the great God, with a shout, passe by them; and they are not aware of him? yet is it not written, *that the wicked shall be turned into hell; and all those who forget God? Psal. 9. 17.*

Vse 2.

Awake yee therefore, and looke about you: open your eyes, and behold the presence of the Lord. Set him on your right hand; walke by faith, not by sense, that you may see him who is invisible. *Hebr. 11. 27.* Why are men so timorous in the discharge of holy duties? so bold to commit sin? Is it not because God is not in their remembrance? Will not the eye of an angry Master rouse up an idle servant? cause him to shake off the belts of lazinesse? Let the horse behold the rod wave, will he not pluck up his heeles, mend his pace? Art thou a *Moses*? a *Timothie*? a *Cornelius*? And wouldst thou in all actions be just, resolute, and play the man? Then set the Lord on thy right hand, *Psal. 16. 8.* And consider, that thou art in him, he in thee. What Magistrate durst take a bribe, Minister flatter, Tradesman couzen, or Pot-companion swallow soule-slaying healths, (except turn'd Atheists) did they seriously observe how the eye of God seeth what they doe; and his hand register all their actions, in great red capitall letters, for an accusation against them, at the generall assises of Adams rebellious sonnes? Wherefore, as the man of God, I charge thee before God, to consider this thing.

That they strive not about words &c.] Wee need not to digge deepe for pure water; the fountaine being opened, the spring which followeth, is this; that

Doct. 5.

Christians are not to strive about words.

Vaine words are to be avoyded of such as professe the Gospel. Our Apostle, as one who well knew the inconvenience of this strife, often harpes on the same string. He saw how apt men are, about trifles, to start and hunt quarrels. See these places. *1 Tim. 6. 4, 5, 6. Tit. 3. 9.*

Reas. 1.

For, it wasteth time, consumeth good houres, which are to be redeemed.

2

Prevents better matter: thrusts it out of dores.

3

Kindles strife and contention.

4

And, for idle words, we are to give an account. *Ephes. 5. 16. Mat. 12. 36.*

Vse 1.

How many in our age are to be checked, and from this ground to be condemned? What vaine disputes shall we heare, trifling discourses? As if time were a creature, not to be made account for, at the returne of our Creator: or, as if we had nought wherewith to exercise our tongues and wits, but vaine words. Pulpits are now made the shops of wrangling: private families the schooles of frantick phrensies. We have now more *Iohns a Leaden*, than lyes in the catholikes leaden legend. Every profligat fellow, like *Simon Magus*, thinkes himselfe a Doctor; & he who will not wrangle about words, to no profit, is no Prophet for our people.

Vse 2.

What are vaine words.

Learne wee, what unprofitable words are, and then avoyd them. And they are words to no profit, which doe not expell ignorance, informe the judgment, or weaken corruption, wound the old-man, give him his deaths blow; and begin, conserve, increase and perfect the worke of sanctification.

Now for the avoyding of these fruitlesse disputes; observe these following directions.

Helps to avoyd
wrangling
about words.
Heb. 5. ult.

First, Get a sound minde, a good judgement, to discern betwixt things that differ. He who is his craftsman, knoweth the worth of a commodity, though set to sale by the most cunning cheator. Ignorance will cause the sonne to question his Father; and contend with his Mother. For hee is insensible that hee doth evill.

Secondly,

Secondly, Rote selfe-love and pride out of thy heart : Let neither of these Gibeonites harbour in thy breast. These brats will be brawling, and take pleasure to kindle contention. The wise Preacher had learnt this by experience, and hath left it on record, for an infallible axiome. True it is, learned heads & proud hearts are the producers of this monster. *Pro. 13. 10.*

Thirdly, In matters of less moment, reserve thy judgement, publish it not, lest thou trouble others. Some there be, who no sooner conceive a novelty, but they tavaile of it, and are pained at the heart, untill they have brought it forth : Such births be of *Esaus* brood : happy were it, had they beene strangled, buried in the wombe.

Fourthly, Take heed of overmuch curiosity ; pry not into Gods arke : neither presume above that which is written. Without controversie, when men hatch unheard of opinions, disclose new minted notions, grow hot to support and spread them, its a worke of the flesh. Here, if ever, the vulgar advice is of use : Can yee not keepe a meane ? will you bee singular ? wiser than your fathers ?

Fiftly, Consider wherein thou, and the party with whom thou hast to deale, doe agree ; and let that consent make a stronger union, than the dissent can a separation. A wise man will handle thornes, carry them home, make a hedge with them ; yet never prick his fingers. Let us hold where we can, if not where we would.

Sixtly, Abandon such companions as are alwaies complaining of Church government. Such runne their heads against the walles ; and but knock out their owne braines. Is any thing amisse in the house ? Complaine to the master, quarrell not with thy fellow servants. Or if thou wilt bee striving, contend for the common faith. *Iude 3.* and with God by prayer, that hee would dresse his vineyard, prune every plant, and raise a sure defence about it. *Rom. 15. 30. Matthew 9. 38.*

But to the subverting of the hearers : The fruit and effects of the forementioned strife, are in this sentence expressed. Learne hence, that

Words to no profit subvert the hearers.

The Gracian proverb confirms the point : *evil communications corrupt good manners.* *2 Cor. 15. 33.* Paul would not preach in the wisdom of mens words, but in the powerfull demonstration of the spirit. *1 Cor. 1. 17* His experience wonne him to this practise.

And it will be thus : for words beare the expresse image of things ; and, as the shadow, carry the lively figure of the body : so that, if the object be erroneous, the sense is deluded.

Againe, words are the vessell which containes our spirituall meat : now if the continent be not pure, the food contained will bee corrupted. How should it be otherwise ?

Moreover, words are causes ; and like themselves produce effects. Therefore it is held for an undeniable principle ; such a cause, such an effect.

To say no more, words are compared to wine, water, and the like : we to vessels that receive it. Wherefore if they be impure, wee are polluted : if sound, we are saved.

Let ministers learn hence, like the master of the assemblies, to seek out acceptable words ; words of truth, *Ecl. 12. 10.* Some (it may be) are too curious : but others (we are sure) be over careles. How many excellent discourses shall we have wrested, tortured, and obscured by curious penning ? Or, (which is worse) sound matter, coucht and clothed in course ragges ? put into vessels fitter for puddle, than the water of the sanctuary ?

And hearers from hence must take out this lesson : not to be over credulous in swallowing all that is set before them. The care is to discern words, as the

Pro. 13. 10.

Eccl. 12. 10.

Iude 3.

Doct. 6.

Reas. 1.

2

3

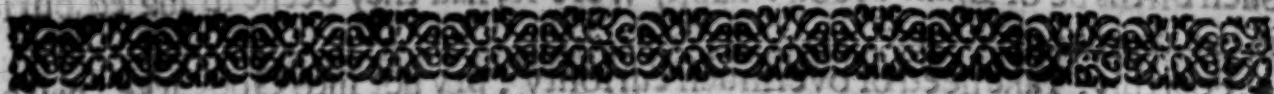
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V. 1.

V. 1.

late

late tasteth meats. Job 34.3. Let a wandering Levite come from compassing the earth, with a big looke, an affected gesture, a voluble tongue, thundring voice, and seeming zeale, (though his method bee confused, his matter unsound) you shall have the most in a congregation, to admire him, applaud him; and the whole countrey to flocke and follow after him. As Christ sayd, I say to you, take heede how (and whom, and what) you heare; lest you bee subverted, Luk. 8.18.



VERS. 15.

Study to shew thy selfe approved unto God, a workeman that needeth not to bee ashamed, rightly dividing the word of truth.

The Logickall resolution.

The Theologicall exposition.



Hese words, as the former, are an exhortation; and containe a duty, and a direction. The duty required, is to study: amplified by its end; which is, that a minister may be his craft-master. The direction is added as a rule for the well performance of the forementioned duty, being a short description of preaching: stiled, a right division of the word of truth.

Study:] Exercise thy wit, give all diligence.

To shew thy selfe approved unto God:] That is, a wise, skilfull, and faithfull Preacher; in Gods, not mans account and acceptation.

A workeman that needeth not to bee ashamed:] An exact, substantiall Minister; free from scorne, contempt, and derision. Or, (as some will) not occasioning thy hearers to be abashed and condemned, who give credit to thy doctrine.

Rightly dividing:] Cutting, parting; an allusion to the practise of the Leviticall Priests concerning their sacrifices.

The word of truth.] The true word: an hebraisme, including both the Law and Gospell.

The Metaphrase.

Timothy my son, that thou maiest avoyde vaine words, which subvert the hearers, thou must exercise thy senses, lay thy policy, doe all diligence, to approve thy selfe an exact, upright, faithfull worke man unto God thy great Master; neither undergoing shame and scorne in thy owne person, nor causing them who depend upon thy ministry, to be abashed: And if thou wouldst effect these things, see thou in preaching, rightly devide and distribute the true words, both of the Law and Gospell.

Doctrines deduced.

Dof. 1.

Study to shew thy selfe approved:] Note first, that To teach exactly, requires study, diligence.

The Prophets and Apostles spake as they were carried of the spirit, 2 Pet. 1.21. The truth, by immediate dictates, was revealed to them: but not so to us. Therefore we are to seeke and search for knowledge: to cry and call for understanding. Pro. 2.3,4. To thrash, fanne, and winnow; that we may sow wheat, not tares: good corne, not unprofitable chaffe, 1 Tim. 3.15,16.

Res. 1.

For without study, we cannot find out the truth. It lyes like metall; deepe and hidden.

And

And some exercise of the wit, is necessary, rightly to judge and dispose of it, according to the rules of art and order.

These being done, it is no easie taske to commit what wee have invented and disposed, unto memory.

Finally, In the delivery, we are to observe a grave gesture, and plausible pronunciation. And will not the knowledge of these, much more the practise, require diligence, paines taking?

This may serve to checke the clamour of the vulgar; who with open mouth, use to cry against the ease of Preachers. They style it but the telling of a tale; lip-labour, and the like. But these know not what they say: And did not the Apostle himselfe account it a difficult worke, when hee propounded this question? *Who is sufficient for these things?* 2 Corinth. 2. verse 16.

They who are better disposed, must make much of such, pray frequently for such, and pay tythes duely to such as are diligent in study, painefull in preaching. But these duties are little knowne; lesse regarded. How should the man of God have any time or heart to execute the ministeriall function, when the worst Lambe in all the flocke, sheafe in the shooke (if any) is allotted for them? May not a proud *Pharaoh*, a painted *Iezabel*, rise up in judgement against our generation? Are not Players, of some, more countenanced than Preachers? I wish I could not truly say, better rewarded. Its a signe, that such as are slacke to relieve them, learne as little good by their doctrine.

Let no man rush into Gods harvest, vpon a conceit that the taske is easie; hee well able to discharge it. For if hee doe, time shall teach him the contrary; and give his heart the lye. Raw Schollars are like young Prentises: such thinke they can doe much with a little stocke; but experience will confute their folly, make them ashamed. Observe it, and you shall finde it true, that none sooner banke, than the hasty presuming spirits, whether you expound it of the shoppe or studie. Let mee bee ever held for a lyer, if these overforward Merchants prove not the instruments of some matchlesse remedlesse mischiefe. Abilities and fittesse in our age are got by acquisition: not (whatsoever some babble) by immediate infusion.

Such as are entred into this sacred function, must not intangle themselves with the affaires of this life; neither meddle, more than a forced necessity compels them, with secular matters: but watch, study, and *quit themselves like men*, 1 Cor. 16. 13. The difficulty of the dutie; must set an edge on our resolutions, put strength into our sinewes; and revive, animate our dull, weake, and dejected spirits. Ministers must trusse, gird up the loynes of their mindes, imploy all the faculties of the soule, improve their talents to the uttermost, for the exact, faithfull, and most commendable execution of the great Art of soule-saving. Of all workes, this is not to bee neglected; or carelesly performed: And yet (more is the pitie) how is it often flabbered over? I had almost sayd, that the *Sacrifices of the Lord stinke in the Nostrilles of a sensible-understanding people*, 1 Sam. 2. 17. But enough of this, if not too much.

Approved unto God: Here is layd downe the end, why study is necessary: and it doth offer us this lesson, that

Our actions are to be approved unto God.

Every person, in the execution of his particular function, is to seeke the Lords approbation. This was *Abrahams* injunction, Gen. 22. 1. good *Ezekias* confession, Isay 38. 3. And the Apostles practise. *Wee are not as many, who deale deceitfully with the word of God: but as of sincerity, and as of God, in the sight of God, speake we in Christ*, 2 Cor. 2. ult. & 4. 2.

For

Reas. 1.

For, have wee not our callings from God? rules to direct us in them? power to inable us for the discharge of them? Must wee not give up our accompts to him? and receive at his hands a recompence of reward?

Reas. 2.

And, if we have his approbation, whom need we to feare? nor man, nor Angel. For, the good will be with us, subscribe to us. What if they should not? shall not the voice of our God be all in all?

Vse 1.

What a catalogue hence is to be condemned? Doth the Idolater, the Blasphemer, the Cozener, Sabbath-breaker, or such as contemne authoritie, approve their actions to the Lord? What secret whoredomes, close dissimulations, hidden hypocrisie, and cloaked villanies, are committed in the dungeon of darknesse, and all under the pretence of holinesse? How will such escape confusion, when God returnes to judge the world? Shall not their hearts smite them? and, as faithfull witnesses, give evidence against them? who, if not past feare and feeling, trembles not at such mens condition?

Vse 2.

But to let passe these selfe-condemned persons; study wee to approve our selves to God. Before any action proceed from thy hand, sentence fall from thy tongue, or resolution flow from thy will, thus thinke. Is this a duty warrantable, within the compasse of my calling? Hath it footing from the word? and can I justifie it, when my accounts are to bee made? my reckoning cast up? Then goe thou on in thy might; and turne not backe, though tenne thousand oppose thee. With *Moses*, for all the frownes of *Parah*, leave not an hoofe behinde: Like *Mordecai*, when *Haman* stormes, bend not the knee, veile not thy head. For, if God justifie thee; who will or dare condemne thee? *Rom. 8. 33, 34.*

A workman who needs not to be ashamed: This phraze is but the explication of the former; and may give warrant to collect, that

Doll. 3.

Christians should be their craft-masters.

Everie man is so to bee exercised, that the worke of his hands may not make him ashamed. For, what in this respect is required of the Preacher, with equall reason, may of each person, in his particular vocation. It was *Ephraims* fault, who mis-spent the time of his youth, *Ierem. 31. 19.* But the Apostles prayse, renouncing the hidden things of shame, not walking in craftinesse, nor handling the Word of God deceitfully: but by manifestation of the truth, commending themselves to everie mans conscience, in the sight of God, *2 Cor. 4. 2.*

Reas. 1.

For, shame is a fruit of sin, evill in its owne nature; and hath a troupe of inconveniences attending on her.

•

But such as are their chafts-masters, may daunt their enemies, conquer Sathan, walke in the valley of death, and feare none evill, *Psalm. 23. 4.*

Vse 1.

What then will become of such, as either can, and will not; or would, and cannot exactly execute their personall function? Their office should bee taken from them, and given to another, who is more worthy, *Act. 1. 20.* What became of him that hid his talent in a Napkin? And what will bee the end of all such, as neither have, will nor skill to worke faithfully in Gods vineyard? Is it not written, *curst is every one* (from the King who sitteth on his throne, unto the poorest subject that draweth water) *who doth the workes of the Lord negligently, Ierem. 48. 10.* How then shall all idle, slothfull, and insufficient persons escape the severe hand of God? and cover their faces in that generall Audit, from open shame? never-ending confusion? I wonder that such men, in the apprehension of that last account, at their change, dye not raging, and their soules leave not the body, as the uncleane spirits went out of the possessed people, with foaming at the mouth, and rending of the flesh. Certainly, were they sensible of their estates, it would be so.

Vse 2.

Here must all men, as well as *Timothies*, receive the Apostles admonition: *study*

to shew himselfe approved before God; a work man who needs not be ashamed: Neither causing others, that depend upon them to incurre confusion. But above all, let Ministers look about them: for, if they erre in life and doctrine, they perishe not alone in their destruction, *Iosb. 22. 20.* The divell cannot effect a more compendious mischief, than to deform those, who should be instruments of others reformation.

And to avoyd shame, see thou live in a warrantable calling. Many runne up How to avoide
and downe, and doe nothing; spending their daies in idlenesse and pleasure, and in shame.
a moment goe downe to hell, *Iob 21. 13.* 1

Againe, beware how thou come by it. He that, like *Simon Magus*, purchaseth his p'ace by money, to recover his decayed stocke, will not sticke to sell soules and bodies for ready silver. 2

In conclusion, when thou hast gone this twofold step, then lay thy policie, 3
exercise thy might, give all diligence to keepe a conscience without tripping in all things, before God and man, *Acts 24. 16.* Happy is he that in the apprehension of the King of terrours, can say with *Paul*, *I have wronged no man, defrauded no man: but am free from the blood of all men, Acts 20. 26.* When others will, hee shall not be ashamed. *Iob 18. 14.*

Dividing the word of truth aright:] Now we are come to the Apostles direction, which he gives his sonne *Timothie*, that he may prove a worke man who needs not to be ashamed. To omit severall points, which this phrase would afford, we will insist on this; That

The word of God is rightly to bee divided.

This is that one thing, so necessarie; so often pressed, urged in the holy letters. And, as we have said, it is a short description of preaching. Now the arguments to confirme this proposition, are such as these. *Doct. 1.*
Ezek. 13. 22.
Mat. 24. 46.
Tit. 1. 9.

Not to divide the word aright, is displeasing unto God. *Reas. 1:*

An abuse of that sacred subject. 2

Dangerous to the hearers. 3

And a shame for the Author; let him be what, or whom he will. 4

Now a right division of the word, is a distribution according to mens spirituall condition. A right division of the word defined.

First, we say it is a parting, cutting, or distributing: this is the *genus*, or common matter of it.

Secondly, the forme, or difference consists, in giving every one his portion according to his present spirituall estate and condition.

The spirituall condition of men is but twofold: for eyther they are in Christ or out of him. To such as are in Christ, both the Law and Gospel are to bee preached. The Law is necessarie still to be delivered to such: for it will discover many secret finnes; and thereby enlarge the object of their repentance. Curb *Psal. 19. 12.*
and restraints the old man for future time; and direct and guide the new in righteousnesse and holinesse. The Law in these respects is usefull for him, and to be preacht unto him; for he cometh to the knowledge of sinne but by degrees: *Rom. 8. 1.*
and Sanctification is the inseparable companion of them, who be in Christ *Iesus.* *1 Cor. 9. 17.*

The Gospel also, may not bee omitted: for, faith is but wrought, and grace by degrees perfected. Therefore it being an instrumentall cause, as to beginne; so to finish that new good worke, the frequent inculcation thereof is required. *Rom. 1. 16. 17.*
And to such as be in Christ, all the promises belong. Why then should they not often heare them, being so rich a Charter? *1 Cor. 7. 1.*
Hebr. 11. 13.

It is also to be duly observed, that they who be in Christ, are strong men, or tender infants, *1 Cor. 3. 1, 2.* And here the word is rightly to be divided: for, solid meat belongs to the former, whose wits through long custome have beene exercised, to discern betwixt good and evil: But milke to the latter, being not able to digest foode of an harder concoction, *Hebr. 5. 13, 14.* Moreover, a weak Christian

Acts 16. 30. 31.

Christian, for a season, may not have faith in his owne sense and apprehension (chiefly at his first conversion, and bitter pangs of regeneration :) wherefore to such, the greatest skill and lenitie is to bee used, that his unsettled soule may be established. Here (if ever) the warmest blood, that issued out of the sacred wounds of the blessed bodie of the Lord Jesus, is to be sprinkled and applyed, to the tortured spirit, that it may be healed.

Abys. as well as

Neither can it be denied, but that a growne man in Christ, may have his faith (at least in the act) weakened, by some great transgression; as wee see in David, *Psalm 51. 8.* or some spirituall desertion, whereof wee have *Iob* for an example, *Iob 13. 26, 27.* What then is to be done? Much wisdom is to bee had, meanes exercised, that such a man of over-great heavinesse, be not swallowed: but his former estate recovered, *2 Cor. 2. 7.* Who is sufficient for these things? I must tell you, that it is a pretty piece of service, to reduce a lapsed person, to behold from whence he hath fallen, to worke in him repentance proportionable to the fact; and then to restore him to his former faith and sanctitie, *Rev. 2. 4, 5.* For, as in nature, so in grace; a relapse is with much skill, and great hazzard recovered. He who can effect this, is wise, *And an interpreter, one of a thousand, Iob 33. 23.*

Pro. 15. 13.
15. 16.

A wounded spirit (especially at the second hand) who can cure it? who can beare it? Now for such as are out of Christ, and unconverted, the Law chiefly is to bee published: for, by the Law comes the knowledge of sinne, a sense also of the intolerable torments we have incurred, *Rom. 7. 7.* And both these, as a twofold whip, drive us to Christ, that we may be justified, *Gal. 3. 24.* Let men say what they will; before we see our debts, have felt some wounds, our surety and Physician Christ is not regarded, *Mat. 11. 28.* Before the Law came (in its naturall colours) Paul was alive, saw not his sinne, *Acts 2. 37.* But when he understood it, hee dyed for his sin, revived, *Rom. 7. 8, 9.* To preach the Gospel to such, wee may, so farre forth, as it may bring them to repentance: or, if not, leave them inexcusable. But to presse faith in Christ, before men see their sinne, and be truly humbled; is to as much purpose, as if a man should sow rough ground with good seed, before it be broken up with the plough, and manured, *Ier. 4. 3.* Such shall receive a thin crop, at the time of harvest.

Two kinds of
men out of
Christ.

Those who are out of Christ, be eyther ignorant, or profane. To such as know nothing, yet willing to learne, meeknes must be mixt with instruction; Proving thereby, if God at any time, will bring them to the acknowledgment of the truth, and unfeigned repentance, *2 Tim. 2. 25.* But for those, who have a forme of knowledge, yet walk in palpable profanenesse, *Rom. 2. 20.* here a difference must bee used, pulling such out of the fire, in pressing and denouncing Gods severest judgments, *Iude 22, 23.* For, when men have either a shew of godlinesse, but deny the power of it; Or make their lives a conversation of uncleannes: here the greatest severitie may be used. How meekly would Christ preach to the poore ignorant people? What fearefull woes did he denounce against them, who were wise in their own eyes, yet would practise nothing? Reade and see, *Mat. 5. 1, 2. &c. Luke 11. 19, 40. &c.*

1 Tim. 3. 5.
1 Pet. 2. 7.

V. 1.

From this that hath been said, what manner of man should a Minister be? How is he bound, to make narrow and deep search into the liberall arts, diversitie of tongues, variety of readings; that hee may be fitted to execute so difficult, so intricate a function? Hath he not neede also to bee resident with his flocke, to have an eye to mens various estates, divers dispositions; that hee may divide the word aright? and distribute to each singular person, according to his present spirituall condition? If ever labour, studie, diligence, observation, art, skill, wisdom, patience were needfull, here are they all necessarily in one subject, to bee acquired, exercised. No marvell, if the Prophets of old, the Apostles in these latter dayes, have beene backward to assume this calling, and made such bitter complaints of their insufficiencie. Of all persons, a Preacher must not offer unto God (nor man) that which costs him

him nought, 2 Sam. 24. 24. If he doe, his owne worke will make him ashamed.

And by the rule of relation, the Auditors must learne hence, to heare with judgment, understanding: when the word is rightly divided, it should in the same maner be received. Men therefore must exercise their senses, that they may not beat the ayre, mis-spend their time; and (as many doe) profit nothing. If it be not thus, their frequent hearing, will another day make them ashamed. When a sinne is reprov'd, a judgment threatned, a mercy promised; every man should say to his own soule, belongs not this to me, Master? Many come to a Sermon, as beggars to a banquet, carrying nothing but the scraps away with them. Wherefore, know thy spiritual estate, be able to discern betwixt difference of doctrine; & then make application according to thy spiritual condition. How comes it to passe, that the stubborn be not reclaimed? the declined, recovered? the weak, strengthened? nor the wounded in spirit, healed? Certainly, because it is not rightly received. For, as the Speaker may faile in distribution: so may the Hearer in the words reception. Two great evils under the Sunne.

Vse 2.



VERS. 16.

*But shun profane and vaine babblings: for they will increase,
unto more ungodlinesse.*



hitherto continue the Apostles Exhortations (whereof we spoke in the generall resolution of the whole Chapter:) now the dehortations follow. Wherefore in this verse, you are to observe two things: A dehortation, and a reason. In the dehortation, note an act, *shunne*; And an object, *babblings*: amplified by a double evill qualitie or adjoine; *profane, vaine*. The reason is drawne from the effect; the which being bad, the cause increasing of it, is to bee avoyded.

The Logically resolution,

But:] The dependance of this Verse with the former, is thus: Our Apostle having exhorted his Sonne *Timothens*, to dissuade the people from contending about unprofitable words, *verse 14*. And provoked him, to make the word of truth, the object of his preaching, *verse 15*. Hee in this, dehorts *Timothens* from the use of *profane and vaine babblings*: And, that hee may the rather regard his counsell, *Paul* addeth a forcible reason: for such *increase unto more ungodlinesse*.

The Theological call exposition.

Shunne:] Flee, avoyd, resist.

Profane:] That are vile, impious in themselves or in regard of the effects which they produce.

Vaine:] A word or thing is sayd to be vaine, in two respects: The former, when its so in nature, as an idoll: the latter, being not of power to produce the end, for which it is ordained. See 1 Cor. 8. 4. Psal. 62. 9. Eccles. 1. 2, 3.

Babblings:] Some reade; Noveltyes, inanities, light and empty things, Doubtlesse, by vaine babblings, wee are to understand, words for nothing profitable; which are mentioned, *verse 14*. And such as are opposed, to the words of truth, *verse 15*.

They will increase:] Vaine babblings are here described by their effect; which is evill; and so to be avoyded, prevented.

Unto more ungodlinesse:] Some restraine ungodlinesse, only to the first Table:

But it may be referred to any breach of the whole Decalogue.

The Meta-
phrase.

Timothie, my Sonne, hitherto I have exhorted thee to the carefull performance of sundrie holy actions : But now doe exhort thee to shunne, in all thy speeches, light, vaine, and all profane words and bablings ; and therather see thou avoyd them: for they will increase sinne ; and, as an evill cause, procreate ungodlinesse.

Doctrines de-
duced.

But shunne profane and vaine bablings :] We will of set purpose, passe many points (as from the connexion, and the words themselves would arise :) and stand only on the principall. Observe then, That

Doct. 1.

Profane-vaine-bablings are to be avoyded.

How often doth our Apostle condemne them? dehort from them? Without question he saw mens pronenesse unto them. *Refuse profane, and old wives fables, 1 Tim. 4. 7. Avoyd profane and vaine bablings ; with oppositions of science, falsely so called, 1 Tim. 6. 20.* And againe, *Give not heed unto Iewish fables, Titus 1. 14.* And yet once more, *Shunne foolish questions, and Genealogies, Titus 3. 9.* All these places, though in various termes, ayme at the same thing. Why are they to be avoyded?

Reas. 1.

Because the branches which beare them are evill : as, weaknesse of judgment, frowardnesse of will, and disorder in the affections.

2

And doe they not blemish our reputation? obscure the glosse of grace? hinder the acts of it? kindle corruption? and turne from the faith? You will say, What are they?

Vaine bablings
defined.

Profane-vaine-bablings are an heape of words, profitable for nothing. When men use liberty of speech, make large discourses, which neither beginne, increase, conserve, nor stirre up the graces of God in us (call it what you will) its profane and vaine babling. And this may fall out, not only in preaching; but in praying, disputing, writing, and the like.

1. When men use in their Sermons, trickes of wit; stusse them with a kinde of painted eloquence; and study more to procure the ignorant peoples applause, than to edifie the audiorie, its vaine babling. Our Adversaries abound in this: for they talke of double merits, double mediators; mortall and veniall sinnes; of *Limbus Patrum, Limbus Infantum*; Purgatorie; with a thousand harsh and unheard-of fooleries.

2. And how many have we, who in prayet exercise themselves as vaine Babblers? In this the children of Babel surmount all men. The idiots in our Church, however ignorant enough, may cast their caps at them. What should I tell you of their *Aves, Rosaries, Psalteries*? their little *Creed*, white *Pater noster*? and I know not how to number them, terme them? I love not to jest, when I speake in earnest: But (if of any) its true of them; *That they think to bee heard for their much babling, Mat. 6. 7.*

3. Have we not also multitudes of books, large volumes full of vaine babling? I might relate, that of the *Lady of Loretto*, *The records of Popish Saints*; but none comparable to the *Catholiques golden Legend*; for in that, they labour to lye for the whetstone. In these we have read, that St. Patrick caused a Goat (when he who had stolne him denied it) to bleat in his belly; and for a condigne punishment, all his posteritie wore Goats beards ever after. Of a worthy Knight, who was so dul, that he could learne no other lesson, than these two words, *Ave Maria*: But to make amends, hee so doubled them in his devotion, that being dead, a Lilly sprung out of his tongue, every leafe whereof, had *Ave Maria* stampt upon it, to the admiration of the beholders, in golden letters. What say you to Saint Francis his *Lamb*, that would goe to the Masse, and kneele down at

at the elevation? to Saint *Antonies* horse, who would worship the *hose*, and thereby converted a *Heretique*? and of a little childe, when one cut it of an evil intent, did start out of the sacrament? and (if you will beleve all) that after a solemne *procession*, went in againe; and was devoutly received of the penitent offender. If not these, what may wee call vaine and profane babbling?

4. There bee likewise in conferences, disputes, and propounding of questions, much vaine babbling. As, when private men discourse of State matters, and the vulgar people exercise their wits about the affaires of Princes. These will puffe at the Sunne, and cannot blow out a candle: prescribe the duties of others, neglect their owne callings: wrangle against ceremonies, but contemne the common faith: are buying their heads to plant Churches, when their office is to make bricke, and carry mortar. What curious questions have some propounded, disputed? As, why did not God create the world sooner? might he not have made it better? Wherefore would he suffer man to fall, having power to support him? Could hee not pardon his sinne, without a satisfaction? And was there no meanes but the death of his Sonne, for to redeeme him? These, and the like, are the operations of idle braines; and come within the compasse of vaine and profane babblings. What should we say of such, who brag of their noble blood, boast of their worthy Ancestors, pleade their pedigree; and in the meane time live in all manner of profaness; and are strangers from the life that is in Christ Jesus? Are not these vaine babblers?

Heare this, you children of Babel, you sonnes of perdition. Are you not guiltie of this jangling; who, in stead of wholesome doctrine, tell your Auditorie lying fables? Is it credible, that a senselesse blocke should speake? Bees build an Altar? Creatures make their Creator? The blessed Virgin descend from heaven? visit the sicke here on earth? and give sucke to sinfull people? Who ever heard (except from the mouth and pen of a shaven Friar, a cowled monster) that the body of the Lord Jesus is both in earth and heaven, at the same time in severall places? Of a Fish so large, that she was taken for an Island? so old, that grasse grew on her backe? and that for the space of a whole yeare, laboured to put her taile in her mouth; but it was so bigg, as she could not? Are not Romane Catholikes famous for their adventures, who can take the Divell by the nose? make him roare and cry? and cast him out with holy-water? Did you ever reade of a Temple built in the bottome of the Sea; A child to live two yeares without meat, under the water; And that *Judas Iscariot* was found sitting on a rocke, with a canvas cloth beating in his face (bought with the thirty pence, for which he sold his Master?) And yet this is the holy Church, those her white sonnes, who cannot erre, and are free from all vaine and profane babblings. But why doe I blot paper with this dirt, stirre in that dung, which some of their owne Prophets have long since rejected?

This should admonish all men, now they know what babblings are, to avoyde them. Preachers must imitate the Prophets, speake in the language of the Apostles; and, like *Apollon*, be mighty in the Scriptures, *Acts* 18. 24. Let matter have liberty to command words, and not follow them in base attendance. Mistake me not; I condemne not exact phrase, well coucht sentences, nor Rhetoricall discourses; so that the Auditorie be able to beare them: for divine truths, deserve the most costly vessels, wherein to bee dished at the Lords Table, or nothing. But a man may bee over-curious in penning, eloquent in excesse; when the people are not booke learned, altogether unlettered. Hungry stomachs, thirsty soules, regard the goodnesse of the meat more than the dressing: And it is not easie, in some passages by choyce of fit words, to descend so low as the vulgar capacities. Varietie of tongues, diversitie of stile are with great caution amongst them to be used.

And the common people must take out this lesson for themselves, *Vaine babblings*

Vse 1.

Vse 2.

are too frequent in their actions. How will some tesse the name of God in prayer? What foolish discourses fall from their tongues? Curious questions will they propound? Hee is the best schollar, who will learne of our great Master, and not teach him. Its usuall with many, to take over-much upon them. The *Separatists* make it a question, eagerly dispute, Whether the Protestants have any true Church, or their Preachers warrantable calling? The *Anabaptists* see no cause, why Infants should be baptized: Or aged men on the head, rather than their heeles. For, Christ washed his Disciples on the feet. Our Adversaries have sundry *Quæres* concerning Purgatorie: As, where it is? who goe to it? what be the torments? how long they endure? And if the living do not much hasten the prisoners deliverance out of it? when they, in the meane while, can never prove such a place to be at all. Is not this profane babling? Art thou a strong man? Receive the weake, not for vaine disputations; but to further their edification. A young plant? Demand what things are of absolute necessity to be had, that thou mayst be saved. *To the Law and to the Gospel: for if any speake not according to this rule, there is no light in him, Isay 8. 20.*

Rom. 14. 1.
Acts 16. 30.

For they will increase unto more ungodlinesse:] Here is the reason rendred, why vaine bablings must bee shunned: And from thence this may be observed, That

Doct. 2.

The causes which increase sin are to be removed.

Rom. 8. 36. 37.
2 Tim. 4. 8.

When there is like reason, a generall conclusion may be collected from a particular proposition: so here. That promise made to *Ioshua*, *Iosh. 1. 5.* though personall, is applyed to all Gods children. What *Paul* saith of himselfe, *Hebr. 13. 5.* upon the same ground, he affirmes of every faithfull Christian. This wee have added, that the rise of our doctrine may be warranted. If the cause which begets sinne, then that which conserves it, is to be avoyded, & *contra*. And if one procreant evill cause, as vaine babling, why not all? for proove of the point, reade, *Mat. 5. 29, 30. 1 Thes. 5. 22. Jer. 35. 14. Iosh. 22. 17. Neh. 13. 26.*

Reas. 1.

For, doth not sinne, both in the root and branch, displease and provoke God the Father? Crucifie afresh the Lord Iesus? Resist, grieve, despight, and expell the holy Ghost? See *Amos 2. 13. Mat. 26. 38. Acts 5. 9. Ephes. 4. 30.*

Reas. 2.

Deut. 2. 8.
Gal. 3. 1.
Rom. 2. 24.

Doth it not also weaken grace, strengthen corruption in us? procure judgments? prevent mercies? lay our honour in the dust? open the mouthes of profane men, to scorne our persons, scandalize our profession, and to blaspheme the name of God? What evill, but sinne hath caused it? Good, that it destroyes not, removes not?

Vse 1.

What shall we then say to the most in our times? Doe they not drinke up iniquity, as a fish water? hale it to them with cart ropes? and take delight to worke villanie? How doe the foreheadlesse swaggerers, roare in a Tap-house? Our Prodigals squander away their possessions? And our fashion-mongers walk every weeke (if their coyne and credit continue currant) in some new-found-invented habit? What monsters shall you meet in our streets? for, is it not monstrous, to see a *Spanish head, an Italian neck, French arms, Dutch shoulders, Polonian feet*, & I know not what legges; all conjoynd to the trunke of an *English bodie*? Let the wise judge. Doe these shunne sin, with the occasions of it? Or rather, adde they not fuell to the flame, that their raging lusts may burne the faster?

Vse 2.

The causes of
ungodlinesse.
I.

But inquire wee, what bee the causes of ungodlinesse, and avoyd them. And they are eyther *internall*, or *externall*: no more can be named.

1 Cor. 2. 14.
Acts 8. 31.

The *internall* proceede from the understanding, the will, the affections, or the memorie.

1. In the understanding is a double cause: The one a debility to invent and finde out divine truths: The other rightly to judge and dispose of them. How many from these defects drinke puddle, spue out pure water? treasure up error, reject sound doctrine? sow tares instead of wheat? and consequently, for want of

of light, runne head-long to the land of darkenesse? reape damnation? What wonder is it, if blinde men fall? and such as see not, taste not, smell not, swallow poyson?

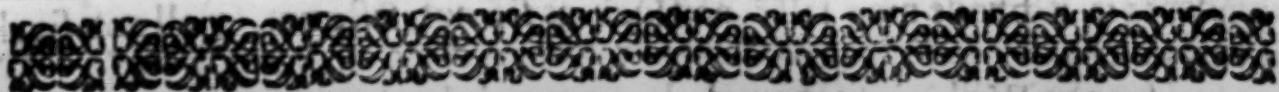
2. And for the Will, it is so wounded, corrupted, that it cannot move towards good; nor restraine it selfe from following evill objects. Let free-will-mongers pleade for its power, libertie; A greater than they hath said, *Without him we can doe nothing, John 15. 5.* Was not Paul as holy as our Popes, who for all his freedom, complains bitterly; *That the good hee would doe, he did not: and the evill he would not, that did he? Rom. 7. 19, 23.* This gracious man found no power (but those gracelesse persons can) to obey.

3. What shall we say of the Affections? Will they not rove up and down, like David in the coasts of Chereth; and in the end, feize on the worst subject? *Gen. 3. 6.* Againe, having made no better choyce, as a ravening Kite, how will they prey *2 Tim. 3. 4.* on such a carkasse? But place them on the best Object; and will they keepe that stand? not be rent from it? No, no: They are with ease removed. Who would have thought, that *Annons* love, so soone should have beene converted *2 Sam. 13. 15.* into hatred? Or they, who cryed *Hosanna*, have crucified Jesus? *John 12. 13.*

4. As for the Memorie, that, since the fall of Adam our father, labours of a double mould. It retaines earthly things, as if they were written in iron, brasse, or the hardest marble: But heavenly, as engraven in yce, snow, *Mat. 13. 19.* or some such transient stuffe. The truth will not sticke therein; and error *Heb. 8. 1.* rootes it selfe too fast. When the soule is willing to worke, how dimmely is the rule to guide her, revealed to her? How is shee befogg'd in her spirituall pilgrimage? Not unlike the ship, whose Card is lost, and Pilate cast over-board.

The consideration hereof must move us to pray with the Prophet, *Psal. 119. 18. 33.* Lord open mine eyes, that I may understand the wonders of thy law. Teach mee to keep thy statutes: Incline my heare to thy testimonies, not unto covetousnesse. Renew a right spirit within me. Guide mee by thy Counsell; and receive me unto glory. *Psalme 37. 24.* When wee finde error and ignorance in our Understandings; rebellion and stiffenesse in our Wils; perversnesse and disorder in our Affections; and oblivion with forgetfulness in our Memories: These, and the like, must be our continuall petitions to the Lord.

Now for the externall causes of Ungodlinesse; true it is, that they are many. What can you name, but it may occasion sinne? Take heede of Sathans depths, methods, enterprises: Abandon lewd, loose, and profane companions; *Turne away from such, 2 Tim. 3. 5.* Beware into what stocke, thou in marriage art grafted: chiefly have an eye to these. *Be not unequally yoked with Infidels, 2 Cor. 6. 14.* And when thou hast finished all things, see thou stand fast, *Ephes. 6. 13.*



VERS. 17.

And their word will eate as doth a canker; of whom is Hymeneus and Philetus.

The Logically
resolution.



IN this Verse the Apostle continueth to dissuade from *vaine bablings*; and his argument is taken from a comparison of similitude. The subjects compared, are *words*, and a *canker*: The thing wherein, is in an effect of likenesse. The Authors of these bablings, are eyther implied or expressed. Implied in the word *Their*: expressed by name, *Hymeneus and Philetus*.

The Theologi-
call exposition.

And their:] Such as divide not the word of truth aright: False Apostles.

Words:] Profitable for nothing: or, the *profane and vaine bablings*, formerly named.

Shall eate:] Or fret, consume; destroy the subject wherein they are, and to which they doe adhere.

as parricide.

As a canker:] Or Gangrene; the nature whereof, is, first, to beginne in some externall part, or member of the body: secondly, to inflame it: thirdly, then to grow unto an Ulcer: fourthly, and in the end it infects the whole; killing, as past cure. To this Gangrene, the false doctrines of ambitious persons, are compared.

Of whom is Hymeneus and Philetus:] These were (its likely) some eminent persons in the Church; and for that cause, the rather mentioned. The one by interpretation, is a Love, or wedding song: The other, Amiable, or affected.

The Meta-
phrase.

Were there no other argument to dissuade thee, my sonne, from *profane and vaine bablings*; yet this is sufficient: Because, like a Gangrene, they infect; and proceede from one degree unto another, till the persons possessed of them, are so corrupted, that they become past recoverie. And I would have thee to take knowledge, that the principall publishers of these false doctrines, amongst all the hereticall Apostles, are *Hymeneus and Philetus*, who in the Church bee eminent and noted persons.

Doctrines de-
duced.

And their word:] It is our intended purpose to omit many things, which might be collected, and insist only on the principall. Let it then bee first observed; That.

Doff. 1.

The Church in all ages hath been pestered with vaine bablers.

Wherefore should I make an induction of particulars? Will not all times past, and present confirme it? Was there not hundreds of false Prophets in the dayes of old? millions since the primitive times? And who can number the tenth part, in this our last age of the world? I will not give them that honour, as to name them.

Reas. 1.

This falleth out, through the corruption of men in high places. Let *Ieroboam* sell himselfe to worke wickednesse, 2 Kin. 12. 31. Are not the basest persons made Priests? Who, in his time, might not consecrate, for a morsell of bread? or an handfull of barley?

Reas. 2.

Many are proud, ignorant, high minded, & too wel opinionated of themselves. Therefore

Therefore, like *Simon Magus*, who thought himselfe to be some great body, *Act. 8. 9.* they exercise their wits, set all their tongues on worke; and gather an heape of teachers, such as themselves.

Sathan, in all ages, seekes to pull downe Gods, to advance his own kingdome: and therefore he raiseth up the fittest instruments to effect his purpose. All vaine babblers have their tongues toucht with a coale from the Divels Altar, and like a ball of wild-fire, they throw about their brands.

Reas. 3.

Chro. 18. 21.

And why may not God suffer such, that his owne children might be approved? *1 Cor. 11. 19.* and the ingratfull people justly punished? When men receive not the truth in the love of it; hee gives them over to beleve lyes, that they might be damned of themselves, *2 Thes. 2. 10.*

Reas. 4.

This being thus, why should men nullifie a Church, spet their mother (if they have any) in the face; and depart from her? Thus to doe, is simply unwarrantable. Were there not false Prophets in the dayes of *Elias*? Did not the babbling *Scribes and Pharisees* sit in the chaire of *Moses*? *Mat. 23. 2.* Was not the Church of *Corinth* and *Galatia*, pestred with the like? And is it not said, that such shall spring up, before the comming of our Lord? *2 Pet. 2. 1.*

Vse 1.

Take heede, that thou thy selfe bee not one of them: see to it. For, if thou bee of that babbling Catalogue; what canst thou expect here, but shame? and when thy accounts shall bee rendred, endlesse confusion? Say within thy owne soule; am not I a vaine babler? To doe this is wisdom, and no more than is required of thee. How many have we, who in censuring others, deservedly condemne themselves?

Vse 2.

Note such by a letter, and avoyde them. Let their soules descend to thine; not thine to theirs. Enter not into their secret: have no communion with them. He that will bee familiar with such, may, in time, bable like such. In any case, make not a profane babler thy intire companion: if thou dost, thy wisdom is small.

Vse 3.

Pro. 19. 7.

Blesse God, if the Church, where he by his providence hath cast thee, is free from them: sure I am, that thou hast cause. What a misery is it to live under the dayly droppings of profane vaine babbling? Better not to have beene, than to be one of them: and the next degree of mischief, is to dwell amongst them: so thought that good Prophet of the Lord, *Isa. 6. 5.*

Vse 4.

Shall eat as a Gangrene:] From this Metaphor, we may observe, that

Unsound opinions are of a spreading nature.

Dist. 2.

And this is true of all sin; originall, and actuall.

First, For doth not corruption, like a disease, disperse it selfe, and pollute every power of the soule, and member of the body? What part is not infected with that leprous contagion? Hath it not spread also, by naturall propagation, to all *Adams* posterity? Its vaine babbling of the children of *Babel*; who hold, that the virgin *Mary* was without all originall corruption. Indeed, her sonne was, because the holy Ghost overshadowed her; and he supernaturally was conceived. He, and none but he, is exempted from that inherent pollution.

Luk. 1. 35.

Secondly, Will not all actuall sinne spread also? For unbelieve, hath it not runne into Atheisme? feare, into despaire? anger, into fury? and that, to revenge? Foolish mirth will become madnesse: temporary faith, high presumption: and speculative lust, actuall whoredome. Were not Images, in the beginning, for civill use, to put men in minde of deceased friends; and are they not at this day, by the Romanists, religiously adored?

Thirdly, shall wee not see one error beget another? Grant that we are but wounded, not dead, by the transgression of our first parents; then have we some free will: and that enables us to doe good workes: they, to merit: merits produce deeds of supererogation: they, a treasury: a treasury, indulgences: indulgences, pence: that profit. And here is the true cause why Purgatory was invented, supported.

Q q q

Fourth-

Fourthly, Moreover, unsound opinions spread from person to person. Thus it was in Arrianisme : for all the earth was suddenly infected with it. How many were speedily leavened with popery ? millions in a moment followed the beast. And as in these : so is it in all other sectaries. Let one sow an handfull of tares, the harvest proves great ; and never good graine, had so many Reapers.

Reas. 1.

And thus it hath bin, is, and will bee. For sin is like leaven ; *a little leavens the whole lump.*

2

It weakens all good things in us : so that if wee once fall, wee are lesse able to withstand evill.

3

Men are naturally prone to novelties and new doctrines : and to imitate their first inventors.

4

Add to all Sathans endeavour, and Gods just punishment of sinne with sinne ; chiefly, when people are at the first, carelesse and retchlesse to withstand it, *Gal. 5. 9. Psal. 51. 10. Exod. 23. 2. Rom. 1. 24.*

Use. 1.

What madnesse then is that which possesseth most men ? How few bee they who thinke on this ? Will not sin, either in the roote or branch, if not corrected, spread its rootes, shoote up, and sprout on high ? Let but *David's* eye goe a wandring ; will not whoredome, drunkennesse, and murder follow after ? If *Peter* be in swaggering companie, shall you not have him to lye, sweare, curse ; and, in conclusion, deny his Master ? Let the Canker of corruption alone but a little, will it not fret, eate into the flesh, prove incurable ? at the least, without amputation of some reall member, consume the whole body ? How many in ventring of pence, have hazzarded pounds ? and not stayed, untill, like *Esaie*, they have sold their birthrights ? A little sparke in combustible stufte, if not quencht at the first, may fire all the Citie. A stone sliding on the edge of the hill, before it gather force, with ease would bee stayed : but permitted to move to the middle, proves irresistible. Who then, being wise, will thinke it any wonder, when people proceede from evill to worse ? To see one error beget an hundred, is not so rare, as for a foole to bee the naturall Father of twice seven sons. Should a miscreant preach Atheisme, I nothing doubt, but too many would entertaine it, and follow him to their open shame, and everlasting confusion.

Use 2.

Wouldst thou bee wise ? Then stay this rupture, else will it grow to a streame ; drowne all the pleasant valleyes. Wash out this spot ; for if not, it will spreade through the whole garment. Cleanse thy selfe from this leprosie ; lest it infect the reall members, consume the parts internall, and cause death. Strangle this brat at the conception, smother him in the wombe ; let him not have a timely birth. Cast out the rebellious childe ; or hee may prove an olde Traitor. Put out this sparke ; for, what a wood may it burne to ashes ? And here, if any where, is worke for the Magistrate, the Minister also. Wherefore, such must turne the wheele over the wicked ; and, before they gather head, smite them hippe and thigh. Let but such alone ; and in a short time, who will or dare tame them ? And the Preacher is manfully to act his part also : The sword and word, in this businesse, must not bee separated. The reverend Prelates, who steere the shippe of the Church, are to looke about them, that, through their negligence, one passenger perish not. Wherefore, all yee sonnes of thunder, let the darts of Gods revenging justice strike the sides, and pierce the hearts of our foreheadlesse swaggers. Lash their consciences, wound their spirits ; and let them feelee some touch of terroure, to reclaime them, if possible. If wordes will not move, mend them ; use your authoritie, cast them over-board, commit them into the hands of Sathan. Spare them not ; lest too much lenity make them lawlesse, and incurable. *Lay the Axe to the roote, stocke*

stocke it up first ; and then will the branches dye and wither. What more can I adde ? Breake sinne in the shell : for, if once disclosed, it may grow to a monster.

As a gangrene :] From this metaphor, it will also follow ; that

Sinne will destroy, if not destroyed.

Dof. 3.

If this defeate bee not cured, the subject of it shall be consumed : hence are these sayings so often iterated. *Turn ye from your evill waies : for why will ye die ? The soule which sinneth shall dye, Ezek. 18. 4. & 33. 11. If yee live after the flesh, you shall dye, Rom. 8. 13. And who ever continued in sinne, but hee dyed the death ? 2 Pet. 2. 4. man or Angell ? What if Moses escape the second death ? yet before his arrivall in Canaan, may he not sleepe with his Fathers ?*

For continuance in sinne hath no promise of mercie made to it ; as it hath not any precept from God to practise it.

Reas. 1.

And doth it not leade the actor on't from the author of life ? Lop off a branch from the tree, will it not wither ? rend a member from the head, will not death follow ?

Heare this ye desperate persons, who cry ; *Let us sin, that grace may abound. We will walke after our own waies : yet shall it goe well with us. And may we not doe evil, that good should come thereof ? What need we feare the threats of these furious Preachers ? God is more mercifull than they tell us of : and the path to heaven stands alwaies open ; though such say its shut against us. Tush, shall we thinke, that God made us to condemne us ? and for what end dyed Christ if not to save us ? But answer mee : will not a Canker kill, if it be not cured ? so certaine, and a thousand times more, is the damnation of every proud impenitent sinner.*

Vse 1.

And this being so, what strange thing should it seeme to us, if millions perish everlastingly ? rather wee might admire, that any at all are saved ; considering that the best be not free, but tainted with sin. Yea, were it not for the unsearchable and unchangeable mercie of God, *no flesh should escape perdition* : But, more is the pitie, this thing is seldome thought on ; and too little regarded. For, who stops the torrent of sinne ? carrieth not this killing canker in his body ? and doth not now and then, rather cherish, than consume it ? Have we not a many, who lay it in their breasts ? annoynt their faces, and wash their hands with it ? I wish I might not say ; that spread it, support it. Art thou one of these ? thy conscience may : but thy damnation sleepeeth not.

Vse 2.

Wouldest thou see good dayes ? live long ? escape death ? Then eschew evill : seeke holinesse, follow after it. Scowre thy soule from this rust : take the bitter pills of repentance : purge out this leaven ; and bee a new lump. Set thy hatred on this enemy, draw thy weapon against him ; and, as Iob did to Abner, strike him to the heart : if possible, give him such a deadly blow, that thou needest not to smite him the second time. Who will not kill ; rather than bee killed ? What man, if not madde, that will locke a thiefe in his counting house ? lodge his mercilesse adversary ? and cherish a Traitor ? And is not sinne all this ? much more ? Then know it, avoyde it : and if it once cleave unto thee, as Paul the viper, suddenly shake it off into the fire of godly sorrow : but if not, thou shalt certainly perish : vengeance will not suffer thee to live.

Vse 3.

For a conclusion ; Let every man reprove his brother, and not suffer sinne to rest upon him. For, in thus doing, thou maiest save a soule from death. How canst thou performe a worke of greater charitie ? of more weighty consequence ? But above all, Parents must have an eye to this. For, who would see his childe swallow poyson, and not prevent him ? Suffer a Gangrene in his flesh, never seeking to kill it ? Miserable Parents are all such ; worse than savage creatures. Wherefore, in their tender yeares, wash them from this spotte ; season thy seede with the salt of grace ; and keepe them

Vse 4.

them from this deadly contagion. Suppose thy selfe now lying upon the bed of thy death; and thy sons and daughters weeping about thee, crying, My Father, my Father; what a word of comfort would it be to them, of joy to thy owne heart, when thou canst say, as Christ to his sorrowfull Disciples; *Mourne not for me: for I goe to my Father, and your Father; to my God, and your God?* Thinke on this all you Fathers and Mothers; and the Lord give you grace to put it in practice: Amen.

Of whom is Hymeneus and Philetus.] From this sentence may these points be observed;

- Doct. 4. First, That men of great eminence in the Church may fall away.
 Doct. 5. Secondly, That Heretikes may be discovered.
 Doct. 5. Thirdly, That sinners fall away by couples.
 Doct. 7. Fourthly, That mens names and natures are not alwaies consentany.
 Doct. 8. Fifthly, That notorious offenders in particular may be reprov'd, by apostolicall spirits, and persons that have place or jurisdiction in the Church; not by others.
- 1 Were not this warrantable, why are so many examples recorded of notorious sinners, in the holy letters?
- 2 How should their names rot, if not nominated?
- 3 Or, if living, could such be reclaimed, and their persons excommunicated?
- 4 Their society, untill repentance discover it selfe, be rejected?
- But we haste to the next verse, as it followeth.



VERS. 18.

Who concerning the truth, have erred: saying, that the resurrection is past already, and overthrow the faith of some.

The Logickall resolution.

The Theologicall exposition.



He Apostle continueth his speech of the forenamed Hereticks; whose heresie is laid down, and the effect thereof. They affirmed, that the resurrection was past already: this was their heresie. It destroyed the faith of some persons: thats the effect of it.

Who:] Hymeneus and Philetus.

The truth:] That is, the doctrine according to the truth.

Have erred:] Swerved, gone astray. Paul useth this word often: but still, when some fundamentall principle is overturned.

That the resurrection is past:] Denying, namely, the resurrection which is to be of mens bodies at the last day, and turning it into the resurrection onely of the soule from sinne.

ROM. 3. 3.

Overthrow the faith:] That is, what some beleev'd, now they deny to bee a truth. For by faith, we are rather to understand the act, than the object of it. All created powers cannot overthrow the word of God. *What if some beleve not? shall their unbelieve make the faith (or promise) of God of none effect?* in no sort.

Of some.] Of some certaine persons, not of all.

The Metaphrase.

Hymeneus and Philetus, whom I have mentioned, have erred from the scope of the doctrine of truth, defending a resurrection so newnes of life, but denying a corporall of mens bodies in the end of the world: which heresie of theirs, but overthrowne the beleefe of some, not of all persons who heard it. This know, and beware of such doctrine, such false Apostles.

Who

Who have erred from the truth:] Hence we may conclude, that
The resurrection of the dead is a doctrine of truth.

Doctrines de-
duced.

Moses, Iob, Isaiah, Ezekiel, Daniel, with Christ and his Apostles, doe all af-
firme it. *Exod. 3. 6. Iob 19. 25, 26. Isa. 26. 19. Ezek. 37. 3. Dan. 12. 2. Mat. 22. 31, 32. Iob. 6. 54. 1 Cor. 15. 28. 1 Thes. 4. 14, 15. Rev. 20. 12.*

Doct. 1.

And why should it seeme a thing incredible, for God to raise againe the dead? for the primary and essentiall parts of the subject remaine, and are not annihilated: so that the Lord can discern them, recollect them, reunite them.

Reas. 1.

Ad. 26. 8.

What if they were converted into nothing? Is not hee who first made man of nothing, able to remake him? what should let? To an infinite Agent, is there any thing, which contradicteth not his owne nature, or the truth of things, (as this doth not) impossible?

3

And is not his promise to doe so? Shall not his word stand for ever? Who can frustrate his purpose? resist his power?

3

Here, concerning the resurrection, let these particulars bee observed. First, Who is the author of it. Secondly, The matter of it.

For the former: God, Father, Sonne, and Holy-ghost are the efficient cause of this resurrection. *All externall actions of the Trinity, which passe upon the creature, be indivisible, Iohn 5. 21.* In mans creation, redemption, the worlds destruction; and so in the resurrection, all the three persons worke inseparably. For, though they bee three distinct Substances: yet but one indivisible Essence.

Who raiseth
the dead.

Gen. 1. 26.

Eccles. 12. 1.

Gen. 1. 7.

For the latter: The proper and peculiar subject of it, is man. We are to consider, that the body is principally raised; yet because the soule is an essentiall part of the whole person, by reason of their reunion, both may be said to be raised. As we say, whole Christ was; so the whole man shall be raised againe.

What is raised.

There be some, who hold, that the creatures shall be restored: of every kind some; but not every Individuall; which opinion to me is not easily received. First, For I demand, for what end? The Reprobate shall have no use of them; and the Elect will stand in no need of them. Secondly, It is the judgement of divers learned men, that the earth shall be that Hell, in which the wicked must be tormented; whose reasons are here related.

Whether the
creatures shall
or not be resto-
red.

First, The place of the damned, of necessity, must bee in the Element of fire, or aire, or water or in the earth, or on the superficies of the earth: for in heaven it must not bee; and besides that, no more than are, can bee named. To hold it shall bee in the Elements of fire, aire, water, or earth, is against reason. For the three former have no base to support grave and weighty bodies: and what more doubtfull opinion, than to imagin that they should be reserved and supported there by miracle? And to make it in the bowels of the earth, is no lesse improbable. For no part of the Globe is so solid as the Center: because every graine of sand naturally presseth to possesse it. Moreover, the bodies of all the Reprobates will bee of so great a bulke, that were they in the bosome of the earth, it would, like an over charged Canon, bee burst in sunder. But this is spoken by way of conjecture; not of infallible demonstration.

The place of
the damned.

Secondly, That the locall place of the condemned shall bee upon the externall superficies of the earth, these following arguments are produced.

First, The earth hath bin the place where all profanenesse hath bin committed: Therefore, it is most meet, that there the actors of sin should be tormented.

Secondly, Where the names of the righteous are written, they shall be glorified; which is said to bee in heaven: why not then the wicked, where their names are written; that is in the earth?

Heb. 12. 23.

Ier. 17. 13.

Thirdly, The Godly shall bee subjects in that Kingdome, the fruition whereof, will most make for their comfort: and is not that heaven? 1 Cor. 12. 2. So on the

the

the contrary; the ungodly shall possess that place which most makes for their confusion: and what can that be, the earth excepted?

2 Cor 13.2.

Fourthly, Christ suffered on the earth his hell: and there the unbelievers shall have their hell, as they argue. True it is, that being on the earth, the Scriptures call all places upward, heaven: and why, being there, may not all places downward, be hell?

Quest.

Here some man may demand, where the soules of reprobates now are.

Sol.

The question is curious: yet the answer is given, by learned Prelates, as followeth: that they be now in all the Elements, according to the Devils pleasure. For we reade of one possessed, *who had his abode in the graves, Luke 8.27.* Of others, *who were throwne into the fire: Mar. 9.22.* The Devill hee is called the *Prince of the aire, Ephes. 2.2.* And when the Legion was in the swine, they cast them *into the waters, Mat. 8.32.* Whence it is concluded of some authors; that Sathan hurrieth them from one Element into another, untill the last day; and then soules and bodies being conjoynd, they shall remaine upon the face of the earth, as a place most fit for their eternall torture.

Obiect.

Its written, that *there shall be a new heaven, and a new earth, 2 Pet. 3.13.*

Sol.

First, True: wherein dwells righteousness. But can that be found amongst the irrational creatures?

2 Pet. 3.4 &c.

Secondly, The false Apostles, who brought in damnable heresies, did defend that the world should continue in that estate, wherein it then was; and their argument was: because all things had beene, *since the Fathers fell asleepe, without alteration from the creation.* This the Apostle confutes, alluding to the drowning of the world, in the dayes of *Noah*; which they willingly were ignorant of. Then hee affirmeth, that according to the word of God, the world shall not continue as it was: but both it, *and the workes thereof shall bee burnt up with fire.* Having done this, hee declareth the faith of beleivers: that (let the Heretikes expect what their vaine hearts conjecture) *they looke for a new heaven, and a new earth, wherein dwelleth righteousness;* and such wicked persons there shall have no habitation. And Peter alludeth to the words of the Prophet *Isaiah*; who when hee speaketh comparatively of the estate of the Church, under the Law and the Gospel, after the Gentiles shall come in, saith, *that there shall bee a new heaven, and a new earth.* In like sort, our Apostle comparing the estate of the Church militant, with the triumphant, saith; *wee looke for a new heaven, &c.* That is, for a more glorious condition, than here is to be had. This is all, by the words, that can warrantably bee collected. For, when hee hath affirmed, that the world shall bee burned; hee doth not tell us when it shall bee quenched. But not to bee guiltie of what wee condemne, (*profane vaine babling*) this subject shall bee omitted: and whom are to bee raised, resteth to be declared.

Isa 65.17 & 66.

22.

All who shall fall in the wilderness of this world, from the first man, to the last of his posterity, must bee raised; *not one excepted, 2 Cor. 5.10.* For so is it written; onely there will be, *betwixt the righteous and the wicked, a broad difference, a great dissimilitude, Rev. 20.12.*

First, For the former: They shall rise as members of Christ: so shall not the latter, *Ephes. 5.23.*

Secondly, They shall be made conformable in every respect, to the glorious body of Christ: but so shall not the other, *Phil. 3.21.*

Thirdly, They shall rise to bee cleered; the wicked to bee condemned, *Mat. 25.34, 42.*

Fourthly, The righteous shall rise *to be crowned with glory eternall, 2 Tim. 4.8.* but the ungodly *unto everlasting confusion, Psal. 73.20.*

Quest. 1.

Resol. 1.

But shall not God by his sole power, raise all men from the dead?

He shall: but some as children, others as bastards. A Judge calleth good and badde

bad to the barre : yet hee condemneth the guilty ; and, by the same authority, quitteth the innocent.

Shall the godly, who wanted an eye or an arme, have them restored ?

Quest. 4.

Yes : for those are the effects of sinne ; and what was lost in *Adam*, by Christ shall be recovered. Again, the head and members must be conformable.

Sol. 2.

But grant that, and is not more reaped than buried ?

Quest. 3.

In no sort : for, as in the recasting of a broken bell, the body at the resurrection may receive a perfect figure, no essentiall substance being added.

Sol. 3.

Are elect infants and children to rise as growne men, at their full stature ?

Quest. 4.

Without question : for not to come to perfection, is a fruit of *Adams* fall ; and by the second *Adam* must be removed.

Sol. 4.

At what age shall young and old be raised ?

Quest. 5.

About that wherein *Adam* (to see to) was created ; and Christ suffered : that is, in the very pitch of a humane natures perfection.

Sol. 5.

If *Adam* had not sinned, should hee not have beene wrinkled, and withered ?

Quest. 6.

Never : for, such deformities came by sinne, and had *Adam* continued in his integritie ; hee to all mens appearance, at this day, had not beene an houre older.

Sol. 6.

How shall the reprobates rise againe ?

Quest. 7.

May it passe as a probable conjecture, I thinke, in what condition they fell. For having no union with another head, there shall bee no alteration in the members.

Sol. 7.

Shall such as were deafe and blinde, neither see nor heare, when they are raised ?

Quest. 8.

I judge not : for having not actually abused eyes and eares ; they shall not in those senses, actually bee tormented. And those defects are punishments, not finnes.

Sol. 8.

It will be objected, that they, if they had had such members, would have abused them : and that in *Adam* they sinned with them.

Object.

We grant all : but notwithstanding, it may seeme to trench too neere upon Gods justice, that such should be perfected, for their greater torment. For, deafnesse and blindnesse, with the like defects, are the evill consequents of *Adams* primary offence ; and, in their owne nature, reall punishments of a foregoing transgression. Again, we have not knowne, that one affliction for sin should be recompenced with another. To punish sin with sin is just and frequent with God, in his dayly proceedings : but to punish one punishment with another hath not bin heard of. Wherefore, why may not such defects continue as deserved evill effects of *Adams* first transgression, in the reprobate Goates ; as bee removed by Christs obedience, from all his elect sheepe, after the resurrection ? But in this particular, I am not peremptory : and the reasons which cause doubting, are these following. Because, that when wicked men are at their full strength, they could wish so to continue, only to persevere constantly in their abominable courses. And had they all corporall perfections, they would exercise each one of them, to worke villanie compleatly : and when they have any such faculty or member defective, a supply thereof is desired, only that their raging lusts, to the uttermost, might be satisfied. The application followeth.

Resol.

In the first place, this doctrine serveth to confute the heresie of the Sadducees ; and of such who deny the resurrection. What can be objected, but it may be refuted ? Will they defend, that men are without soules ? Have we not sufficient prooffe for the contrary ?

Vs 1.

First, what saith the Scripture ? surely there is a spirit in man. Secondly, and did not man consist of a double substance, why hath God prepared him a twofold sustenance ? Do we not read of carnall and spirituall meat ? the one appointed

Iob 31.8.

Iob 6.27.

1 Cor. 10.4.

ted.

ted for a mortall body; the other for a never perishing soule?

Secondly, will they say that the soule is mortall? Hear the words of the wise: *Dust returns to dust, as it was: but the spirit to God that gave it, Eccles. 12. 7.* And, *this night thy soule shall be with me in Paradise, Luk. 23. 43.* Pure and meeke nature hath resolved on the soules immortalitie; and aptly resembled it to a fraile creeping out of the shell, a worme out of the case, and a mariner, after the ship is split in pieces, swimming to the shore. This the rudest Scythians and unlettered Savages have beleev'd: yea though there be sundry dialects and diversity of languages in the world; yet this hath bin the common voyce of all, That soules perish not with the body.

Thirdly, And to sound reason, what absurdity can be seene in this opinion? why may not a soule have its being in hell or heaven, or any other place, as well as in the compasse of the body? Is it probable, that its creator would enrich it with so noble faculties of invention, judgement, discourse, memory, and the like, were it mortall? What wise man will ingrave the most curious workes, divine Characters in yce, snow? and not rather in marble, and the most durable subject? Doubtlesse, as it was made to serve immediatly an eternall spirit: so is the soule a spirituall everliving substance, having its principles congenite, its immortall.

And in the second place, what a world of comfort doth arise from this position, to every true beleever? for thy friends departed, know that they are alive, rejoycing under the Altar: and expecting the day of the restoration of all things. They are not dead, but sleepe: and when Jesus shall returne to judgement, *they shall bee glorified, and made like him, Phil. 3. ult.* For thy selfe: may it not cause thee to sleepe soundly, rise early, live cherefully, and dye willingly, seeing thou shalt rise againe to life eternall? How will the husbandman rejoyce when he covereth his seed under the furrowes; being assured, that one corne shall not miscarry, but spring up to an hundred fold? And may not this consideration ravish thy spirit? For, is not Jesus dead? risen againe? and shall not all they who sleepe in the grave, awake, stand up, and rise to live in glory with him for ever? *1 Thes. 4. 14.* Art thou in doubt? Remember Enoch of old, Elias since; and Christ in the latter end of the world. Are not these so many earnest pennies of the generall resurrection? Is the head risen? and shall not the members also? Shall the Bridegroome inhabit heaven? and will hee not awake his Spouse, that shee may come and live with him? Would hee dye for his beloved? and shall hee not now rejoyce in her presence? Wherefore, thou that beleevest this, thinke on it, roule it under thy tongue; and thy bitter morsels will be sweet; thy greatest crosses, matter of unutterable comfort. In thy depths of sorrow, call to mind, that thy Redeemer liveth, and that though *wee thus hate thy flesh: yet thou, with thy personall eyes, shalt, another day, see him as hee is, Job 19. 25. 26.*

But in the next place, who can sound the depth of that Ocean of terror and torment, which the wicked shall drinke up at the resurrection of the dead? Did not Felix tremble, when as Paul disputed on't? *Act. 24. 25.* and the Devils shudder, who beleeveth? *1 Tim. 2. 19.* How then will the ungodly man endure it? Can a drunkard hide his head in a darke cellar? the adulterer quench those devouring flames? Under what furrow will the incloser cover him? And in what corner, shall the depopulator procure a shelter? The corrupt Trades-man must bee weighed at the beame of justice; and if hee bee found too light, woe be unto him. A new invented garment, will then be out of fashion; a powdered frizel, of small force to avoide the fire: and a faire paint, will not prevent the scorching of such a furnace. Now will the stoutest stagger, the purest complexion look pale, and counterfeit holinesse be dashed with confusion. A stately building, large possessions, herds of cattell, hundreds of gold and silver; with titles of honour

honour (a good conscience not accompanying them) will prove, like *Jobs* friends; but miserable comforters. At that day it shall be known, what a fearefull thing it is, to fall into the hands of the living God: and that the righteous have not served him for nought.

Awake therefore you that beleeve this, to live righteously, and to have a good conscience in all things. Bee renewed in the spirit of your minds: dye to sinne. Be such as may be able to stand; and abide the fiery triall. Labour to bee united to Christ, to partake of the first resurrection; and abstaine from every appearance of evill. Consider that you have immortall soules in your mortall bodies; which, when death comes, shall eyther arrive at the haven of heaven; or take up their lodging in the Land of everlasting darknesse. Seek out the old way, walke in it; and make your Election sure. Omit no meanes, let slip no opportunitie: but, as in a worke of great worth, and no lesse difficulty, strive for a peaceable death, a joyfull resurrection. How few observe the season of grace? thinke on their latter end? or, prepare to meet the Judge of all the world? why are our lives prolonged? that day deferred? or, salvation preached? Is it not to procure a pardon for sinne past? power to amend? and that wee might bee found, clothed with the wedding garment? who would not mourne to see the infinite number of spirits, that daily goe to their long home; yet leave not the least signe of salvation behinde them? who live, as if, like beasts, they had no hope of a Resurrection: accounting a living Dogge, the basest condition here; better than a dead Lyon, the most blessed estate hereafter: Did these beleeve what will follow, wee should not neede to presse them to reformation. But they spend their yeares in vanitie; and assuredly, vanity shall be their change.

Saying, that the resurrection is past:] Its evident hence; That

No opinion so monstrous, but will be maintained.

What error so absurd, heresie so damnable, but hath had Supporters? Who can number the dust of Arrianisme, Atheisme? And are not all these, with millions more, monstrous? Who can tell the tenth part of Papists, Familists, Anabaptists? And be not such monsters? But what marvell?

For, is there not in man a Seminarie of all sinnes? And when the Divell moves upon them, will they not grow warme, shoote up, and multiply an hundred fold?

Doth not every cause cleave to its own effect, and having produced it (though never so monstrous) exercise its power for to conserve it?

Why then should we thinke it strange, that we have so many Sect-masters? Hath not heresies beene of old? monstrous opinions broached, and tilted in all ages? He that could perswade *Adam*, if he would eate the forbidden fruit, hee should be as God; cannot the same subtile Serpent, induce his sinfull sonnes, to beleeve any thing? Were it not upon divine record, who would have dreamed that *Israel* had ever said to moulten silver, cast into the shape of Calves, *These are the gods which brought us out of Egypt?* *Laban* complained, that his gods were stolne. Strange, that the punisher of stealth, should be stolne himselfe. But its just, that they who want grace, should want wit also.

For our parts, let others folly, provoke us to praise God, and admire his mercy, that we have not, as they, been seduced. Sure we sprang from the same root; and had not our nature received its death wound, wee grafted into the true Olive, our fruit had beene no better. Who having any sense of himselfe, but shall feelee in his soule, some flashes of Atheisme? and many a loose conceit of God, and of his nature? Were not these seeds kept under, to what might they spring? wherefore blesse God, as for the beginning of good things; so for their preservation. And above all things, beware of backsliding: for the least slip makes way to a fall.

- And overthrow the faith of some:] Here is the fruit of errour exprested. Whence might be collected, That*
- Doff. 3.** *When eminent persons deny the faith, the vulgar are apt to follow them.*
- Doff. 4.** *That a temporary faith may be destroyed.*
- Doff. 5.** *And that heresies grow speedily.*
- For this fell out not long after Christs resurrection. Ill weedes spring apace; when good herbes grow slowly. For where the former is sowne, the soyle is naught: and the latter hath too little watering.

VERS. 19.

Nevertheless the foundation of God standeth sure, having this scale:

The Lord knoweth them who are his. And let everie one, that nameth the Name of Christ, depart from iniquitie.

The Logick
resolution.



He nature of man is subject to two extremes; either to presume, or despaire of Gods mercie. Wherefore these words, as a remedie to prevent both, by the Apostle are annexed. When sundry persons fell from the faith, an argument from Gods decree is deduced, to support the weake: and to avoyd over-much confidence, that none may go on carelessly, a direction is added. The former is drawne from Gods Election, which is compared to a sure foundation: And the scale thereof is exprested; *The Lord knoweth who are his.* The latter is our foundation and scale; which is, *to depart from iniquitie.*

The Theologi-
call exposition.

Nevertheless:] Or notwithstanding, that some are departed from the true doctrine of faith.

The foundation of God:] We reade of a foure-fold foundation: 1. Materiall, as of walls, houses, workes; all kinds of buildings. 2. Doctrinall; the words, rules, and precepts of the Prophets and Apostles: 3. Mysticall; which is Christ, in relation to all his spirituall members: 4. And the last is, Gods eternall Election; the which is here mentioned. And it is so called, for these reasons following.

1. In regard of the decree it selfe: 2. Because it is as a foundation, the ground-work of all Gods future actions: 3. For its firmenesse and steadinesse, supporting the whole frame and building: 4. Lastly, that as a foundation, it is the first in order.

True.

suppl.

*Standeth sure:] Abideth firme, stable, constant; without change or alteration. Our English word sure, is borrowed from the Hebrew word; which is a Rocke, being often ascribed to God, 1 Sam. 2. 2. Psal. 73. 26. The Greeke is, *stasis*, that is, Stiffe, solid, constant.*

Having this scale:] First, Scales are used for secrecie, 2 Sam. 11. 15. Secondly, for safety, Matth. 27. 66. Thirdly, for distinction, John 6. 27. Fourthly, and for dignitie, Est. 8. 8. And in all these respects, here it may be accepted.

The Lord knoweth his:] This knowledge is the fore-named scale, being sure and secret; honourable, and a note of distinction.

And let every one who nameth:] That is, all who make open profession; a Tropickall speech.

The name of Christ:] Name is taken sundry wayes in Scripture: first, for glorie

ty and renowne, *Iob 30.8. Phil. 2.9.* Secondly, for Gods Kingdome, *Mat. 19.19.* compared with *Luke 18.39.* Thirdly, for power and holinesse; See *Psal. 118.10. Acts 3.13.16.* Fourthly, and its often put for persons, *Acts 1.5.* So here.

Depart from iniquitie:] This sentence is our Seale; and to be regarded, that presumption doe not overthrow us. Iniquity is eyther originall, or actuall; both which are to be avoyded.

Marvell not, my sonne, that *Hymeneus and Philetus*, with some others, are *The Meta-* departed from the doctrine of faith: such were not built on the foundation of phrase. Gods Election. For that is firme, stable; and hath this seale: The Lord knoweth who are his chosen ones. Notwithstanding, all that professe, and are the Disciples of Christ, lest presumption also overthrow them, all iniquitie must be avoyded of them.

Neverthelesse the foundation:] When the forenamed persons fell from the truth, others began to stagger: Whence we see, That Doctrines deduced.

Gods children, when others fall, suspect their owne standing. *Doct. 1.*

At all times they feare: but especially, when eminent persons prove Apostates. Christ preaching, many departed from him: But turning to his Disciples, he sayd; *Will ye also goe away? Iohn 6.67.* which question implicitly confirms our proposition.

And this commeth to passe, because they have an high opinion of others; but a meane conceit of themselves! They are privie to their owne pronenesse to evill, and disabilitie to good duties. Never doe they doubt more, than when *Judas* betrayes his Master. *Reas. 1.*

As this reproves the securitie of some; so it is in others commendable. Its a brand of a Goat, to skip and play, when his fellowes catch a fall: But a mark of Christs sheepe, to feare and tremble, the wolfe drawing neere the fold. Will not the Willow shake, Oakes being overturned? Weake ones must quake, if strong ones reele. He who doth not, is foole-hardy, knowes not himselfe; and is doubtlesse a presumptuous person. *Vse 1.*

Let the Pastor then have an eye to his flocke, when the most eminent of it, goe astray: if hee doe not, the rest will be apt to follow. This was the great Shepherds practise, whose example must be a president of our imitation. Negligence in preachers, when pillars fall, is then most fearefull: if ever, at such a time, watchfulnesse over the feeble Lambes is required. Let the Lion catch a prey, he growes the more fierce, eager, ravenous; and if the man of God stand not in the gap, who shall save the remnant from being, in the same sort, devoured? *Vse 2.*

The foundation of God standeth sure:] Not to breake this sentence into parcels; observe, That

Gods election is a sure foundation. *Doct. 2.*

A foundation it is, and a firme one. The Earth may quake, the Sea roare, the Rocks rend in sunder, and the very powers of Heaven bee shaken: But this foundation is sure, constant, standeth like Mount Sion, immoveable. Thus *Pro 19.24. Isa 54.24. Psal 68.9.10. &c.*

Because it is the beginning and ground-worke of all future and subsequent actions. Is not mans Creation, Redemption, Vocation, Justification, Glorification; and the Damnation of such as perish, founded on it? What if in nature and operations they bee mutable, contingent; yet, in relation to this foundation, constant, unchangeable. The crucifying of Christ, the not breaking of his bones, with all other circumstances, were they not built upon the sure base of Gods election? *Reas. 1. Rom 8.30. Iude 4. Acts 4.12. Iohn 19.36.*

But 2

And

Reas. 2.

And how should it bee otherwise, since it was laid by wisdom, counsell: not blinde chance, stoicall fate, nor variable fortune? Such as the builder is, such is the foundation; without change, shadow of turning, *James 1.17. What God doth, stands for ever, Eccles. 3.14.* Were not the first principles of any worke firme and strong; how easily would the whole frame bee overturned? To say his election is not sure, were to accuse the Lord of impotencie, or negligence; as though he would, but cannot; or can, and will not, make the ground-worke stable. Such loose thoughts of him are to be abandoned.

Vse 1.

See here the great dissimilitude betwixt Gods and mans foundations. Wee often, but he never builds on the loose sands: Our Edifices may, his cannot be overturned. All the workes of his hands are grounded upon counsell, guided by wisdom, and directed by justice; so be not ours. Let the Creature change, the Creator cannot. What if he seeme to repent? to bee prevented of his purpose? It is nothing so: Hee onely assumes to himselfe mans imperfection, that he thereby might learne instruction. Aske *Balaam*, and he will tell thee, *That Iehovah is the same for ever. Hath he spoken, and shall hee not make it good? said, and will he not doe it? If he promise, who can reverse it? Num. 23.19, 20.*

Vse 2.

And though this be an ordinarie notion; yet, being well digested, to them who finde in themselves the weakest fruits of Election, it will bee a ground of singular comfort. Let the Sunne goe back many degrees, the Moone change her figure, the Stars fall from heaven, the Globe remove out of its center, and the whole frame of nature burne like a paper scrowle: yet the salvation of Gods chosen shall not be hazzarded. *Hymeneus, Philetus*, with many more, may erre from the truth, deny the resurrection, make shipwracke of faith, sinke their soules into the gulfe of hell: for they were not built on Gods foundation. But the least stone in this Temple, weakest rafter of this house, whose founder the Lord is, shall never be grownd to powder, wither, perish. This, when seeming pillars fall, must support the feeble minded.

And hath this seale; This is the second thing, whereby the foundation of Gods Election is described, and further confirmed. From which metaphoricall speech, we learne; That

Doff. 3.

Gods election is sealed.

John 17.2.12.

Rev. 7.3.

Rom. 11.33.

Ezek. 9.4.

Isa. 8.18.

John 6.27.

Job 4.17.

Rev. 6. per totum.

Clothe it with what remarkeable circumstances you will or can, and it will be found under Gods great Seale: First, for its object, that is sealed. To it who can adde, or from it detract any one person? Secondly, hath not every man his marke, in the hand or forehead, comprehended in it? Thirdly, is it not secret, unsearchable, past finding out? Fourthly, doth it not distinguish betwixt the sheep and the goats? Fifthly, what can be named that is not sealed? Christ, his word, mercies, judgments, life, death, or what you will? Sixthly, and are not all these firme, stable, constant? as under hand and seale? Why thus?

Reas. 1.

What God requires of us, shall not he performe? Must wee make that sure which he hath not, will not?

2

How should he attaine his desired end, if the meanes and ground work were unstable?

3

Doth God want knowledge to foresee the wisest platforme? and shall the eternall weight of glory hang upon uncertainties?

4

Were not the foundation of all his workes unmoveable, would not the issue prove doubtfull?

Vse 1.

Away then with that Tenent, which defends the contrary. Shall Gods election depend on the prvision of mans faith, workes? is it a desperate doctrine to hold a decree inevitable? *Paul*, a skilfull Master builder, makes Gods election the foundation of the great worke of our salvation. Who then dares say, the will of man is the first mover in this noble frame? Are not such besides themselves? Doe they not erect castles in the ayre? make the closing of the rooffe the founda-

foundation of the house? Will you credit me? Not one Text in the sacred Writ doth more confirme me in the judgement of ours, and all reformed Churches, than this one we have in hand. Why fell some of éminent note from the faith? The Apostle replies, They were not built on Gods foundation of Election. For that is sure, and hath its seale. What must the weaké doe, when seeming-strong ones are overturned? Have recourse to Gods unchangeable Election, thats constant.

He then who will be a wise work-man, let him build on this rock, and reject all other: for better counsell we cannot have, a surer foundation was never laid. What? shall Gods décreé lye open like a common field? may he who lusts feed there? Is it in mans power to inroll his name in the Book of life? may he, if hee will, be a chosen vessell? must God stand at the doore, and open the gates of heaven when we please to knocke there? is it meet that wee depend on him, or he on us? hath his glory so weaké a ground as mans free-will? shall the end of all ends be uncertaine; or attained as hee or we will? are life and death under the seale? and not the Subjects of them? O ignorant impiety, if not impudent blasphemy! Seales wee use to confirme and conceale; to make things sure, to keep things secret. And thus are all Gods works sealed; and that with a firmer seale, than of the Medes and Persians. Is it not one of Christs chiefe royalties, to keep the key of death and hell? Then presume not of thine own worth, but rely on his unsearchable mercie. Vse 2.

The Lord knoweth who are his: Here you have the explication of the precedent phrase: for the Seale mentioned, is now declared. Our conclusion is this, That, *The Lord knoweth whom he hath elected.* Rev. 6. 5.

And that not in a generall, but a speciall manner. Will you give credit to his own testimony? *My sheep heare my voyce, and I know them, John 10. 14. I have known thee by name, Exod. 33. 12. And God hath not cast away his people, whom he knew before, Rom. 11. 2.* All these, with many more, confirme this proposition; That God knoweth in a speciall maner his elect people; for all, see *Isa. 42. 1. Job. 13. 18.* Doct. 4.

And thus it must be: for, God had the *Idea* of all things in himselfe, before he gave them actuall being. In his booke all of them were written: And that, when not one of them really existed, *Psal. 139. 15.* Psal. 6.

Againe, they are created of him; and shall not the Lord know the worke of his own hands? *He that planted the eare, shall he not heare? and hee that formed the eye, shall he not see?* What variety of objects, with one simple act, can man apprehend together? will not this prove the omniscience of the great Creator? Reas. 1.

Moreover, is not the Lord omnipresent? *Are not all things naked, and uncovered before his eyes? Heb. 4. 13.* He is a circumference, whose center is every where. Things present seeme to passe by us, future to come upon us; but God being infinite and eternall, he coexists with them, and doth discern them. Reas. 2.

Finally, did not the Lord know his Elect, how could hee call them by name? single them out of the world? clothe them with the robes of righteousness? give his Angels a speciall charge over them? raise them up at the last day? and reward them according to his promise? Reas. 3.

To omit whom and what we might confute; this must serve in every condition, to comfort such as find in themselves, the undoubted effects of Gods secret Election. Let *Alexander* revolt, *Hymeneus* erre from the truth, *Demas* imbrace this present world, *Ahab* sell his soule to doe wickedly, and millions with *Israel* betray their Master: yet the Elect are known, approved, and beloved of the Lord; sealed with his signet, and buile on that foundation, the which shall never be moved. Art thou called from darknes to light? from sin to holines? is the word mighty in operation? doth it destroy the body of corruption? repaire the image of God in thee? and frame thy heart and life unto the similitude of Christ Jesus? Then assuredly thy salvation is sure, and thy last end shall be blessed. Reas. 4.

And

Vse 1.

2 Chro. 33. 12.
Acts 9. 3.
Zach. 12. 6. 7.

And hence men must learne to avoyde all rash, and peremptorie censures: for who hath knowne the depth of Gods decree? *Rom. 11. 33.* or, who in the secret worke of his election, was his Counsellor? Let *Manasseh* sacrifice to the Divell; *Saul* make havock of the Church; and the Jewes deny the Lord Jesus: yet if they be sealed, in the appointed time, they shall be reclaimed. Wherefore, rebuke, instruct, exhort, proving if God will bring them that wander, unto his flock and fold. Presume not of the best, despaire not of the worst: for, the Lord onely knoweth who are his. We, many times, take too much upon us, crying, All the Congregation is holy, every one of them: and anon, like *Elias*, complaine, as if we were the only men, and the common multitude but cast-awaies. Both these extremes must be avoyded.

And let every one who nameth, or calleth on the name of Christ: In these words, is layd downe the seale of a true Christian. From whose connexion with the former, it will follow, That

Doct. 5.

No man immediately knoweth himselfe to be elected.

This is the cause, why wee are commanded to make our calling and election sure, *2 Pet. 1. 10.* To worke out our salvation with feare and trembling: And to be filled with the fruits of the spirit, *Phil. 1. 11.* & *2. 13.* Our Apostle, when hee saw the operation of the word in the *Thessalonians*, then concludeth, that they were elected, *1 Thes. 1. 5.* And the Evangelist stileth her, *Elect Lady*; hearing of her walking in the truth, *2 John 1. 6.*

Reas. 1.

For, that is the Lords owne prerogative, who knoweth all things in their causes. Men, and (as some hold) Angels, understand by discourse; ascending from the effects, to the proper cause thereof.

2

This is the way of reason, wherein it is to walke; others are but by-pathes, and not to be trod in.

Vse 1.

What madnesse then is it, or rather presumption, for men, who conclude that they are elected, not regarding the true way and meanes? These will peepe in to Gods secret, put their hand to his peculiar Charter, and understand above what is meet. Such, whilest they professe themselves wise, are become fooles, *Rō. 1. 22.*

Vse 2.

Beware then of trenching upon Gods prerogative: soare not too high, for feare of the greater fall. Goe thou backward, like *Noahs* obedient sonnes; presume not to search the Lords privie Records. The servant in this, must not equall his Master. Wee are to beginne at the lowest step, and so ascend upward; not the contrary. He that is sanctified, is justified; justified, called: called, elected, *Rom. 8. 30.* This gradation is to bee observed, and is the road-way to the Kingdome of heaven, *Gen. 28. 17.*

Depart from iniquity: Not to roave beyond the marke, wee will finish this Verse, with this collection; That

Doct. 6.

Christianity will not stand with iniquity:

An externall profession, and a departure from iniquitie, go together in a Christian. He that hath a forme of knowledge, a forme of godlinesse, but denies the powerfull practise thereof, may prove a reprobate. And why so?

Reas. 1.

For, whom God hath chosen, he will call, with an holy calling. If he hath ordained a man to eternall honour; in the acceptable day hee shall bee converted, sanctified. And as these are sealed up in Gods decree: so be they; the saving effects of his election, which shall follow in their order.

Reas. 2.

Were it not thus, how could men glorifie God, adorn the Gospel, and be fitted for the mountaine of holinesse? wherein should an elect vessell differ from a cast-away? and what were Christs beloved, better than the divels beloved? for if profanenes could stand with our profession, who might not be sealed, saved?

Vse 1.

How many from this ground, are justly condemned? Some cry out, If I be ordained to salvation, (doe what I lust) God will not suffer me to perish: And if appointed to death, in vaine are the meanes used. But Gods decree, as it includes the

the end; so doth it all subordinate helps, which may procure it. For hee that is not holy, shall never be happy. Others there are, who make open profession, call upon the name of Christ, yet live in a course of profanenesse. Shall we not see a man, being bewitched with beautie or riches, make himselfe the member of an harlot? The names of such rot, and their folly reviveth in their succeeding posteritie.

Let all then, who call on the name of Christ, make publike profession of the Gospel, depart from iniquitie. If they doe not, they doe but lay their honour in the dust, disgrace religion, cause the name of God to be blasphemed, and damne their own soules. Will the Holy of Holies take profane bastards for his children? seale them with the Spirit of promise? and give them an inheritance *with such as are sanctified?* Acts 26. 32. Was heaven created, to be an habitation for whores, and harlots? Is the gate thereof so wide, that such may enter? Is it not written, *That no unclean thing shall come there?* Rev. 21. 8. wherefore follow peace and holinesse, without which no man must see the Lord, Heb. 12. 14. Our impudent shamelesse Adversaries say, That wee defend liberty, maintaine iniquity; And that all of us are accursed for our loose conversation. We (if you will beleve them) are like the foolish Virgins, without oyle in our lampes: painted Sepulchres, full of rottennesse: Leprous persons, clothed in purple: And that we make the body of Christ monstrous. What? An holy head, deformed members: a chaste Bridegroom, but a whorish spouse, cry they all. We say the contrary: for, it is our doctrine, that he who is elected, shall be called, justified, sanctified; and he that is not sanctified, shall not escape the damnation of hell. Reade their Schoolemen; and how rarely shall you meet with the word (much-lesse a large discourse of) Sanctification?

And (if it be possible) to stop their blacke mouthes, this we preach; this we doe, or should practise.

First, that though we are not chosen to life for the prevision of faith, the foresight of good workes; yet the election doth not exclude, but include them.

Secondly, that whom God knoweth to be his, shall in time know him, as he knoweth them; secretly, certainly, distinctly and constantly.

Thirdly, that such shall be called from darknesse to light; from ignorance to understanding; from profanenesse to holinesse; and from Satan to the communion of Saints, 1 Pet. 2. 9. 1 Thes. 4. 7. Hebr. 3. 1.

Fourthly, that by faith sinners being justified, shall have inherent sanctitie, corruption weakned; and walk, not after the flesh, but the spirit, Rom. 8. 1. 1 Cor. 6. 11.

Fifthly, that they proceed from strength to strength; and shine more and more untill the perfect day, Psal. 84. 7. Pro. 4. 18.

Lastly, that if they fall, God will correct them, humble them; and restore them to their former condition, Psal. 51. 8. 2 Sam. 7. 14. 15. This is the doctrine of our Church, and if we erre, the Prophets and Apostles have deceived us.

We will insist no longer on this subject, or the verse eyther; only this is not unworthy of our observation, That Christ is both God and Lord. He that laid the foundation of Election, is God: He that knoweth who are his, is the Lord: And he on whose name we must call, is both God and Lord. An argument among many, to detest that damnable heresie of the Arians: and to strengthen our faith, in the divinity of Christ Jesus.

Vse 2.

Pro. 10. 7.

Rom. 2. 24.

Rom. 9. 11. 12.

Ephes. 1. 4. 11.

John 10. 14.

Gal. 4. 9.

Revel. 6.

VERS. 20.

*And in a great house, are not only vessels of gold and of silver :
but also of wood and of earsh ; and some to honour, and
some to dishonour.*

The Logically
resolution.



In this Verse the Apostle also meets with another objection : for *Hymeneus* and *Philetus*, with the rest who fell from the faith, were in the true Church, and men of no small eminencie for place and parts. To this *Paul* replies, that in the Church, are good and bad ; elect and reprobate. Therefore its no such wonder, if some erre from the truth, fall away.

Here we have in this Metaphor, a description of the true visible Church ; and that as followeth : First, it is compared to a *great house* : Secondly, that is replenished, with variety of vessels, good and bad. And these vessels are set out by their kinds and ends. The former sort, are for their matter, of gold, silver : the latter, of wood, of earsh. The end of the one kinde, is for honour : of the other, for dishonour.

The Theologi-
call exposition.

In a great : The acception of this word *great*, is various : First, its taken for *Senioritie*. He called *Esaú* his *great*, that is, *his eldest sonne*. Greater is used for *elder* : Lesser for *younger*, *Gen. 10. 21.* & *27. 1. 15.* Secondly, for *excellent* : *Naaman* was a *great man*, to wit, *precious and honourable in the eye of his Lord*, *2 Kings 5. 1.* Thirdly, for *number*, *Deut. 9. 1.* Fourthly, for *rich*, *Gen. 26. 13.* Fifthly, for *stout, proud*, *Isay 10. 12.* Sixthly, for *spacious, kingly* : so here.

House : The visible Church. See this opened, Chap. 1. 16.

Vessels : Vessell amongst the Hebrewes is used for any kinde of instrument ; as of *warre, musick, &c.* among the Grecians for mans body : but here its put for the whole man : for by vessels, wee are to understand, people in the Church militant.

Of gold : This is a pure and precious metall, closed in the bowels of the earth ; whereunto the word of God, and the graces of the Spirit, are resembled, *1 Cor. 3. 12.* *Rev. 3. 18.* But in this place is meant the most excellent Christians.

And silver : This is also a kind of good and commendable metall ; yet inferior to the former. By which Christians of lesse sanctificie are to be understood : Or, such as be not so usefull and eminent in Gods house, as the golden vessels forenamed.

Of wood : In this place wee may interpret it, of *Hymeneus* and *Philetus* ; who were bad, though not of the basest kinde of persons, and of other like them, See *Ier. 11. 16.* & *12. 3.* *Ezek. 31. 3, 4.* *Hos. 6. 5.*

Of earsh : Earth is taken for that unformed masse, mentioned by *Moses*, *Gen. 1. 2.* for the Element which possesseth the Center ; or, the whole Globe : it is mixed, *Iob 26. 7.* for this habitable world, *Psal. 119. 19.* for unregenerate persons, and that of most base lives and conversation ; so in this place, *Matth. 13. 4.* &c.

And some to honour : Here is a distinction made of the forementioned vessels, by their proper ends. Gold and silver are for honour : But wood and earsh for dishonour. By honour and dishonour we may understand grace and glory, shame and endlesse confusion.

What

Act. 3. 6.
Psal. 12. 6.

What if Hymeneus, Philetus, with others, in the visible Church, fell away? The Men shall we stagger in Faith? question our perseverance? In no sort: for the Church is large, spacious, and like a kingly house, hath variety of vessels in it. Persons holy, though not all equally sanctified; and profane too, of which kind all hereticks are corrupted. And as the former shall have grace and glory, so shall the latter, shame and confusion.

In a great house:] The conclusion is, That the true visible Church is like a great and kingly house. Its large, spacious, and cannot with a short reede or line be measured. The limits of it are in no little compass confined. Who can say, Hither shall thou reach, and no farther? The circle thereof will not be fithomed. Consider it, in what respects you can, thus it is.

For, did not the King of kings contrive its platforme? by its foundation? reare its walls? steek its rooffe? and perfect its building? Doth he not protect it dwell in it? and prescribe lawes to governe it? For its circle, is not the whole world? so great, spacious? Doth it not extend it selfe to the four corners of the world? Whocan number the inhabitants of it? or tell the tenth part of this household? Is not its provision wonderfull? Doth not its servants eat Angels food; bread from Heaven? and drinke the choicest wines, water of life? Is not its house, with all its royall magnificence, was not equal to it? Is not its king in his costliest robes, clothed like the meanest servant of this familie?

Then think and speake thou reverently of it; highly prize it, value, and esteem it. Who dares vilifie the Kings house, deride it, debase it? What noble thoughts have the Prophets had of it? what honourable titles given it? how worship have they exalted it? when were they wearie with straining of it? Say then then, If I forget Jerusalem, the visible Church, let my right hand forsake all her labours, for, as Jacob said of that place, where the Lord appeared unto him, we may say of this, Surely it is none other than the house of God, the gate of heaven.

See thou willingly runne to it. Was not David glad, when the people cryd unto him; Come, let us goe to the house of Jehovah: Our feet shall stand within thy gates, O Jerusalem! Psalms 122. 1, 2. Did the King rejoyce in this? What then should the Subjects doe? As Drunkards to a tip-house, Gallies to a play-house, Whoremongers to a brothel-house, and rude Rufficks to a May-pole: so in ancient time, have they who feared God, flockt to his habitation. They would call upon their neighbours, and say; Come ye, let us goe up to the house of the Lord, to the house of the God of Jacob, and he will teach us his statutes. For out of Zion shall goe forth the Law: and the word of Jehovah from Jerusalem.

Preparation also, when men goe to this great house, is required. Did not Joseph cut his haire, wash his hands, change his apparell, when he went out of prison unto Pharaohs Court? and shall we step into Gods house in the filthy rags of all profanenes? What saith the Wiseman? When thou shalt goe into the house of God, look to thy feet, and be there ready to heare shamed after the sacrifice of sinners. Eccles. 5. 1. The ground where thou art to tread, is holy; the place, is the Lords chamber of presence: Therefore cleanse thy selfe from all thy filthines, purge thy affections from the pollution of flesh and blood. Cor. 7. 1. See thou have thy wedding garment, lest the Master finding thee naked, shall cast thee out with shame and confusion.

Having done all this, carry thy selfe in a devout and comely sort; watch over all thy senses, looke to every gesture. For thou wilt find that the Lord will give thee a nap of an hour long. To whom thou shalt present some praise.

Doctrines deduced.

Doct. 1.

Reas. 1.

2

3

4

5

6

Vs 1.

Psal. 122.

Isay 2. 3.

Vs 2.

Vs 3.

Math. 22. 12.

to thine eye that will kindle lust within thy heart. *Holineſſe, O Lord, becomme thine houſe for ever*, ſaith the Pſalmiſt, *Pſal. 93. ult.* Many come to Gods houſe; but few become it. How fearfull a thing is it to ſinne any where? But chiefly then, when the moſt puritie is expected? Boyes talke, the Aged ſleep, Malicious men ſtorme; and, like *Chriſts Auditors*, liſten to catch ſomething from the Miniſters mouth, that they might accuſe him, *Luke 11. ult.* How ſharply are the *Corinthians* reproved for their diſorder in the Church? checkt, about being covered? *2 Cor. 11. 4. 5.* What would the Apoſtle have ſaid, had hee lived in theſe times, to ſuch as make the houſe of God, a den of Theeves.

Vſe 5.

Rev. 6. 15, 16.

Iſay 3. 19, 20.

And is the viſible Church a great and kingly houſe? let Parents ſtrive to make their children members of it, officers in it: for this is the warrantable and ſure way to high promotion. The world may fume and chafe at this counſell: but let them ſwell till they burſt, a *doore-keeper in this houſe* is worth ten thouſand *muck-wormes*, *Pſal. 84. 10.* The boone companion may rejoyce in the wals of a diſordered Inne; where every profane profligat, with a full purſe and lavish hand, may have joviall entertainment: But when the Judge of all fleſh ſhall call them to pay their reckoning, how will theſe Gallants wanze away? and, like *Nabal*, their hearts dye within them? *Jezabels* brood may paint their faces, powder their haire, jett with their hoods, ſlops, tablets, wymples, in City, Countrey: But if they ſcorne to viſit, frequent Gods houſe and familie, as *Jehu*, Jeſus ſhall command his followers, to throw them downe from the high window of heaven; which fall ſhall break all their tender bones in pieces: and (who trembles not to think of it?) the Divels ſhall bury their pampered carcaſſes in the field of Golgotha, in the darke ſepulchre of everlaſting damnation.

Vſe 6.

Finally, as all men are to honour this houſe, go cheerfully unto it, prepare themſelves before they come within it; being entred, carry themſelves in a holy manner, and labour to make their children the ſubjects of it: ſo muſt they bleſſe God for it, and uſe all meanes to conſerve it, continue it. What more noble? honourable action? Was it a ſmall thing for *Salomon* to build God an houſe, or his chiefeſt praiſe rather? How will wee bewaile the decay and ruine of an ancient Palace? a fruitfull field become barren? the monuments of our forefathers being defaced? or, to ſee ſhips ſaile where come hath flouriſhed? But what are theſe, to the fall of that houſe we have in hand? Should our *Jeruſalem* be made an heap of ſtones; the *Philiftims* carry away the Arke; *Babels* brood roare in the *Sanctuarie*, diſplay their ſuperſtitious flags, where Gods banners have been waved; and, like the frogs in Egypt, cover our Land; who would not fould his armes, wring his hands, and (I had almoſt ſaid) wiſh that he had never been borne? Bleſſed be the Lord, we yet have peace and plentie; our high-waies are occupied; the Wels of the water of life be not ſtopped; nor the ſtaffe of ſpirituall bread taken from us: But is it thus with all the familie of the faithfull? Alack no. Whomournes not in ſecret, to think of *Rachel*, *Bohemia*, *Germanie*, and the *Palatinate*? How are the foundations ſhaken? their mighty men fallen? and the houſe of *Jehovah* ruinated? When fire is in a corner of a City, who will not draw & carry water, that the whole be not conſumed? Are there not many manſions in Gods houſe? ſeverall of them flaming? and ſhall not we labour to quench them, that our habitations bee not alſo burnt to aſhes? Let every member of this our Church, bleſſe the Lord of it, that hee dwels in ſafetie, when ſo many are caſt out of doores; goe they know not whither.

Are not only veſſels of gold &c.] From the diſtribution of theſe veſſels into their kinds and ends, we may gather this in generall; That

Doct. 1.

In the viſible Church are good and bad perſons.

There we ſhall finde *Cain* and *Abel*, *Iſaac* and *Iſmael*, *Doeg* and *David*, *John* and *Judas*, *Paul* and *Hymenæus*; and true and falſe Prophets. In this field,

field are wheat and tares ; in this garden, nettles and roses ; in this vineyard, the wilde and naturall olive branches ; in this orchard, barren trees and fruitfull ; in this firmament, fixed starres, wandring planets ; and in this river, good fish and bad. And thus it hath, and thus it will be.

For the greater glorie of Gods Attributes. Will not his power the more appeare, in reigning amidst his enemies? his patience towards the vessels of wrath, in his long suffering? his justice, by executing vengeance on the wicked? his mercie, is not that made more conspicuous by the rule of contraries? and how wonderfull shall we behold his wisdom, by turning the secret and deep counsels of all *Achitophels* into foolishnesse?

Reas. 1.

And were it not thus, what use should the Lord have of gracelesse persons? Did the Serpents brood dwell by themselves; what would they doe, except eate, drinke, and rise up to play? But being mixed with the seed of the woman, they in sundry respects are profitable to God and his children. Let an Israelite rust, an *Asbur* will scowre him; Christs sheepe wander, these Wolves will bring them to his fold. And have I not seene a dead poste, support a living tree? If *Jehoaz* favour *Iehoiadah*, who dares trouble him? May not such dogges devoure that carrion, whereby the Lords Lambes shall escape a surfeit?

Reas. 2.

Foolish then is the conceit of such Separatists, who will admit of no mixture in their societies. Their heap must have no chaffe; their lump not any leaven: and all their children are free borne. But are they not deluded? for, *Shall not the wheat and tares untill the harvest grow together?* *Matth. 13. 30.* Thats in the world, say they. And where is the militant Church? in Earth, or Heaven? is it not large, spacious? Who can say, hither reach thy bounds, and no farther? May not some of Gods chosen dwell in *Mesech* and *Kedar*? *Psal. 120. 5. amidst a people of polluted lips?* *Isa. 6. 5.* Were not all in *Jerusalem* marked in the forehead? *Ezek. 9. 4.* And was not the Church within her wals? But I of purpose avoide bitterness of spirit.

Vse 1.

Take heed whom thou trustest; and take streight steps to thy feet. This, the Master of the house, from the same ground, inferreth. *Behold, I send yee as sheepe among wolves: be wise therefore as Serpents, innocent as Doves,* *Mat. 10. 16.* Whats that? So carry your selves, that by their Sophistrie you bee not seduced: nor by your iniquitie, they any way wronged. And surely if ever, this exhortation is now usefull: for, how many have we in our Church that are sound in shew, rotten in substance? that under a pretence of profession wound our mother, and her children at the heart? Religion now is a step to promotion; a cloake for injustice; a provocation of rich matches; and the secret vault to contrive and effect all kinde of invisible-soule-slaying villanies. Who now adaies banke, break their covenants, change their purposes, alter their judgements, deny their promises, wrong their friends, & justifie their abominations with lyes? Are they not such as goe under the name of zealous, forward, and great pretenders? But that I call to minde, how the Prophet over-reacht, in my heat and haste I had almost sayd, *There is none that is upright, faithfull, no not one.*

Vse 2.

To leave them to stand or fall to their owne master; say thou in thy secret thoughts, *Am not I one of them?* A nettle, a thorne, a tare, a goat, a dead tree, a vessell ordained to destruction? Many in Gods great house be such; and why may not thou or I prove cast-awaies? wherefore single out one of thy personall calling, who was faithfull in his Lords familie; compare thy actions with his, see if they be parallels. Art thou a Magistrate? Dost thou, as God commands, lay his book before thee? reade in it continually, that thou maist do judgment & justice without partiality? Darest thou not afford a good look to the greatest varlet? nor offend the least of Gods little ones? when an unlawfull suit is comenced, of malice, envie, revenge; saies thy heart within thee, *How can I plead for this,* and answer God when he returns to judgment? for bribes, to such as proffer them, replyest

Markes of good servants.

Deuta 7. 18.

Iob 31. 14.

pliest thou, *Thou and thy money perish together?* Acts 8.20. with *Iob*, art thou clothed with justice? *Iob* 29.14. and in comparison of that, esteamest thou a scarlet robe, but a menstruous ragg? Then thou art a chosen vessell; and (though the blinde world will see no difference, hope all are honest men) worth ten thousand of wood, and of clay.

2
Ier. 23.11.
Iohn 10.1,2.

Or, art thou a Minister? diddest thou not runne before thou wert sent? camest thou into Gods house, at his doore? not the diuels window? At thy ordination, did thy heart thinke of the greatnesse of the charge, and thy insufficiencie tremble within thee? And since thou hadst admission, hath it beene thy chiefeest care and study, to gather the Saints, comfort the feeble minded, build the bodie of Christ, and to save thy owne soule, and them that heare thee? Ephes. 4.12. 1 Thes. 5.14. 1 Tim. 4. ult. Suppose, at this instant thou readest these lines, thou lay on thy deaths bed: canst thou truly say, and thy tongue not cry thy heart mercie? *I have wronged no man, defrauded no man; coveted no mans gold, silver, apparell: But am free (my conscience bearing mee witnesse) from the blame of all men,* 2 Cor. 7.2. Acts 20.26. Thy estate is good, thy last end shall bee honourable. And let all who live in the visible Church, by the choicest of their ranke and order, mentioned in the sacred letters, measure themselves; lest being of wood and clay, thou falsly surmise, and take thy selfe to be of gold and silver.

Vse 4

And seeing in the visible Church, are good and bad; it must teach the better sort severall lessons.

First, that they do not depart from it, because reprobate vessels be in it. What? shall the naturall sonne spet his mother in the face for every blemish? shake off the dust of his feet, and leave his fathers house, when some bastards revell there? Why should the children forsake their portion for the profanenesse of bond-servants? Separate wee must from their sinnes, not from the priviledges of Saints.

Secondly, let them not thinke it strange, if some revolt, or plod on head-long to destruction: for all are not of Israel, who are in it; called, faithfull, chosen, Revel. 17.14.

Thirdly, the best must prepare for patience, and to suffer persecution without repining: for, *These Edomites will labour to ruinate, raze the walls of Jerusalem downe to the ground,* Psal. 137.7.

Fourthly, the Preachers of the word must put a difference in their doctrines; and be content, if they can but save some: for all in the house of their Lord, are not the seed of Abraham; *The wheat and tares shall not be parted, untill the end of the world,* Mat. 13.30.

Vessels of gold and silver:] A second generall observation, before we descend to particulars, is; That

Dott. 3.

All Gods servants are not equally sanctified.

That all the vessels of honour are not equally holy, without contradiction, is demonstrated under the termes of *gold* and *silver*. The former, being more eminent both for place and qualification, are compared to *golden*: The latter, of inferiour ranke and parts, to *silver vessels*: for the Apostles scope is to comfort and confirme the weake Christians, who beganne to feare at the fall of such as were more noted persons in Gods Church than themselves. And doe wee not reade of babes and strong men, young and old Disciples; of great and little in the faith? 1 Cor. 3.1. Acts 11.24. Heb. 5. ult. Mat. 6.30. & 15.28.

Reas. 1.

And this is so; eyther because they are not all of equall standing in the house of God; or have not been partakers of equall meanes; if neyther, they may not have equally laboured to increase their talents: But grant all these to be equall to all; time, meanes, diligence: yet God may for some peciall causes best known to himselfe, give a greater measure of grace to some, than to others.

Vse 1.

Be not then too rash and peremptorie in censuring of the weaker sort: for, he that

that is not a *golden*, yet may he be a *silver vessel*. *Dauids* Worthies were not all of equall strength; no more are the *Lords*. It is a point as curious to determine, as profitable to understand, what is the least degree of Sanctitie, which may exist with the greatest body of corruption. Had the father of all the faithfull, his; and shall not his sonnes have their failings? Doe we not by our overmuch hastinesse, sometimes condemne the generation of the righteous? See *1 Sa. 1. 14. 1 King. 19. 14. 18.*

Let the weake ones from this ground gather comfort to themselves: for happiness is not intailed to the degree, but the truth of Sanctification. Are all the pillars or stones in a building of equall proportion? be there not many members in the body of different magnitude? And why not here? Had not *some two, others five talents*? Shall not he, *who is faithfull in a little, be made Lord over much*? *Mat. 25. 15.* O the depth of Gods mercie! Goe to the market, what if wee want a pennie of the price? We shall returne home without the commoditie: But one farthing of true faith, one graine of sound grace, will procure a pardon for all sinne, purchase an eternall weight of glory, *Mar. 16. 16.*

Thou wilt say, What are the inseparable concomitants of true (though weak) grace? *Quest.*

First, to finde a want and vacuitie of it in thy selfe: for, the poore in spirit are blessed. Secondly, in judgment to prize and value it above all created things. Thirdly, an insatiable hunger and thirst after it, like *David* for the water of *Bethlehem*. Fourthly, a constant course in the meanes, by which it is begunne and perfected. *Resol.*

Vessels of gold:] One speciall note is this, That

Strong Christians are like vessels of gold.

First, they are resembled to *vessels, both good and bad persons*; this is common to all. Secondly, unto *vessels of gold and silver*; this is proper to the *good*, not the *bad*. Why to vessels? *Doct. 4.*

Because they are capable to receive the water of grace and corruption, as vessels any liquid or solid matter. Again, they are of use in Gods house, like vessels in mans. Moreover, they be part of the Lord substance; and as vessels, subject to rust, change, alteration. *Reas. 1.*

And growne Christians are like golden vessels: for they are rare, precious, pure, glorious; of honour, profit, and will endure the fire, hammer; and come out of the furnace the more purged from tinne, drosse, corruption. And as Noble men engrave their Armes on the one; so doth God imprint his Image on the other. *Reas. 2.*

This checkes the blinde world, who will neyther see their owne brittle mortality, nor the excellencie of others above themselves? What, say they, are we not all made of the same mould? be not we like the rest of mankinde? True, as you are vessels: But in many particular respects is there not a great dissimilitude? for, is earth like silver? wood comparable to gold? Let themselves be judges. *Vse 1.*

How carefull should we be to conserve such in Gods house? and how should we mourne, when one of them is cankerd, broken? Dyed *Abner* as a foole dyeth? Is there no greater losse of a *John* than of a *Judas*? When these golden vessels catch a fall, are grownd to dust; shall we not take up words of lamentation, and cry, Ah my brother! and ah my sister! When *Elias* was taken away, how did *Elisha* bewaile him? *My father, my father, the horsemen and chariots of Israel!* *2 Kings 2. 12.* Secretly in these words, hee gave *Ahab* the lye, who accounted him the troubler, when in truth he was a wall of defence unto *Israel*: for, remove such vessels, and what but fire, to burne up the wooden ones, can be expected? *Vse 2.*

Let gracelesse persons take heed how they wrong any of these vessels: for, *Vse 3.*
If

If it were better to have a milstone put about a mans neck, and cast into the bottome of the sea, than to offend the least of Gods children, Marke 9.42. what shall then his condition be, that breakes in pieces his most precious vessels? Think on this you that hate, persecute; and were you power equall to your malice, that would cast them into the hottest furnace of vexation. Had Zimri peace, who slew his Master? and will not God, with a rodd of iron, like a Potters vessel, dash them, who are like him, in pieces? Psal. 2.9. Who ever hath waxt fierce against Gods chosen, and hath prospered? What became of Goliath, with his brazen bootes? Sihon King of the Amorites, or Og the King of Basan? Psal. 135.11.

Vse 4.
Acts 3.6.
Iam. 2.5.
Psal. 45.13.

Mat. 3.4.
Heb. 11.35,
36,37.

This must teach strong Christians, to know their owne worth, and not to under-value themselves. What if they bee poore in goods? are they not rich in the grace of God? weake in body? mighty in Spirit? ragged without? glorious within? How are the Lords Worthies described? Their apparell was sheepe-skinnes, goat-skins; their food locusts, wilde honey; their walke, dennes, caves; their lodgings, tents, dungeons; and their entertainment, racking, burning, sawing in sunder: yet was not the world worthy of them. Wherefore if any have cause to boast, much more such. Is it a small matter to bee made of the choicest metall? to be the peculiar subjects, whereupon the glorious image of God is ingraven? to have the highest seat at the Lords Table? and to be a golden vessel? If these prerogatives be nothing, then all things are nothing.

Quest.
Resol.

But you will say, How may I know my selfe to be such?

Well enough: for golden vessels have the most fierie trials; endure much hammering; are strongest set on by the Divell; have the hottest skirmishes in their Captaines Armie; scatter the words of grace the farthest; and rejoyce in the greatest tribulation. Let who will thinke basely on these, cry out, that all in the Congregation bee holy; see no difference: yet one of the forenamed persons, is worth a million of wooden dishes, earthen platters.

Dott. 5.

And of silver:] Another particular we may hence collect; That Weaker Christians are like vessels of silver.

Luke 10.1.
Exod. 25. & 37.
Luke 9.1. &
30.1.

These are good, honourable, but not equall to the former. Abraham, David, Moses, Paul, Stephen, Barnabas, were golden vessels: but the seventy Disciples might bee of silver. Shall we not thinke, that the vessels in the Sanctuarie, did signifie and set forth this difference? The Ancient understand, the twelve Wells of water, and seventy Palme-trees, to be a type of the twelve Apostles, and seventie Disciples: But this is more subtile than sound. Sure wee are, that by silver vessels, is meant persons of lesse Sanctification.

Resol. 1.
2

1 Cor. 3.12.

For, were they resembled to earth, wood, stubble, they should bee vessels of wrath, perdition: And to gold, precious stones, or the like; surely wee ought to ranke them amongst the number of the most excellent. To silver therefore, as of an inferiour kinde of commendable metall, are they compared. And that which some interpret of doctrine; others doe of the degrees of Sanctification. For, by gold, silver, precious stones; they understand the varietie of holy stones in the Mysticall Temple of the Lord Jesus: And by hay, wood, stubble, the rude rubbish in Sathans building. But we lust not to swim contrary to the streame of the most Orthodox Interpreters. for use.

Vse 1.

Weaker Christians may hence gather some ground and stay of comfort. What if thou be not a vessell of gold? wilt thou be dejected? Are all the members in a naturall body equall? In a stately building, is there not a great dissimilitude of the parts? such as the Tabernacle was: so is it with the house of God. He who is not a Pillar, may bee a rafter: not in the comer, placed in the wall. Let Christ be the foundation, it shall content me to be built upon it: And if I bee but the Broome, it shall not vex mee, that others are golden Snuffers, glorious Candlesticks. A Naile in this Temple is honour high enough.

Also

Also the stronger, must not under-value their weaker Brethren; crying, *Stand apart, come not neare us: for wee are holier than you, Isay 65.5.* Its a certaine signe of an ambitious soule, to lord it over Gods heritage; advancing themselves, debasing of others. Christians may be compared to the coynes of Kings: let it be of gold, silver, brasse; having *Cæsars* image and superscription, none dares refuse it: and whosoever hath that stampe of Gods Character, holinesse, shall passe currant in the Kingdome of heaven. The strong must support the weak, and receive them to house; not for disputation, but edification, *Rom. 14. 1.* Art thou of gold? Tell: Who separated thee from them? What hast thou, that thou hast not received?

1 Cor. 4. 7. Abandon boasting.

But of wood and of earth: In this sentence wee have the contrarie kinde of vessels described; and the generall doctrine is, That the wicked are not all equally corrupted.

As the Elect be not of one pitch for Sanctification; no more the Reprobate of like bulke for corruption. The variety of Beasts, whom the Prophet mentioneth, with the diversitie of grounds that Christ recordeth; will, had wee no other prooffe, sufficiently confirme our proposition.

This difference may arise from their corporall temperature and naturall constitution. One hath a rude-barbarous; Another more civill-religious education. The Lord doth give to some a greater degree of common graces, than hee confers upon others; and Sathan, he is not wanting to make a dissimilitude amongst his Agents of mischief: for, were all hereticks equally profane, they could not with that facilitie, seduce the vulgar people, and leade them so securely to the Land of darknesse. In this particular, the wit of the old Serpent is much exercised.

Hence we see the ground, why the damnation of some, shall bee more tolerable than of others. *It shall bee easier for Sodom and Gomorrah than Tyrus and Sidon, in the day of judgement: And for all those Cities, than it will bee for Capernaum, Mattheu 11. 21. 22. 23.* As wicked men shall be rewarded; so according to the number and nature of their sins. Doubtlesse, though the Reprobate cannot escape; yet their torment might bee extenuated. Let *Abab* humble himselfe, he shall not lose his reward.

Looke about you then, who have no better warrant to inherit heaven, than that you are no thieves, drunkards, whores, nor murderers: this is a weake foundation, whereon to build our salvation. Many a good nature, civill honest man; and persons of an austere carriage, are now in hell. What, if thou beest not an earthen vessell, of the basest kinde of gracelesse men? yet mayst thou prove to be of wood: And shall such escape the fire? Some, whose lives have as much excelled thine, as the Sunne a candle, when death, riding on the pale horse, knockt at the doore, how have they trembled? called to question their salvation? And may not this another day be thy personall condition?

Wee might now proceede to handle the particular observations, arising from this sentence: First,

That persons lesse profane are like wooden vessels.

Secondly, That the basest sort of men be like earthen ones.

For, by the diversitie of constitutions; and the potencies of severall objects, whose power is not equall, it is impossible, that there should not be a great dissimilitude amongst vessels appointed to destruction. Actuell motions are chiefly incompatibly, inasmuch as the points whereon they are set, and to which they move, are oftentimes extremely opposite, directly contrary. The vulgar Proverb here takes place: See ye not yond wooden Priest? Did you ever know a man so earthly minded? But, not bluntly to omit a touch for use.

Thinke on this yee glorious hypocrites, glowing gold-wormes, whose feathers shine, but your flesh stinketh. Will a painted Scabberd whine

Vse 2.

Pet. 5. 30

Doff. 6.

Isay 11. 6. 7.

Mat. 13. 6. 7.

Reas. 1.

3

3

4

Vse 1.

Vse 2.

Doff. 7.

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Reas. 1.

2

3

Vse 1.

the

the field; that wants a weapon? Guilt coynes, with the skilfull Lapidarie, shall not passe for current. An extreamly habit of much precisenesse, when the heart is full of puddles, doth but incense the Lord, cozen the spectators, and adde fuel to the fire of perdition: eyther be as thou shouldest, or else appeare as thou art; A base earthen vessell. A Counters Jade hath more tricks, than an Horse well metled, for the roade or cart. Counterfeite Christians will, like the former, rebound, curvet; but *Nathaniels*, as the latter, pace on with a gentle pace the high way to heaven.

Vse 2.

As for the basest of men, wherefore should I intreat you, reprove you? Goe ye on, eate dust as the Serpent; swallow puddle with the filthy Swine; drink, till your guts swell; swear, as if oathes were almesdeedes; whore, that your bodies rot; count it manhood to kill and slay; thinke nothing to bee your disparagement, but holinesse, godlinesse, esteeme it the least gaine; wallow in mud, cover thick clay, crowne your heads with the buds of roses; and cry aloud, that you live the only *joviall-royall life*: yet know, that your corpse are worse than carrion, your conversation is divellish, your present estate miserable; and that your last end will be damnation, unlessse by speedy repentance yee reforme your wayes.

And some for honour, and some for dishonour: In this sentence, the forementioned vessels are described by their opposite ends. The conclusion is evident; That

Doct. 7.

The small estate of men is but twofold.

Vessels of gold and silver, are for honour; they of wood and earth, for dishonour. We may not thinke, that the weakest Christian shall have his name rot; nor the most restrained wicked person, bee had in everlasting remembrance, *Proo. 10. 7.* This were to pervert the Apostles purpose; and to contradict the whole current of the Scriptures.

Gen. 3. 15.

Rev. 11. 7.

Reas. 1.

For, of necessity a man must be, eyther of the seed of the woman, or the Serpent; the childe of God, or the Divels; in the narrow, or broad way; an heire of heaven, or of hell: for, under these two opposite heads, everie one is ranged.

Reas. 2.

And the Lord will have it so, that (as *Logicians* speake) things equally dissentanie, may, by being compared with their contraries, more clearely appeare. Were there not a subject of Gods justice, his mercie could not so clearely bee manifested.

Vse 1.

Will not this lay that fond opinion on the back, so stiffely defended by our adversaries? for, where is *Limbus Infantum*, *Patrum*, or *Purgatorie*, if *Paul* speake the truth? Are not these the fictions of seduced men; a devise to increase their money? Differences of grace who will deny, or of glory eyther? But to hold, that some spirits, after their separation, have a lodging besides Heaven or Hell, except of the shaven Friars and cowed monsters, hath not been dreamed on; and therefore as profane-vaine-babbling, we let it passe.

Vse 2.

Let a man now try himselfe, whether he bee a vessell of honour or dishonour: for, there is no third condition. All rules, of what art soever, are either true or false; all acts, good or bad; and all men, gracious or gracelesse, though not in equall degree. Wherefore prove your selves, whether you bee in the faith, *Christ* in you, yea or no: for if bee bee not, you are but reprobates, ordained to destruction, *1 Cor. 13. 5.*

VERS. 21.

If a man therefore purge himselfe from these, he shall be a vessell for honour: sanctified, and meet for the Masters use, and prepared unto every good worke.



In these words, is laid downe the tryall of an elect vessell from the counterfeite; and it is described by two circumstances. The former, *its purged, sanctified.* The latter, *its fitted for the owners use, prepared for each good worke.*

The Logick
resolution.

If a man:] There bee severall corrupt glosses on this Text, which are to be rejected. First, Some defend, that

The Theologi-
call exposition

election is onely in this life: why? Are wee not commanded to purge our selves, that we may be *vessells of honour*? But it is to be understood of the signe, not the cause of election. For, *wee were chosen before the world was,* 2 Tim. 1. 9. And can any act of man precede eternitie?

Secondly, Others hold, that good workes be the cause of election. But it is not so: for, *wee are chosen to doe them,* not for them, Ephes. 2. 10. And shall not the end, in nature and order, precede the meanes? who, being in his right wits, dares deny it? Gods will is the originall cause of all things. Man wills a thing, because it is good: but the Lord, to make it good.

Thirdly, Our adversaries, on this foundation, build freewill: but not soundly. First, for, *its God who worketh the will and deed,* Phil. 2. 13. Secondly, *who can say, I have made my heart cleane?* Pro. 20. 9. Thirdly, can dead men purge themselves? Ephes. 2. 1. Fourthly, what difference is in the vessels, immediately proceeds from God, Ro. 9. 13, 15, 16. For there was nothing primarily in them, why they should bee holy or profane. And can that which is common to both, cause a distinction? Hath not the Lord dominion and absolute sovereignty over the creatures, to make one a vessel of honour, another of dishonour? If not, how can we imagine him Omnipotent, who cannot challenge so much libertie, as to dispose of all things, and divert them to his owne uses? Shall Gods purpose depend on secundary causes? then let the first Agent be idle: or set an instrument to worke without a hand.

Purge himselfe:] The Apostle proceeds on in the Metaphor, and alludeth to the Legall cleannings.

From these:] The society of wodden and earthen vessels, with their pollutions.

Sanctified:] What, under the Metaphor was comprehended, is here literally expressed.

And meet:] That is, apt, fit.

For the Masters use:] Profitable for the Lords employment in his house.

And prepared to every good worke.] This clause interprets the former. There be workes of mercy, judgement: here is meant all the fruits of the spirit, whether externall, or internall.

Let no man presume of his election, without the careful use of the meanes of The Metaphor: for, he that would be assured, he is a vessel of honour, and meet for the Lords employment, fitted for every good worke, must cleanse himselfe

T t t

from

from the society of base persons, and their sinfull pollutions. This is the true way to bee certainly perswaded, that hee is a chosen vessell, ordained to eternall honour.

Doctrines deduced.

If a man therefore purge :] The first thing, which in order, we are to handle, is : that

Doct. 1.

Ezek. 18. 31.

2 Cor. 7. 1.

1st. 4. 14.

The vessels of honour are originally unholy.

Were it not thus, why are we commanded to purge, to cleanse our selves? and to perfect our sanctification? What more idle precept, if men were not polluted? Shall God injoyne us to wash, but that we are uncleane? Moreover, such as are effectually called, absolutely justified, be not perfectly sanctified. For, who can say, *I have made my heart cleane, I am pure from all sin?* Pro. 20. 9. And, *there is no man just on earth, that sinneth not: no not one,* Eccles. 7. 20.

Reas. 1.

And the vessels of honour be originally unholy? because in *Adam*, they all sinned, are deprived of the image of God, Rom. 3. 23. and full, as any sponge with water of habituall corruption. The hebrew proverb here takes place; *The Fathers have eate soure grapes, and the childrens teeth are set on edge,* Ezek. 18. 2.

Reas. 2.

Why Adams seed punished for his sin.

Neither is this unrighteousnesse with God? for, *Adam* was a publike person, and by a twofold law brought evill on his posterity. First, By the law of nations, as hee was the Prince of all mankind; they being potentially, though not for the present actually in his loynes. Let two Kings make a league, if the one breake it, he makes not onely himselfe; but all his subjects lyable to dangers, obnoxious to misery.

Secondly, By the law of inheritance: for he was our common Father, we his sons. We know, that if the Father forfeit his lease, he disinherits his posterity: so here. In *Abrahams* loynes, *Levi* paid tithes: in *Adams*, we all offended, Hebr. 7. 9, 10. You will object; *The childe shall not dye for his Fathers sinne,* Ezek. 18. 20. True, if neyther by propagation, nor transgression hee be guilty: But this is not our condition.

Vse. 1.

Those then, wee see, are confuted, who defend, that *Adams* sinne was ours onely by imputation; not any reall infusion. *Bellarmino* himselfe hath taken some paines to overthrow this false position: but wee neede not his hand to helpe us. For, is it not written, *that wee are conceived in sinne, brought forth in iniquity?* Psal. 51. 5. And, *by nature the children of wrath?* Eph. 2. 3. Such as the roote is, such are the branches.

Vse 2.

And here the grosse ignorance of many is checked: For, how few ever dreame, that death is layd in originall corruption? Or that the Elect before a change, are no better than the reprobate? What? Am I conceived in sin? full of pollution? by birth, the childe of wrath? and in no better a condition? beleeve these things who lust: the most will not. For, what priviledge *Adam* had by creation, through blindness of mind, many imagine is conveyed to them by ordinary generation.

Vse 3.

1 Cor. 6. 11.

We are to judge favourably of profane persons; and, till death, expect the best, hope for amendment. For, what the wicked now are; such, in times past, the holiest hath bin. Who would have thought *Paul*, a vessell of honour, when he persecuted the Saints? made havock of the Church? And, with letters from the high Priest, was trudging to *Damascus*? But hee was in the decree, set apart for his Masters use; and therefore, in the acceptable day, he was called and fitted for each good worke.

Vse 4.

Art thou originally unholy? then be humble in thine own eyes; and boast not of thy pedigree. Hast thou any sanctitie? thinke out of what rocke thou art bewen; and what was thy former condition. Did not the Lord say unto thee being in thy blood, live thou? Was it not hee who purged thee, when thy *Navell* was encrusted? and salted thee with salt? Ezek. 16. 4, 5, 6. Why are some so proud? censorious?

cenforious, ingratefull? Alack! they little minde the dayes of old. *Lots* wife, with looking back towards Sodom, was turned into a pillar of salt: these, for not looking back, into more profanenesse.

Purge himselfe from these:] The second thing in order, to bee observed, is; that

The vessels of honour are to bee purged.

Whosoever will be a vessell of honour, that person must be purged. Was not *Exod. 19. 10.* this prefigured, in the sanctifying of the vessels in Gods house and sanctuary? *Levit. 11. 25. 32.* For the full handling of this point, let us consider these following particulars. *Num. 19. 19.* First, why they must be purged. Secondly, from what. Thirdly, by whom. And fourthly, the patterne after which they are to be purged.

For the first: such as are not purged, cannot please God. Will he take any de- *Reas. 1.* light in the sacrifice of fooles? the actions of gracelesse persons?

Neither can the unholy draw neere to the Lord: for, as we our selves would, he will walke with the pure in spirit. 2

Betwixt Christ and a Christian, there must be a conformity in sanctification. 3

Shall the head bee of gold? and not the members? and without this, no hope to inherit heaven. Shall the uncleane ever have a hope to see the face of God with comfort? 4

For the second: wee must purge from wicked persons, and their actions. *Come out of her my people, Rev. 18. 4.* For, the Church is called out of the world; therefore must have *no fellowship with it, Ephes. 5. 11.* Wee are to purge from originall corruption. For, if the fountaine bee uncleane, can the streames be any better? We must wash away the filthinesse of flesh and spirit, *2 Cor. 7. 2.* *No corrupt words are to fall from our tongues, Ephes. 5. 4.* The roote and branch, tree and fruit must all be of the same nature; good, holy.

For the third: we are to know that there bee many purgers. For, the worke being both difficult and excellent, equall meanes are for the effecting of it, appointed. First, God the Father is sayd to purge; and that by remission, or the not imputation of sinne, *Psal. 51. 2.* Secondly, Christ purgeth us from all our sin: either by satisfaction of divine justice, or in shewing us a perfect patterne of holinesse in his conversation, *1 Joh. 1. 7.* Thirdly, The Spirit also purgeth; by re- *Ioh. 13. 14, 15.* all mortification, and vivification, *1 Cor. 6. 11.* Fourthly, Faith purgeth; appre- *Ioh. 6. 63.* hending the obedience of Christ, & by the expelling of its contrary: so doth hope *Phil. 3. 9.* in the latter respect, & by way of provocation, *Act. 15. 9.* Fifthly, The word is *1 Ioh. 3. 3.* said to purge; for it sheweth us our filthiness; & as an instrumentall cause, wor- *Ioh. 17. 17.* keth grace in us, *Rom. 7. 7.* Finally, Baptisme purgeth; by signification, some- times by operation. And as fire doth purifie metals: so by afflictions are wee likewise purged, *Joh. 3. 5. Ephes. 5. 26. 1 Pet. 1. 7. Pro. 17. 3.*

For the last: the patterne after which wee are to purge, is the example of Christ. He hath left us a president to tread in his steps, *1 Pet. 2. 21.* and, *we ought to walke, as he hath walked, 1 Joh. 2. 6.* For, what person is of more dignity? what patterne more exact, perfect? neither must any object, that hee cannot attaine unto it: for, the perfection of the copy, will it not provoke the scholler to mend his hand? and, as we have said, what banging Kite, but with an high flyer will raise her pitch?

Not to trouble our selves about the lying aspersions of our adversaries, this checks too many among us; who live like beasts, in all open profanenesse. How is corruption cherished? lust enkindled? and the seeds of sinne watered? who walkes, as hee hath Christ for an example? One drinkes, another whores, a third swears, as if the Divell were their Father; and wickednesse the path to heaven. *1 Jo. 1.*

But wouldst thou be a vessell of honour? Then mortifie thy earthly members, crucifie thy habituall corruptions; and purge out the old leaven. Set the

example of Christ before thine eye, follow his steps, be pure as he is pure : else know, that thou shalt not come within the vaile, bee able to stand before the Ancient of dayes ; but perish everlastingly. Shall not dogges, swine, and every unclean thing be excluded the kingdome of God ? *Rev. 21. ult.* How readest thou ? Let those that beleve not these things, turne Atheists, and count the Bible a fable.

Hee shalt bee a vessell of honour :] We neede not to straine for this conclusion ; that

Doct. 3.

The holy are honourable.

Why was *Jabez* reputed more honourable than all his brethren ? was it not for his holinesse ? *1 Chro. 4. 9. 10.* Wherefore were the men of Berea counted more noble than those of Thessalonica ? for any other cause, but *that they received the word with a more willing minde ? and searched the Scriptures daily, to try the truth of things ? Act. 17. 11.*

Reas. 1.

For, are not such the nearest unto the nature of God ?

2

Set apart for the most noble ends ?

3

Can any else, truly hate evill ? detest base courses ?

4

And who but they, shall be crowned with immortall glory ?

Vse 1.

How many goe the wrong way to seeke honour, glory, renowne eternall ? Let *Jezebel* be the Kings daughter, *Dives* shine in filke, *Darius* boast of his many provinces ; and *Belsazzar* carouse in the bowles of the sanctuary : yet having no holinesse, they are vile, wretched, miserable. *Their names shall rot, their burialls be like beasts, Pro. 10. 7.* and when they awake, their image shall bee despised, *Psal. 73. 20.*

Vse 2.

And is this so ? Why then doe not the godly rejoyce, clap their hands, eate and drinke with a cheerfull heart ? Art thou holy ? Let thy present condition seeme contemptible, the world deride thee, see no beauty in thee : yet thou art of the royall Lyne, nobly descended ; the Son of the most high God, and heire of never perishing honour. Conceive of thy selfe, in this thy minority, as of *David* before *Saul*, True King, already annoynted : though not as yet established in the kingdome.

Vse 3.

Let not the proud world deride them, under-value them : for, by how much gold excels earth, the godly are better than the wicked. *Dives* was clothed in purple, *Lazarus* in ragges : But now, what a broad difference is betwixt them ? What force did the one conceive to be in a drop of water, though falling from the scabbed fingers of the other ? And, tell me : when was the memory of the just cut off ? or did the honour of the innocent vanish ? *They who honour him, God will honour : but such as doe not, shall be abashed, 1 Sam. 2. 30.*

Vse 4.

Who then is wise, and would have his name to flourish ; let him purge himselfe from originall corruption, actuall transgression. Shame is the consequent of sin ; but honour ever attends on holinesse. Wherefore, acquaint thy selfe with the waies of Christ, follow his steps, walke as he walked ; and thy name shall be writ in heaven, had in everlasting honour. Thou shalt be right worshipfull, right honourable ; when such as by their purse, purchase Titles, not by their vertues, shall bee base, ignoble. The poore men and women, martyred in the dayes of *Queene Mary*, what honour have they ? and how long is the list thereof ?

Sanctified, and meete for the Masters use :] Here we have a short description of the vessels of honour ; and it will afford us this lesson : that

Doct. 4.

Sanctified men are meet instruments for the use of their Master.

Sanctification fits us for holy ends : not the bare setting of us apart ; but corruption weakened, and grace infused. For the separation is an externall accident ; sanctification an internall qualitie. And in truth, the fitnessse of any thing for its end, is in the thing, though the fruit or effect be not.

Reas. 1.

And meet they are for the Lords use : for, such, and none but such, will or can seeke

seeke his glory, or one anothers good. And ordinarily, in workes of mercie, God useth vessels of mercy: but in wrath, vessels of wrath.

What then shall we say of our roaring boyes? They can serve God as well, if you will beleeve them, as the precisest black-coat of them all: in hearing a player, as a Preacher. O fearfull blasphemie! either these are the Devils sons, or hee hath none: and speake the language of hell, except wee should conclude, hee's stricken dumbe. Who but the old Serpent, or some *Rabshakeh*, hath spit them out of his mouth? But we leave them to stand or fall to their owne Master.

Hee then, that would doe his Lord service; let him labour for sanctification. What use can the Master put profane men unto? how should hee imploy them; except, like *Ashur*, to scourge and scowre the rust off of his selected vessels? that, and nothing else, will they, can they doe to the purpose. For, pray they are not able: gather the Saints, repaire the body of Christ, edifie the Church, none will; but men *holy, sanctified, and fitted for such ends*, *Ephes. 4. 12.* Wherefore, *cleanse your hands, yee sinners; and purge your hearts, yee wavering minded,* *Jam. 4. 8.*

For the Masters use: We may collect hence, this other conclusion; that *The Lord hath use for his holy vessels.*

Use, and speciall use hath he for them. They are not in his house for complement, to gaze at, look upon: but for needfull, necessary imployment. Was there any instrument in all the Tabernacle, but for use? And is it not so in his visible Church?

For, they make much to set forth his glory; by expressing in their actions, the graces of his spirit wherewith they are enriched. Also they are usefull, to draw others, not yet converted, to amendment of life: for by man, men are called; and to more perfection builded. In this house one stone squareth another: for *they are living.*

This informes us of the dignity of these vessels: for, what greater honour can men have, than to be serviceable to an earthly Prince? But whats this, in respect of being imployed by the King of Kings?

Wee must learne hence to mourne, when any of these vessels are taken captives, carried to Babylon; or, by death broken in pieces. For, is not the glory of God then eclipsed? and his house weakened? Plucke away a pillar from a Temple, and will it not shake? tends it not to ruinate the whole building?

Let us make much of such; and pray, that the number of them may increase to ten thousand thousands. For, if the righteous bee rooted out, perish from the earth, what will become of Gods great name? who shall declare his praise? seeke to reduce the seduced people? or binde up the broken hearted? Will the joviall-good-fellow minister, who is mute in Gods, roares loudest in a tap-house?

How should this provoke us all, to labour for grace, holinesse? Can we without these, be meet for pious uses? glorifie our Lord? benefit his house? or save our owne soules? Wherefore, let us purge, wash, and be cleane. Decke we our selves in the hidden man of the heart; strive wee for the spirit of sanctitie; and bee wee filled with the spirit. But how few are wee, who minde these things? pitch with our selves, the least degree of godlinesse? or endeavour to be instruments for the use of Christ our Master?

And prepared to every good worke. The meetnesse in the former words mentioned, is in these expressed. The observation shall be this; that

Sanctified persons for every good worke are prepared.

Not for one, but all. They can fast, pray, heare, read, meditate: Deny themselves, afflict their soules, give almes, doe and suffer any thing. What God affirms, they beleeve: what hee commands, they obey: what hee doth, they approve.

12.

Vse 1.

Isa. 10. 5.

Doct. 5.

Reas. 1.

2

Vse 1.

Vse 2.

Vse 3.

Vse 4.

Doct. 6.

Nehem. 1.

Act. 16. 14.

Ioh. 10. 17.

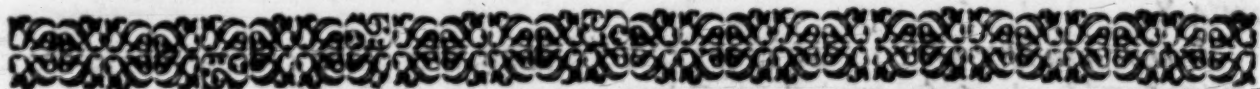
1 Cor. 4. 11. 22.

Were

Reas. 1. Were it not thus, should not the Lord want either will or power to fit them? What a deepe degree of Atheisme is it, to lay so foule aspersions on the Almighty? But he is all-sufficient: therefore whom he doth sanctifie, shalbe meet for his use; prepared to every good worke.

Vse 1. What shall wee judge of such as are prepared not for any good worke? Are these holy vessels in Gods, or filthy ones in the Divels house? They can drinke, whore, sweare, dice, card, cozen; but no good worke are they fitted for. Satanized they are: not sanctified.

Vse 2. Here may we try the truth of our spirituall condition: And, if wee deale not partially, wee need not be deceived. Tell mee first, what knowledge hast thou of God, of Christ? what love to his word, children? what desire, power to doe his will, runne the paths of his commandes? Art thou able to heare, pray, worke in thy personall call? canst thou doe, suffer all things? Then art thou a vessell of honour: but if not, of shame, endlesse confusion.



VERS. 22.

Fly also youthfull lusts: and follow after righteousness, faith, love, peace; with them who call on the Lord, out of a pure heart.

The Logick
resolution.



The Theologi-
call exposition.

In this verse, wee have a dehortation, and an exhortation. In the former, observe what we are dissuaded from; youthfull lusts: in the latter, what we must follow: and the object is fourefold, righteousness, &c. amplified by the persons who practise these things, *vide*. Such as call on the Lord, with a pure heart: and such, we must imitate; or principally have peace with them.

Fly:] That is, shun, avoid: let not come neere unto thee.

Youthfull lusts:] Such as young men are the most subject unto: of which, more hereafter.

And, or but follow:] Exercise thy power, lay thy pollicy to doe, practise, put in execution. It is a Metaphor, or borrowed kinde of speech; and includes earnestnesse, constancie.

Righteousnesse, faith, love, peace:] Of these wee shall speake in their proper place, and order.

With them who call on the Lord:] A discription of those with whom wee are to follow peace: or, whose steps, as an exact patterne, we must tread in.

With a pure:] Or out, from a purged, cleansed, sanctified.

Heart.] The heart is the peculiar seat of life; and in Scripture is of a large acception. First, Its put for the understanding, *Act. 16. 14.* And secondly, for the will, *Rom. 10. 9.* And thirdly, for the affections, *Mat. 6. 21.* And fourthly, for the conscience, *1 Ioh. 3. 20.* And fifthly, for the memory, *Luk. 2. 51.* And sixthly, for the whole soule, *Deut. 6. 5.* So that, by heart, we may understand to be, a soule, in all its faculties, purified and sanctified.

The Meta-
phraze.

Timothie, that thou maist be a vessel of honour, and fit for thy Masters use, the lusts of youth, wherunto young men are most inclined, must be avoyded: and righteousness, faith, love, peace are earnestly to bee pursued; and especially

cially with such, and as such, whose soule, with all its faculties bee purged, sanctified.

And fly from &c.] The Apostle in this verse proceeds to particular duties; Doctrines de- and suits his dehortation, both to *Timothies* age, and calling: whence it will fol- low, that

The word, according to a mans personall condition, is to be applied.

Doct. 1.

Notable examples have we of this, in Christs, and the practice of all his Apo- stles. How did our Lord fit his speech to the proud Pharisees? *Mat. 7.3.* How suitable were his words to the spirit of that wittie woman of *Samarita*? *John Luke 11.41. 4.10. &c.* The Evangelist directs his exhortations to Fathers, Children; to young men and babes, *1 John 2.14, 18, 28.* These are but a taste; yet may suffice.

For, this is the way to winne credit to a mans owne person: and either dis- swade sinners from their wicked courses, or leave them inexcusable. Want of wisdom and practice herein, hath been the cause of ill successe in the labours and endeavours of many.

Reas. 1.

This must stirre up the man of God, to a threefold dutie. First, To bee a prompt scribe, having in his treasure house, *new things and old, Mat. 13.52.* Secondly, He must observe the *state of his flocke, Act. 20.28.* and people commit- ted to his charge. *Mat. 11.28.* Thirdly, This being done, then is the plaister, according to each persons spirituall condition, to bee applied. How did our Sa- viour convince the Saducees; who denyed the resurrection? The Pharisaicall Doctors, men relying too much on *Moses*; and their owne traditions? *Mat. 22. 29, 43.* And when the foreman of his shop (*Paul*) was to deale with the super- stitious Athenians, *Act. 17.22, 23.* his course is very remarkable. Many preach and write much: but not going with a right foot, profit nothing.

Vse 1.

And here the hearer is to take forth his lesson also. Hee must bee acquainted with his owne estate; and accordingly receive the word. Art thou aged? ob- serve what is directed to thee. Young? take thou thine own portion. Art thou declined? marke how such are recovered. Hast thou stood fast in the faith? have an eye to the helps of perseverance. Preach what, and how we will; all our labour is lost, except the people make wise and personall application, from a true sight and sense of their spirituall condition. For want of this, millions perish.

Vse 2.

Fly youthfull lusts:] Lusts are either carnall, or spirituall: the former kind are here prohibited, Hence its evident; that

Lusts are to be fled from.

Is it not written? *Thou shalt not lust? Exod. 20.17. Abstaine from fleshly lusts? 1 Pet. 2.11. And take no care for the flesh, to fulfill the lusts thereof? Rom. 13.14. Galat. 5.16.* Every where are carnall lusts inhibited, con- demned.

Doct. 2.

For they fight against the soule: hinder the effectuall operation of the word: resist the actions of the spirit: and the Divell layeth the frame and foundation of all actuall sinne in them, *1 Pet. 2.11. Galat. 5.17. John 8.44. James 1.14, 15.*

Reas. 1.

This confutes our aduersaries; who defend, that the first motions arising from corruption, if resisted, are not sinfull. But, can the fountaine bee bitter; and the spring sweet? the tree bad; and its fruit good? No verily: for such as the cause is, such is the effect. Immediate injections from *Sathan* are not, being rejected, sinfull: for our Lord Christ had them, *Luke 4.3, 4.* but they that flow from the spring of corrupt flesh, are a transgression of the Law, *Rom. 7.7.*

Vse 1.

And as they without us are confuted: so many within us may bee reprov'd.

Vse 2.

For,

For, how doe men, without check, commit this sinne? What sparkes of this fire, fly up in the fornace of our soules? How doe wee hammer and beat forth evill thoughts? vaine cogitations? and all manner of concupiscence? The anvil of corruption is covered with these stirring lusts: never bare and empty of them. He is a very precise man, that is sensible of these motions; and out of hatred to them, doth resist them.

Vse 3.

The best here, have cause to be humbled. For, who is hee that offendeth not? and hath cause not to cry; *The good Lord bee mercifull unto mee in this thing?* 2 Chr. 30. 18, 19. *Psal. 37. 1.* What envie is in our hearts? chafing at the welfare of others? How many loose conceits have the holiest, of God? his truth? and of his nature? Who can say, *hee hath made his heart cleane?* Pro. 20. 9. Have we not all of us just ground to pray with the Prophet; *Who can understand his errors? wash me from my secret sins?* *Psa. 19. 12. 13.* And, *if thou, Lord, marke what is done amisse, where is he that is able to stand?* *Psal. 130. 3.*

Vse 4.

Let all men learn, what lust and concupiscence is; and come not neere it: Thus may we define it.

Concupiscence defined.

Concupiscence is the deordination of naturall love and desire.

In their nature and kinde, these faculties, with the acts of them, be good: but yet by circumstance may be, and often are abused.

When lusts be unlawfull.

First, In their object: as when wee covet unlawfull things. As *Abah, Naboths vineyard: Amnon, his sister Tamar:* and the sonnes of *Zebedee*; who desired to sit, the one on the right, the other on the left hand of Christ, in his kingdome.

Secondly, And as in the object: so by lusting we may offend in the end. Hereof wee have many examples: as when *David* out of pride, *numbers the people: Jehu slayes the Priests of Baal: Ezekiel, carried with vaine glory, shewes his treasure:* And the Jewes, *to be like other nations, covet a King.* Many diverse waies, as *James* saith, *desire lawfull things, but for what end? to consume them on, or satisfie their lusts,* *Jam. 4. 3.* Infinite is the offence this way.

Thridly, In respect of excesse, our lusts may prove unlawfull. When *Rachel* will, *for want of children, dye in a passion:* the good King, *thirst overmuch for the water of Bethlehem:* and *Jonah* burst with anger, when his *Genrd* doth wither.

Fourthly, The time not expected patiently, some in that are to be taxed. This was *Moses* his weakenesse, as concerning *Miriam* his sister, *Num. 12. 13.* And the Prophet, as if the Lord were too slacke in sending comfort, *Psal. 77. 8, 9.* But to prevent evill lusts of all kindes, in every respect considerable; observe the helpes following.

Helpes to prevent lusts.
Rom 7. 7.
Eph. 4. 17, 18.
Col. 3. 5.
1 Cor. 9. 27.

First, Get a sound knowledge of them. Secondly, Mortifie thy carnall members. Thirdly, Labour for a broken heart. Fourthly, Be diligent in thy calling. Fifthly, Abandon lewd companions. Sixtly, And strive to taste deeply of the water of life: favour the best things, *Prov. 1. 20. John 4. 14. Rom. 8. 5. 2 Cor. 2. 14.*

Youthfull lusts:] From the kindes of these lusts, here mentioned: observe also, that

Doff. 3.

Lusts of youth are chiefly to be avoyded.

Reas. 1.

For, such are the most strong, violent. Sathan also assaults, sets on young people eagerly, fiercely.

Vse 1.

Let *Timothies*, and all *Neophytes* looke to this, have an eye to spie them, shunne them.

And thy lusts of youth, are principally these: pride, idlenesse, pleasure, wantonnesse. To avoyd these, see thou:

First, Set a watch over all thy externall senses. In presence, view not, touch not. In absence, talke not, thinke not on wanton affections.

Secondly,

Secondly, sleep little, eat little, work much, pray much: for, take away the fuel, and the fire will be quenched.

Thirdly, when wandering cogitations or suggestions reflect on thy fancie, divert them the contrary way. Forget not this.

Fourthly, attend to good counsell, and follow it; and see before thou purpose any thing, what the best men advise thee. For motives.

First, consider, that youthfull lusts must be repented of, or no salvation.

Secondly, that nothing is more comely, than to serve God from thy youth. Minde that.

Thirdly, remember, if in time they be not curbed, how hardly they are cured.

Fourthly, thinke seriously, that God may cut life and lusts off together: and to flesh, what can be more fearefull?

From the foregoing sentence it will necessarily follow; That

Every age hath its severall lusts.

Childhood, youth, old age. This ariseth from the divers temper and constitutions of their bodies; and varietie of ayre, dyet; with other circumstances may cause some difference.

Let all here take knowledge of their age, and checke their personall inclination. For old Persons, Anger, & Covetousnes do the most follow them. Old wood is soone kindled; aged people easily moved: for both lack moisture. But

Why should such be covetous? Is it not strange? No verily. First, for, lop off all the branches but one from the tree, and that will shoote up the faster; for the nourishment which should feede all, runnes into that: So aged persons have cut off many sinnes, and then the strength of corruption augments Covetousnesse. Secondly, riches to them hath beene a true servant in youth; therefore he must not be cast off in old age. Thirdly, aged persons grow weak, stand in neede of much supply, great attendance: now money answers to all. Fourthly, gracelesse men make wealth their God: and who in extremity will not serve him? cleave unto him?

But above all, young people must beware of Lusts: for, in such nature is strong, and Sathan the most diligent to seduce them. When a suggestion is presented to thee, see thou reject it: for that, hanging in the fancie, may stirre up delight; delight, consent; and consent will cast about to produce into act. A lust may hover to and fro over the fancy: but if it take stand upon the affections, take heede of some untimely birth. A man, in way of marriage, made a motion to a young Gentlewoman, who was well descended, rarely qualified, eminent for good parts; Taking time, this answer to one of his and her acquaintance shee returned, That she would not give way to him, neyther could, as her husband, affect him: for, quoth she, to me he is a stranger, I heard him sweare, and hee is too aged: hee hath a blemish in an eye, a snuffling in his nose, a broken arme, a crooked backe, and a lame legge. Notwithstanding, hee prosecuted his suit, friends perswaded, and she consented: But (I speake from experience) such evil effects followed that match, as are almost incredible. By others harms, learne thou wisdom; and never be familiar with any suspected person. Let not thy affections loose, fixe them not too firmly on him or her: for, what thou most lovest, may become an instrument to worke thee some compendious mischief. Make Jesus Christ the prime object of thy heart, love him with all thy might: in other things wee may excede, but here no extasie is high enough, strong enough.

And follow righteousness: To omit what from the connexion might be collected, we observe this, That

Righteousnesse is to be eagerly pursued.

Now that with profit wee may follow it, wee will first define, and then declare the parts and kinds of it.

Dott. 4.

Reas. 1.

2

Vse 1.

Why aged persons covetous.

Vse 2.

Dott. 5.

Righteousness

Righteousnes
defined.

Righteousnesse is a full conformitie with the morall Law.

A definition, like the barke with the tree, is to be neither straiter nor larger than the thing defined; and so it comprehend all, the shorter it is, the better. The Righteousnesse we are to handle, is that which is inherent in man. Now the Law of God is the perfect rule of mans righteousness: for his will being originally, essentially, and infinitely just, must needs bee the rule and square of all finite and derivative righteousness. The *Genus* of our definition, is a full conformitie, or compleat agreement: The forme or difference consists in these words, *to the morall law*. For should not Gods Law bee now the rule of mans justice, what should? or might wee not rest unsatisfied? if not, hold his will mutable? But hoping none will deny this, wee proceede on in our intended purpose.

Righteousnes
distributed.

This Righteousnesse is eyther habituall or practicall. The Law requires both; make the tree good, and its fruit good. Shall the Law command holinesse in the streame, and not in the fountaine? in the act, not in the habit? And if it forbid and condemne originall corruption; shall it not require and command inherent Righteousnesse, which we call Sanctification? The Law, you will say, doth presuppose it. Then doth it require, or necessarily imply it. He that injoyes his servant to fell a Tree, or covenanteth with his neighbour to cut down a Close of grasse; doth he not in this, comprehend the Instruments whereby to effect it? Taking this also for granted, let us goe on.

Habituall, what
it is.

Habituall Righteousnesse is a conformitie of mans Nature to the morall Law: for, as wee have proved, the justice of the Law requires the perfect frame of a mans inherent holinesse, as of his externall obedience. When we are to contend with an adversary (and such a one the Law must bee conceived) who will not remit a farthing of his debt; wee in wisdom must give him full satisfaction. These two differ, as the roote and branches; the cause and effect. *Adam* had this by creation; the which, had he produced into a *3*, he might have beene confirmed in an estate of everlasting blessednesse: for as the transgression of the Law made him miserable; so the observation thereof, would have conserved him in an happy condition. The latter of these doth alwaies imply the former: But not the contrary.

Eccles. 7. ult.

The conditions
necessary.

This habituall righteousness must bee, both originall and compleat: for, so soone as man hath a being, the Law hath an eye to him, expects inherent Sanctitie: else for a want and absence of it, may condemne him. For in this respect, it bindes *Semper*, and *ad semper*, as wee speake; it will not dispense with man, for the least moment. For, could it for a season, why not for ever? And it must be compleat also; there may not the least vacuity bee admitted; our vessell, with this water, is to be filled to the brim; one graine of this metall may not be lacking.

A subdivision.

Againe this completion, if it bee to justifie, is to bee perfect; as in parts, so in degree. Habitual Righteousnesse is a garment woven of many threds, though but one individuall robe; were there one of them wanting, it would not equall the exact justice of the Law, and cover our internall nakednesse: or should it not extend to the highest period a created nature is capable of, it would be too short and strait for the inner man. Hee that will stand to justifie himselfe, and thinke his inherent righteousness deep and large enough; let him be sure, that it prove as old as himselfe, else it will bee too short: and as compleat in parts and degree, as his whole person can comprehend, or it will be too strait. Did but our Adversaries understand and beleve this doctrine, they would reject their inherent righteousness, from being the object matter of their iustification.

Having finished this first branch of righteousness, which is inherent and habituall; we in order proceed to that, thats externall and practicall.

Practicall

Practicall righteousness is a conformitie of obedience to the morall Law.

Practicall defined.

This, as we have already said, differs from habituall, as the fruit from the tree, the spring from the fountaine, and the effect from the cause: neyther can this latter bee produced into act, but by the efficiencie of the former. Happy had our great grand-father beene, and we his posteritie, had hee imployed well this talent: But here true is that mis-applied Proverb; *The fathers have eaten sowre grapes, and the childrens teeth are set on edge, Ezek. 18. 2.* For Adam feeding on the forbidden fruit; hee and wee are deprived of all righteousness, *Rom. 3. 23.*

This practicall obedience is double, Active, and Passive: for since the fall, the Law requires more, than at the Creation. Then the former was sufficient, but now the latter also must be performed. For the Law being transgressed, not observed, a twofold debt is to be discharged, else were it not fully satisfied.

Practicall distributed.

Practicall-active-obedience is a conformitie to the precepts of the morall Law: but passive unto the threats thereof. This in any case must be considered, and not omitted: for, were it possible for a man to doe what the one commands, and not suffer what the other inflicts, hee could not bee justified; Because the whole justice of the Law must be compleatly fulfilled. Let not any put these asunder: for obedience, if perfect, is active and passive.

Obedience active hath two branches; Abstinence from evill, Diligence in good. For, as the precept injoyne the one; so it prohibits the other. Evill is to be avoyded, Good followed. If any evill bee committed, or good omitted; then the precepts of the Law are not fully observed. Let this bee duely remembered, *Isay 16. 16, 17. 1 Pet. 3. 11.*

Obedience passive is a conformity to the threats of the morall Law. This also is necessarie: for, they are a part of Gods divine truth, and cannot be dispensed withall, no more than the precepts. This passive obedience hath also two members; A privation of all comforts; And a presence of all torments.

Here its worth our best consideration, how justly the Law punisheth an offender. For, if hee omit practicall good, evill is inflicted: let him commit a tuall evill, of good he is deprived. Thus have we fully expressed, what obedience the whole morall Law, precept and threat, require of him; who, since mans fall, will be justified by it. But, wee may confidently avouch, with the Psalmist, *That if the Lord should judge us according to this rule, no flesh (Christ excepted) could be saved, Psal. 143. 2.*

See Ezek. 18. Deut. 28. per totum.

The kindes of this Righteousnesse (if wee may so call them) be personall, or imputative.

Righteousnes into its kind distributed.

Personall is that which is in us, and proceedeth from us. For matter they are the same; but differ in the manner of application. The former is (of some) called Legall: the latter, Evangelicall. First, because the Gospel, not the Law, discovers it: Secondly, and workes faith, whereby we receive it. The Law in this respect, is a killing letter: the Gospel, a quickning spirit. *Phil. 3. 9. Gal. 3. 2. Cor. 3. 6.*

Now the question is, whether of these must bee followed? We answer, Both. For, though the latter, apprehended by faith, is the sole and absolute object matter of our justification; yet the former may not be neglected. That no mans personall Righteousnesse is sufficient to justify and quit a guilty sinner, before the strict and exact Tribunall of the Almighty; that which we have related doth declare.

For, who of all the naturall sonnes of Adam, hath habituall justice, originall and perfect? in parts and degree? practicall? avoyding all evill, doing all good? felt an absence of all comfort, and a presence of each torment? He that doth want any of these, or not doe and suffer what we have unfolded, by his own personall Righteousnesse, cannot be justified. Where is he and what is his name, that was conceived in sanctity, borne full of all graces? Who never omitted good, nor

Psal. 130.3.

committed evill ; and hath been deprived of every kinde of comfort ? endured all sorts of torment ? Can you finde such a man in an Anchorites mew, a Monkes cell, or the Popes chaire ? Then let him stand out and say, *If thou (Lord) marke iniquities, I am able to abide it.* Did men understand the Justice that the Law exacteth, and their owne imperfection (except desperate boldnesse beare sway) they would reject their own personall, and rely on Christs imputative Righteousnesse for justification.

The righteousness of Christ unfolded.
John 1.14.

And thats the righteousness principally of every one to bee followed, that would be justified. Here let me intreat you to take knowledge, how, in each particular, Christs righteousness doth answer the exact justice of the Law.

First, for Habituall : Christ was full of grace and truth. And this was both original and perfect. He was habitually and originally pure and holy : for the *Holy Ghost did overshadow the blessed Virgin, his Mother ; Luke 1.35.* so that he, being conceived by extraordinarie, not naturall generation, was habitually and originally invested with Sanctity. Had she known man, and hee traduced by ordinary and carnall propagation, his humane Nature would have been corrupted. For, *that which is borne of the flesh, is flesh : of the spirit, spirit, John 3.6.*

And this habitual Righteousnesse or Sanctitic in Christ, as it was original, so perfect : for, what intellectuall or morall Vertues are in the God-head, at their union, according to its receptivity, were imprinted on the Man-hood. Take a signet with all the letters in the Alphabet engraven upon it, and impose it on a piece of waxe well prepared, will it not receive an impression of letter, for letter ? So is it in this hypostaticall conjunction of the divine, with Christs humane Nature.

Without controversie, this perfection was both in parts and degree. And as his humane Nature was extended, grace was increased. Its said, *That hee grew in wisdom and stature, as in the manifestation, so in truth, Luke 2.52.* For being an infant, the man-hood was not capable of that measure of Sanctity, as when it was fully growne. *The God-head dwelt in Christ bodily, Col. 2.9.* that is, compleatly, perfectly. Cut letters thorow the barke of a Tree, as it groweth, so doe they ; untill it come to perfection, and then the letters stand at a stay, without augmentation of quantity : so may it be in this motion.

John 14.30.
Mat. 27.23,24.

Secondly, concerning Christs practicall Righteousnesse, that was conformable also to the Law : for hee was obedient to the precepts ; eschewing all evill, doing all good. As the habitual was perfect, so was the practicall. No corruption could bee found in him ; no transgression flowing from him. Sathan, that great observer, was not able, with all his subtile malicious Agents, truly to accuse him of the least appearance of evill. No more, God his father, had he not stood as our surety, could not in justice have layd any affliction on him : for, he was both habitually and practically conformable to his Law ; being of desert fully to answer the exact rigor of it, and abide it.

Againe, as Christ did actually obey the precepts ; so did hee passively the threats of the Law : for, he was deprived of all comfort ; suffered all kindes of torment. What was his whole life, but a conversation of sorrow ? a time of mourning ? But this was chiefly and fully undergone in his agonie, and last part of his passion for us, not himselfe. You will reply, how could this thing be.

For the true and full resolution hereof, you must conceive of God and Christ, in a twofold relation. God, as a Father and a Judge : Christ, as a Sonne and a Surety. God, He, at this season, strips himselfe of mercy, clothes himselfe with justice ; lookes on Christ, not as his Sonne, with the eye of a loving Father : but as he was a Suretie in the case of a sinner, with the strictest eye of a just and severe Judge, who of his debt would not remit one farthing, without a full satisfaction. Christ, he in his passion, beholds God, as he did present himselfe to him ; and, for the present, conceives of himselfe, not as his Sonne, but a Surety ; who

who was to make a discharge equall to his strict justice and expectation, for the finnes of the whole world. Whence at this time, Christ was deprived of all sensible and appearing comfort; and suffered the greatest degree of torment. Now did hee sweat drops of bloud; now was his soule heave to the death; and now did he cry, My God! my God! (not my Father! my Father!) why hast thou forsaken me? yet did not God, as he was his Father, and Christ his Sonne, in the least degree, actually withdraw his love from him: nor Christ, as he was his Sonne, and God his Father, any whit doubt of his affection towards him.

Thus you see cleared, how and when Christ satisfied the full justice of the Law; both actively in doing, and passively in suffering. And this is that Righteousnesse, that our Apostle desired to be found in; and that he exhorts us to follow. O what a sweet harmony and proportion is here, betweene Christs righteousness and the Law? It requires habituall justice, originall and perfect: and Christ had them. Perfection of parts and degree: and hee had them. It exacts practicall justice in obedience: and Christ had it. Active and passive: and hee had them. Abstinence from all evill, and diligence in all good: he did them. Absence of all comfort, and a presence of all torment: and Christ endured them. Worthily therefore may hee be stiled, *Jesus Christ the righteous*. Confidently may we rely on him, for our justification. Bee it known unto you, men and brethren, that through this man is preached unto you, the remission of finnes: And by him all that beleeve, are justified from all things; from which yee could not be justified, by the Law of *Moses*.

Concerning the person and obedience of Christ, here by the way some Corollaries may be deduced, worthily to be observed.

First, that though wee should hold, as some doe, hee was bound actively to keep the Law; being made under it, and found in the forme of a servant: yet passively he was not. Because no corruption was in him; nor actuall evill proceeded from him. All his sufferings were for our sake.

Secondly, when we reade such places as these; *Who can say, hee hath made his heart cleane? Prov. 20.9. I am pure from my sinne? Enter not into judgement with thy servant: for in thy sight no flesh living shall be justified, Psal. 143.2. And, if we say we have no sinne, we make God a lyar; and the truth is not in us, 1 John 1.8.10.* Concerning these, with many more, Christ is alwayes to be excepted, excluded.

Thirdly, here we learne, why Christ in all his passions never prayed for the pardon, or prevention of his personall sinne. For, hee had not committed any; neyther was it possible for him to be a transgressor. He was God, and God cannot doe iniquity. Besides, were it not thus, the salvation of the Elect, and of himselfe, should have beene contingent; which may not be admitted. Adam stood, as he might fall: but Christ, as hee could not. This is one argument, why our spirituall condition, is better and surer in Christ our surety, than it was in Adam our father.

Fourthly, we are also instructed hence, how Christ did, and might pray, in the worthinesse of himselfe, not in the name of a Mediator. For, he was the naturall Sonne of God; also by personall union, and without all sinne. Therefore, for his own sake his petitions were granted, never being rejected. But wee bee but children by adoption, full of corruption, guilty of many actuall transgressions: So that we neyther can, nor dare in our own Name, approach unto the Throne of the high God.

Fifthly, it will likewise follow, that Christ of desert and condignity, merited eternall life. Should God have denied him honour and glory (to say it with reverence to his Majesty) his justice had beene impeached. For, *Dee this, and live*, was the Legall Covenant. Now Christ having kept the condition, God was bound to performe his promise. And therefore *hee raised Christ from the dead,*

Phil. 3.9.

1 John 1.1.

Rom. 3.26.

Acts 13.38.39.

Gal. 4.4.

Phil. 2.7.

Isay 53.4.5.

1 Pet. 2.24.

Phil. 2.6.

Psal. 5.4.

Job 34.17.

Heb. 2.6.

1 Cor. 15.15.

John 17.5.

Luke 22.46.

Rev. 8.3.

John 11.41.

1 Tim. 6.16.

Heb. 4.15,16.

John 17.4.5.

Rev. 4.10,11.

and hath set him in high places, farre above all principalities and powers, Romanes 10.9. Phil. 2.9. To whom bee praise, in all Churches, for ever and ever, Amen. Ephes. 3. ult.

1 Pet. 2. 14.
Tit. 2. 14.
1 Tim. 2. 6.
Isay 38. 17.
Ier. 31. 34.
Isay 53. 5.

Sixthly, he that would be able to discharge his Creditor, pay his whole debt, and stand just before God; let him renounce his personall Righteousnesse, account it doing, and rely on Christ for his justification. *Its hee that hath borne our sinnes: his death hath redeemed us from all iniquitie: he is the counterprize for our ranfome: cast them behinde his backe: forgiven, forgotten them: and by his stripes are wee healed.* Goe thou, and sell all the little that thou hast, to purchase this commoditie. Trust not to thy own inward holinesse, nor outward obedience, to justifie thy person.

1 John 1. 10.

Gen. 15. 3.
Gen. 20. 11.
2 Chro. 25. 10.
Mark 14. 59. 66.

Art thou the first man that was borne? better than all thy fathers? darest thou enter into judgment with God? pleade thine innocencie? undertake to satisfie the full justice of the Law, and merit eternall life? See thou doe it not: for *there is no man just upon the earth, who sinneth not, Eccles. 7. 20. In many things we offend all, James 3. 2. And, he that saith, he is not a sinner, makes God (what in him is) a lyar.* Was Paul perfect? David eyther? Doth not the one cry, *Who shall deliver me from this body of death? Rom. 7. 24.* and the other pray, *Enter not into judgment with thy servant, Psal. 143. 2.* Did not Abraham equivocate? help himselfe with a shift scarce warrantable? And which of the Lords Worthies hath not done wickedly?

Thou that boastest of thy inward grace, outward good workes; darest thou indeed stand to them? appeale to Gods judgment in precise termes? desire to bee rewarded, as thou hast deserved? Doest thou thinke, that if thy habituall sanctitie were weighed, in the ballance of the Law, it would not prove one graine too light? thy practicall measured, an inch would not be wanting? and all thy actions and passions being numbred, the Lords piercing eye could finde nothing short? Lay thy personall obedience to the exact justice of God, and try it out: but if thou perish not, let me bee found guilty of a damnable lye. The very thought of such a strict proceeding, would make the best mans heart to shrink within him; and then shall a poore Friar judge himselfe so universally holy, as of condignity to deserve heaven? The Lord open their eyes to see themselves: so shall Christs righteousness be imbraced; their own, in the act of justification, be rejected.

Psal. 35. 2.
Rom. 8. 1.
1 Cor. 6. 11.
2 Pet. 1. 5. 6. 7.

This may suffice to have beene spoken of imputative Righteousnesse: and now wee proceede to prove, that Personall is also to bee followed. It is the constant doctrine of all reformed Churches, that as we are to rely by faith, upon Christ and his obedience, for our justification: so must we strive and endeavour for personall justice, habituall and practicall. Because, in him who is justified, it is also required: and these two, however distinguished, may not be separated.

Reas. 1.

For, the more wee grow inwardly in grace, and outwardly in obedience; the stronger we shall bee assured of our election, vocation, justification, and salvation.

2

The more shall we glorifie God, honour the Gospel, beautifie our profession, and winne credit to our persons.

3

With the more facility we may performe holy duties, beare all kinds of crosses, resist temptations, and quench the fiery darts of the divell.

4

The nearer shall we come to perfection, be the liker to our head, recover our great damage, and long eagerlier to bee loosed, and be with Christ Jesus. So that, in this pursuit, *our labour is not in vaine through the Lord, 1 Corin- thians 15. ult.*

Use 1.

Our Adversaries then are too blame, and falsely slander us; crying, wee hold monstrous opinions, never-heard of propositions. First, that in a man justified,

justified, there is no inherent holiness. Secondly, that sinne is in us, by Christs robe only covered, not abolished. Thirdly, and then like mad dogges, they fly in our faces, barking out these, and the like reproaches; That all the Protestants are but whited Tombes, painted Sepulchres; Wolves in Lambes skins; leproous Persons, clothed in fine apparell; and Lampes lacking the oyle of Sanctification. This indeed we say, That he who is justified, is but in part habitually sanctified: But this inherent grace shall grow from strength to strength, untill hee be perfected, unto whom Christs righteousness is imputed. See *Prov. 4.18. Psal. 84.7. John 15.2.*

But leaving them to stand or fall; let me exhort you, my beloved, to put on the righteousness of Christ Jesus, as by application, so in imitation. When thou art to deale with God, and to appeale in his Court, see thou have this wedding garment: Clothe thy nakednesse with the mantle of Jesus; cover thy sinnefull person with no other robe; weare not Linsie woollie; mix not thy Pigeon feathers, with this Eagles plumes; blend not thy flash water, with this fresh wine, lest thy nakednesse appeare, and death bee found in the pot. But with him, who knew what hee did, cast off thy menstruous Ragges, trample them under foote, and apparell thy selfe with the pure linnen of Christ our Lord: for, *Salomon* in all his royalty was not clothed like him, who hath put on Christ Jesus. Yet this is not all. *Phil. 3.8.*

For when thou art to deale with men, in an inferiour Court, then must thou be judged by thy personall righteousness. Deceive not thine own soule: for, he that saith, he is in Christ, and walketh not as Christ hath walked, is but an Hypocrite, and shall surely perish. Wherefore crucifie the old man, with all his lusts: purge out the sowre leaven, and become a new lampe, *Col. 3.5.* Cleanse thy selfe from the filthinesse of flesh and spirit: grow up in holinesse, and perfect thy sanctification in the feare of God, *2 Cor. 7.1.* So shall thy election be made sure, thy justification certaine; and thy salvation sealed. Then mayst thou march valiantly, breake a bowe of Steele, sleight temptations, tread Sathan under foot, smile in the face of death; and when thy heart bursts, thy spirits faint, nature yeelds, thou shalt say with that blessed Martyr, *Lord Jesus receive my soule, Acts 7.59.*

But woe and alas! How many will say, they beleve in Christ, yet live like beasts? What will it profit a man, to point out the way to heaven in speech, and tread the path to hell by practice? to resolve doubts wherewith tender consciences are insnared, himselfe fast bound in the chaines of Sathan? to professe he is an Artist, differing not much from an Acheist? What tedious discourses shall you heare of the faculties of the soule, but of salvation nothing? long disputes of generation and corruption, in the meane while mortification and regeneration are not touched? Good God, who, at his coming, shall Christ finde following of Righteousnesse? To proceede.

Faith: This is the second object in order to be pursued. Whence observe, That

Faith is to be followed.

Not a miraculous, that is ceased; neyther Historicall and Temporary, which may be found in men, in divels: But that faith unfained, which was in *Levi*, the faith peculiar to the Elect only; or that most holy faith that *Jude* mentioneth. Why?

For, by faith the righteousness of Christ is unfolded, apprehended, put on. Knowledge, like the eye, may direct us unto the wedding garment: But faith, as the hand, must take hold of it, apparell our selves with it. Now because the latter act cannot be without the former, hence it is; that to know Christ, is put for faith in him. Faith is so necessary, that no man without it, can bee justified. But how it justifieth is worth our consideration.

Faith

Dall. 6.

Mark 16.18.19.

Mat. 13.6.

2 Tim. 1.5.

Th. 1.1.

Jude 20.

Ras. 1.

John 17.3.

John 19.35.

How faith is
said to iustifie.

Faith, for the clearing of this point, is three wayes to be accepted, observed: First, as an habit: secondly, as an act: thirdly, as it hath relation to its object. In the first acception, it being a part of Gods image, according to its degree, may be truly sayd to iustifie: and so doe all other habituall and inherent graces of the spirit. But these are all imperfect, defective: and if they were not, yet they would but answer to the justice of the former branch of the Law, which requireth habituall Righteousnesse, as absolutely as practicall. To speake as the truth is, *Adam* had the former at his Creation perfectly in him; whereby, though he was no sinner, yet untill he had actually observed the Law, he could not be personally just and righteous. For it was not the having, but the well using of this Talent, that would fully satisfie the whole justice of the morall Law, and bid him stand out, a righteous person. *Do* this, must precede the confirmation of life, and an immutable estate of blessednesse. Wherefore if *Adam* had produced his habituall sanctitie into act, and beene compleatly conformable in all things, to every precept of his Law; the Lord ratifying his promise upon his obedience, hee had beene perfectly just, and might so have continued till this day. Here let it bee well observed, That actuall obedience makes a man actually righteous; habituall, but habitually righteous: and that both these must concur, to the justifying of a mans person. Suppose Christ to satisfie the Law for himselfe: he had been just, though hee had suffered nothing. For the Law must bee transgressed, before the threat be of force, or any passive obedience required. Christ was habitually holy in parts and degree: so was he practically, eschewing all evill, doing all good. Therefore hee was without the least ticke of affliction (had hee not stood in our roome) to have gone out, a justified person.

Againe, here wee see, that the habituall Righteousnesse of Christ, is a part of the matter of our justification: for, if the Law exact it, and wee want it; our surety must make payment of it, or else the full debt were not discharged. *Adam* did not digge his Talent in the Earth, not imploying it: but hee totally lost it. Hence Christ must pay for us to our Lord and Creditor, both the forfeiture and principall. His practicall righteousness doth the one; his habituall doth the other. Away then with that ill digested opinion of them, who separate these, in the object matter of our justification.

For the second; The act of faith doth not iustifie a sinner. Since the fall of *Adam* our father, wee are not justified by any worke of our owne. But the act of faith is a worke of our owne. Therefore by the act of faith, wee are not justified. To beleve in *Christ*, is the worke of God, *John* 6. 29. yet it hath its denomination; not from the first and remote cause, but as our Adversaries will not denie, from the second and nearer. Againe, no imperfect worke will iustifie. But the act of faith is an imperfect worke. *Ergo*. For who was ever so strong in faith, but felt some imperfection, doubting, staggering? In a word, That righteousness which will iustifie, must bee conformable to the justice of the Law. But the act of faith is not conformable to the full justice of the Law. Therefore will not iustifie. For their distinctions of Legall workes and Evangelicall, done before grace, and after grace; let those who are ignorant and voyd of all grace defend them, rely upon them: for, wee have not so learned Christ, and the doctrine of justification.

Wee have declared, that righteousness is a full conformitie to the morall Law. But will one act bee proportionable to it, satisfie its justice? Doth it not require habituall and practicall justice, suffering as well as doing? And in the act of beleiving, is there any passive obedience? Such likewise, as would have passive onely imputed, in our justification, not the active obedience of Christ, are not to bee excused. For, is that a full agreement

to

to the lawes justice? Habitually answers, for the impurity of our nature: active, for our omission of good: and passive, for the commission of evil. It is the safest way, with denyall of our owne worthinesse, by the hand of faith, to set all on Christs score.

What if we bee said to live by faith? so are wee by our hands: yet doth any man eat his fingers? No: its by that, which faith applyeth; and the motion of the hand procureth, and receiveth. It resteth now to declare how wee are said to be justified by faith: And that is, neither by the habit, nor act; but with relation to its object.

Faith justifieth, but how? Justification is taken from the way of judicial proceeding; and this being cleared, the doctrine in hand, will easily bee confirmed. I owe a man an hundred pound; for the discharge whereof, three things on my behalfe are necessary: first, an hand: secondly, the motion of it: thirdly, so much in value, as will make full payment. Now the hand alone, nor the motion alone will discharge my Creditor: but the money delivered with the hand, is the materiall cause to satisfie him. So here. Faiths habit is the hand; the act is the motion; and Christs righteousness the money. What is it then that satisfieth the justice of God? Not the habit of faith, nor its act: but the object apprehended, which is Christs habitually and practically righteousness. Aske a man if hee have payd his debt, discharged his Creditor? his reply is; yes, hee hath. Demand further, wherewith? hee tels thee, with good money. Yet enquire of him how he did it? his answer will be, with his owne hand. And in the same maner do we, by the righteousness of Christ, apprehended by our faith, discharge our debt, pay our Creditor, and are justified, acquitted.

Wee are not willing to bee curious; but speake to the understanding of the weakest capacity: This therefore is not to bee omitted. First, That wee are justified of God: but how? Hee imputeth our sinnes to Christ, as if they were his; and Christs obedience to us, as if it were ours. For, justification is an external act of God, accounting us righteous for Christs sake. Secondly, Christ is also sayd to justifie, by satisfying the justice of the Law in his owne person; and in being our Advocate to plead for us. Thirdly, The spirit justifieth, by revealing this doctrine, uniting us to Christ; and sealing it in our hearts. Fourthly, Good workes be sayd to justifie; in declaring and manifesting of it to us, to others. Finally, Faith (as wee have said) relatively and instrumentally, by apprehending and applying of Christ, and his obedience to us, doth likewise justifie. That old objection of the difference betwene *Paul* and *James*, is of no moment. For, the one faith, *that a living faith doth justifie*; and the other, *how a dead faith will not justifie*: is here any contradiction? Our adversaries say, that hope, and other graces, as well as faith, justifie. But faith and hope differ. First, in order: for faith is as the cause; hope the effect. Secondly, in the manner of being conversant about their object; faith beholds it as present, hope as to come. The truth is, that nor hope, nor love, nor any other grace, hath the promise peculiarly made to them, but onely faith: or, if they had, have they any property, and qualification to apply it? Faith, as the hand, receives all, holds all. Wee will not sticke to grant them, that in their sense, all graces justifie. For by righteousness, they understand habitually sanctification. Now, is there any, either so ignorant or impudent, as to affirme; That inherent grace doth not sanctifie? Doubtlesse, they all, according to their proportion, expell out of that subject, wherein they are rooted, their opposite qualities; which are originall corruptions. And more: for so farre as they in nature, parts, and degree, answer to the holiness of the Law, we will yeeld also, that they justifie. And yet more: That that obedience, whether active or passive, which springeth from this root of inherent sanctitie, is true, and holy, and good; and, as it hath agreement with the Law, doth likewise justifie; and shall not be unrewarded.

But wee, with all our might, deny and gaineſay theſe following particulars. Firſt, that any inherent grace is perfect, in ſuch a degree, as the Law requir-
eth: like Infants, wee have all the members and parts of the new man; but
theſe by a quotidian augmentation, grow up to perfection. Secondly, Were
wee as full of all grace, both in parts and degrees, as our natures are capable of:
yet thereby wee are not juſtified. Thirdly, Suppoſe all theſe internall habits to
bee produced into act, according to their utmoſt force and vertue, in doing and
ſuffering: notwithstanding, we ſhould merit nothing.

Wherefore, we muſt renounce our owne perſonall righteouſneſſe in the mat-
ter of juſtification; and onely relye upon Chriſts imputed. For, in his perſon,
hee was without any ſpot of originall corruption. A moſt lively Type hereof
was the red Heiffer: for ſhee was to bee perfect, having no blemiſh; upon which ne-
ver yoke came, Num. 19. 2. Deut. 21. 3. Chriſt was red in his humane nature;
and in participation of our afflictions, Iſa. 63. 1, 2. Heb. 2. 17. Perfect, and with-
out blemiſh, both in his perſon and actions, Luke 1. 35. Without yoke, free from
the bondage of originall pollution, actuall tranſgreſſion, ſervitude to mens or-
dinances; and as doing all things voluntarily, which were neceſſary for our re-
demption.

1 Pet. 1. 10.
Ioh. 8. 37. &c.
1 Cor. 7. 17.
Ioh. 10. 17, 18.

And this may not be omitted, how that by nature, we are dead in ſin, children of
wrath, and in the bonds of iniquity, Eph. 2. 1, 3, 5. So that, when we are born againe,
Joh. 1. 13. receive habituall grace, Rom. 5. 5. have power to obey, Joh. 15. 5. its all
from Chriſt. For Adam, and wee too, muſt bee all in all, in and by Chriſt Jeſus.
We have no life, but from union with him, Col. 3. 11. no union, but by the ſpi-
rit, 1 Cor. 12. 13. and no ſpirit, except he ſend him, Joh. 16. 7.

To conclude, God being infinitely offended, requires an equall ſatisfaction.
But can a finite Agent doe an infinite act? What greater impoſſibility? Yes,
ſaith their learned Cardinall: wee having the ſpirit, which is infinite, and our
actions proceeding from it, they may bee ſayd to have ſome kinde of infin-
ity defined. tie. For answer, wee are to know this; that infinitie is that, beyond which
there is nothing. Now if a man bee able to doe a good worke of this latitude,
hee is a God, not a creature. And in truth, Chriſt was God, as hee was man:
therefore his obedience, though in reſpect of time, finite; yet, in regard of
the dignity of his perſon, was of infinite value; able to give full ſatisfaction to
the infinite juſtice of God the Father. And by him, and by it, being by faith ap-
prehended, are we heretikes (as they call us) juſtified.

Reaſ. 2.

A. 9. 15. 9.
1 Tim. 1. 5.
Eph. 2. 17.
1 Cor. 1. 30.

A ſecond reaſon, why faith is to bee followed, is this: as it juſtifieth, ſo it
ſanctifieth. But how? Firſt, Habitually: for it expulſeth infidelitie out of
that heart, in which it is planted; ſaying, ſtand apart, come not neere mee: I
am holier than thou. Secondly, Operatively: and that by application and
provocation. For, faith layeth hold on Chriſt, and pulleth him into the heart;
which is made of God for us, as juſtification: ſo ſanctification. The holineſſe
wee boalt of, is his, not our owne. And this it effecteth, by provocation:
becauſe it aſſureth that perſon, in whom 'tis ſeated; that no unclean thing ſhall
inherit the kingdome of heaven, Rev. 21. 7, 8. 1 Joh. 3. 3. Therefore hee is inſti-
gated to purge himſelfe, as Chriſt is pure, if ever hee would have ſure hope to
be ſaved. And the more faith we have, the more will we cleaſe our ſelves from
all filthineſſe of fleſh and ſpirit, 2 Cor. 7. 1. Its a moſt falſe poſition, that certainty
of ſalvation, makes men neglect the meanes of grace, careleſſe of ſanctification:
the contrary wherof is true. Will not the husbandman riſe early, ſit up late,
plow, ſow, harrow, and hedge with all diligence, being perſwaded of a good
crop of corne, at the time of harveſt? And what can more ſtirre us up to grow
in ſanctification, to heare, reade, watch, faſt, and pray, than the infallible aſſu-
rance of our ſalvation? Where the end is beleevd, no meanes leading to it will
bee neglected.

Gal. 6. 9.

1 Pet. 1. 10.
Heb. 12. 18.
1 Cor. 15. ult.

Again,

Againe, by faith we resist Sathan, *quench all his fiery darts*, 1 Pet. 5. 9. For hot-burning afflictions: will not faith assure us, that they are Gods messengers? *Reas. 3. Eph. 6. 16.* phisicke for our soules? the cognisance of Christ? markes of his sheepe? crucifiers of corruptions? and the certaine forerunners of eternall life? And shall not a perswasion of these things, extinguish them? move us with patience to beare them? Its God; faith faith, not the Devill, *who breaketh mee.* Job 16. 14. *I will hold my peace: for thou Lord hast done it, Psalme 39. 9.* Let his darts bee pleasure, honour, profit; faith withstands all. Moses having this eye, can see, that its more honour to bee Gods sonne, than any mans: *The rebukes for Christ, are greater riches, than the treasures of Egypt, Heb. 11. 24, 25, 26.* That Courtlike pleasures bee but for a season: and that the feare of him, who is invisible, is farre more dreadfull, than the furie and wrath of Kings. O faith, thou art a wonder-worker in this present world: bringest strange things to passe every day. Having a command to warrant thee, and a promise to support thee, what can bee impossible for thee to doe? to suffer? stoning, burning, racking, are but Games for thy recreation.

Faith also overcommeth the world, 1 John 5. 4. and that two waies. First, *Reas. 4.* it discerneth a vacuitie and emptinesse in all terrene objects: beauty, in its eye, is but vanitie; favour, deceit: a stately Palace, lookes like a prison: a suite of gay clothes, as menstruous ragges. The seate of promotion, seemes to it, as the Pinacle, where Christ was placed by the Divell: a large possession, it tramples under foote, like dounge: heapes of silver, heards of cattell, it beholds as thicke clay, base servants. In a word, faith lifts up the wing, soares on high, peepes into heaven, and seeth things, in number and worth, unutterable. Let the thiefe take away its substance, faith cares not: Sathan shoot his burning shafts, it shrinkes not: Death rappe at the dore, it feares not. For, its certaine, that when its *earthly Tabernacle is destroyed, it hath an everlasting house which is above, pight of God, not by man, 2 Cor. 5. 1.* Secondly, It may bee sayd to overcome the world; because it uniteth to Christ, making that subject in which it is, a member of him; and of all blessings, a coheire with him. Hee that hath faith, hath Christ; 1 Cor. 3. ult. and hee that hath Christ, hath all things, Rom. 8. 37. When Adam was our head; wee in him, were overcome, as hee was: but being now in Christ, who hath overcome, the world, Job 16. ult. wee by this conjunction *are more than conquerors, Rom. 8. 37.* Faith in Christ, is our victory.

What shall I more say? for the time would bee too short to tell of all the acts and benefits, done and procured by faith. By it *wee receive the promises, ob-* Heb. 11. 33. *serve the precepts, have our petitions granted; and our selves are saved. Faith* Mar. 11. 24. *reapeth, what God soweth:* Great reason then, why wee should follow it. 1 Pet. 1. 5. *For Use.* Mar. 9. 23.

It, at the setting forth, serveth to scourge such, as follow lusts: but not faith. *Vse 1.* How few have wee that have this object in chafe? What multitudes pursue honour, riches, pleasure; and vanitie it selfe? Abab will have Naboths vineyard; Gehazi change of garments; Judas the bagge of money; Herod his whoore; she the Baptists head. Absolom would bee King; the Pharisee covets swelling titles, high places, salutations. The Pope must bee universall Vicar; and lord it over the whole world. The drunkard follows strong drinke, the Adulterer his neighbours wife, and the Gallant every fond-outlandish fashion. But, O faith I who seeketh thee? where bee thy pursuers? Were faith some rich chattell, spirituall promotion, men would follow it. Were it an hawke, or hound; a cock or horse, it would be followed. What shall we say of such as these? That they may goe to hell with ease: but never enter within the list of heaven. For, *that suffers violence; and the violent take it by force, Mat. 11. 12.* Its got with dint of sword; garments dipped, tumbled in blood.

2 Pet. 1. 4.

Art thou a Runner? search, and see if thou have catcht faith. Its the gale, the marke, the prey, which must be eyed, pursued. This is the maine: other graces but the bye. Lay hold on it, and take all: misse of it, and all is lost. Faith will take hold on Christ, put him on by application, imitation. It partakes of the divine nature, opens the eye, bores the eare, heales the hand, unties the foot, to see, heare, worke, and walke; though blinde, deafe, and lame from the birth. It stoppeth the bloody issue of sinne; dryeth up that fountaine, which all the Physicians in the world could never cure. What shall I say more of it? How should I commend it? By faith thou maist purchase, plant, buy and build. Of unjust, it will make thee righteous; of polluted, holy; of poore, rich; of bond, free; and of Sathans slave, the son of the most high God. Why are many profane? want of faith. millions miserable? they have not faith. Wherefore, prove thy selfe *whether or not, thou art in the faith*, 2 Cor. 13. 5. Upon this triall, if thou finde it, follow hard to hold it, increase it: but if not, lay thy policie, neglect no meanes to procure it, obtaine it. Would men, by searching, see they are without it, were they not desperate, they would seeke for it. Whats the cause *our hearers perish*? Hebr. 4. 2. *eate and drinke their owne damnation*? 1 Cor. 11. 29, 30. They will not bee brought to make triall of their faith: nor see, nor know the worth, necessitie of it; and so lose Christ, soule, body, and all, for the not following of it.

See, what more we have spoken of it; and love, and peace: Chap. 1. V. 2, 5, 7. And in the 13. verse of this Chapter. Also, upon *Pet. Eph. 2. C. 3. V. 18.*

With them &c. Peace is many waies accepted: but here, its to be understood of peace in the Church: whence learne, that

Doct. 7.

Peace with the Church, is chiefly to be followed.

As much as in us is, wee must have peace with all men: but especially, with the household of faith, Rom. 12. 18. Ministers, with the people: and they amongst themselves, Heb. 12. 14. 2 Cor. 13. 11.

Reas. 1.

For Ministers: They are Captaines of gods host, Stewards of his family; and the Ambassadors to intreat for peace.

2

Reas. 1.

For the people: Their nature is changed from Lions into Lambes; and they must submit themselves to such as are plac't over them.

3

Reasons.

For both: Its a blessed thing; division drawes on other sinnes; hinders our prayers; offends God, grieves his Angels, wounds our consciences, armes Sathan against us: and in common reason, mutuall profit is through peace.

Vse. 1.

Disturbers of peace are here reprov'd: and who amongst us, as hee ought, followes it? Some accuse us for having broken peace with Rome; but without cause: for, they are idolators, raze the foundation; their religion is rebellion: and their practice is, to depose Kings, dethrone Princes, and animate the subject to rise up in armes against them. Were their wounds curable, their doctrine sound, their practice peaceable; wee would imbrace them, give the right hand of fellowship to them. But sith it is not so; *Wee must come out of Babel, lest having commerce with her, wee traffique with sinne; and partake of her punishment*, Revel. 18. 4.

Vse 2.

For our selves; let us study to be quiet, and cast away all occasions of contention. And for thy helpe, take these directions.

First, Be at peace with God; for that will *keepe thy heart and minde in the acknowledgement and love of the truth*, Phil. 4. 7, 9.

Secondly, Have peace with thy selfe; bring downe thy high looks; in all things, *bee in subjection to the spirit*, Jam. 3. 14, 15. For, if *warres bee in us, peace will not be without us*, Gal. 6. 16.

Thirdly, Depart with part of thine owne right: so did Abraham to Lot, Gen. 13. 9. Christ payd tribute to preserve peace, Mat. 17. ult. And for peace sake, *we should suffer wrong*, 1 Cor. 6. 7.

Fourth

Fourthly, Abandon selfe-love, and pray for peace : when men will have their owne actions still goe forward, without doubt, *it is a worke of the flesh, Gal. 6. 20. Psal. 121. 6.* For motives.

First, Are wee not the sons of God ? and is not hee *the King of peace ? 1 Cor. 14. 33.* Secondly, Be we not subjects to him *who is the Prince of peace ? Isa. 9. 6.* Thirdly, Is not a Christian *called to live in peace ? 1 Cor. 7. 15.* Fourthly, And if wee continue in peace, *will not the God of love and peace bee with us ? 2 Cor. 13. 11.*

That call on the Lord :] Many properties and actions there bee, by which Gods children are described, commended : but, as one of the principall, prayer is here mentioned, which doth teach us, that

The children of God by nothing, are better knowne, than calling upon him.

Doff. 8.

Prayer is the infallible Character of a Christian. The Father of all the faithfull called upon God, *Gen. 12. 8.* So did *David*, with all the good Kings of Judah, *Psa. 97. 2.* *Job* and the rest, both of the Prophets, Apostles, and every faithfull person hath done it, *Job. 27. 10. Act. 9. 14. 2 Cor. 1. 2.*

For, they are his Temple : And shall not morning and evening sacrifice bee offered therein ? Bee they not also spirituall Priests ? And if not such, who shall call upon God ? Likewise, they are reconciled to him, hee their Father : And will not his children take delight to talke with him ? Many a blessing have they procured, judgement removed by this course : therefore they call on the Lord.

Reas. 1.

2

3

4

Let them goe branded like Sathans slaves, sons of *Belial* ; who omit this dutie. How often are gracelesse persons reproved, for the neglect of prayer ? Doth not the holy Ghost gemit, & reiterate this, as an infallible marke of a wicked man ? *They call not upo the name of the Lord : they call not upon the name of the Lord.* And what fearfull imprecations are gone forth against such ? *Poure out thy fury on the people that know thee not ; and the families which call not upon thy name, Jer. 10. ult. Psalm. 97. 7.* Are ignorant persons lyable to Gods wrath ? and all such households, as neglect prayer ? Then happy had it bin for millions, that their mothers wombe had bin their sepulchre : and they never seen the sunne. Such may curse the day of their birth : wish they had not beene borne. Yet, who is able to number them ? tell the tenth part of them ?

Vse 1.

Psal. 14. 4.

Psal. 53. 4.

Iob 27. 10.

Here is both a ground of comfort, and encouragement to all them that exercise this duty. What ? Is not prayer the marke of Christs sheepe ? the Character of a Christian ? and the evidence of Gods spirit ? Doth it not procure a pardon for sins past ? prevent future ? support in trouble ? sanctifie afflictions ? and remove them all ? Is it not the factor of the soule ? the Ambassador of the new-man ? and the inseparable companion of grace, glory ? Wherefore, pray continually : in season, out of season. Art thou amidst thine enemies ? it will arme thee against them ; scatter them as chaffe before the winde. Prayer will open the gates of heaven, procure audience ; and prevaile with the great King. Could wee pray and beleve, all things were possible. Wee might quench the violence of fire, escape the edge of the sword ; of weake bee made strong, and play upon the hole of the Aspe. But how fearfully doe wee omit it ? or cursorily performe it ? And yet for profit, as of *Goliaths* sword, there is no action like unto it. Prayer is a kinde of prophecie : for, who ever had this Spirit, but could foretell, what, in his ordinary affaires, would come to passe ? Canst thou not cry unto God ? no surer signe of ill successe. Is a Nation silent, tongue-tyed ? Its a foule presage of some heavie judgement. Cannot, or must not the Prophet pray for the peoples good ? The enemy will come ; and unto captivitie they must goe. Hath *David* an heart to pray ? *Achistobels* policie shall bee his owne ruine. *Ezekiah* ? his subjects shall bee healed. *Peter* ? The people ? an Angell of God shall smite him on the thigh, his fetters fall off ; and he be enlarged. For the full handling of this doctrine of prayer, See Chap. 1. Ver. 3.

Vse 2.

Out

Out of a pure heart.] To omit what further might be observed, we will conclude with this point; that

Dell. 9.
Psal. 37. 4.

The prayers which the Lord accepts, proceed from a pure heart.

These please him, prevaile with him: for such petitions as issue forth of a cleere fountaine, like *Sauls sword*, *Jonathans bow*, they never misse of their errand, *1 Sam. 1. 15*. Why so?

Reas. 1.
2

Because, if they bee not from the heart, they are cold, feeble, livelesse, faithlesse: And, if not pure, they will bee corrupt, defiled, polluted, savour of the flesh. For, where purity is not, the contrary to it takes place: as darknesse, light; pollution expels the spirit. But the heart being purged, its acts and effects are.

Object.
Sol.

Who can say his heart is pure? Pro. 20. 9.

Purity is either Legall, or Evangelicall: in the latter kind, every justified person hath his heart cleansed. Againe, Legall purity is totall, or partiall: and in part, hee who is Evangelically, is also Legally purified. For, hee hath faith, and hope; and, in some degree, all other graces, which purifie the heart, *Acts 15. 9.* *1 Joh. 3. 3.* *Gal. 5. 18.*

Vse 1.

How vaine then, and unprofitable are the prayers of many? for, having hearts polluted, their requests shall not bee granted. Wee reade of some, who fasted, and prayed: but though themselves wondered, were never heard. What marvaile? Their hearts were full of pride, envy, hatred, hypocrisie, and unmercifulnesse to their brethren, *Isa. 58. per totum.*

Doe not the drunkards, swearers, extortioners, oppressors, adulterers, usurers, and a thousand more, take up the same complaint? crying, what profit is there in seeking unto God? calling upon his name? for have not wee done all this; yet never prevailed? No: nor untill their hearts be purged, never shall.

Vse 2.

Would wee have our prayers heard? our petitions granted? Then let us get pure and holy hearts. Can a polluted fountaine send forth sweet waters? Will a corrupt tree beare good fruit? And shall God accept of such cryes, whose foundation is laid in mire and mudd? No: *he is a spirit, and must be worshipped in purity, sincerity, Joh. 4. 24.* Wherefore cleanse your hands ye sinners; and purge your hearts, ye wavering minded, *Jam. 4. 8.*

Helpes to get a pure heart.

First, Thou must empty it of all kindes of lusts, *Col. 3. 5.* this is our Apostles method. Where they rule, purity cannot enter, *Tit. 2. 12.* If the sonne of the bond-woman beare sway, the new and free-borne, will have no roome in the house.

Eph. 3. 17.

Secondly, Labour for faith: for it will dispossesse the old-man, sweepe the heart cleane; and lay hold on Christ. constraîne him to dwell in it. Where faith is, the heart is holy; and there will the holy One take up his habitation for ever, *2 Cor. 13. 5.*

2 Cor. 7. 1.

2 Pet. 2. 10. 22.

Thirdly, Get hope to inherit heaven: for, as it will cast out that uncleane spirit, despaire; so will it provoke us, to *purge our selves, as our head Christ is pure, 1 Joh. 3. 3.* Why doe many wallow in the channell of sin? walke in the rags of all internall pollutions? they have no hope to be saved.

Fourthly, Beware of actuall evill: for, that will leave a spot in the heart, defile the inner-man. To all these add prayer: cry, *Lord wash mee, rinse mee in the blood of Jesus, Psal. 51. 2. &c.* purge me from all iniquity; and heale thou my many trangressions.

For motives, take these.

Mat. 11. 35.

Jam. 3. 11, 12.

First, If the heart be impure, all thy externall actions, and internall resolutions will be polluted. For, such as the fountaine is: such will the spring be. Without purging, thy best sacrifices will be rejected.

Jam. 4. 8.

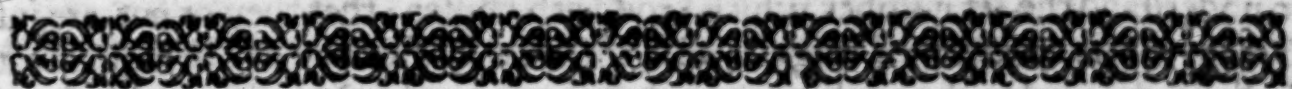
Secondly, By this, thou shalt draw neere unto God, walke with him, and have sweete

Sweet communion with the Lord. Why stands he as farre off? Are we such strangers? our impurity of heart makes a wall of separation.

Thirdly, Hee thats pure in heart, is the house of God, Temple of the holy Ghost: but the polluted and defiled, are the Synagogue of Sathan, and habitation of uncleane spirits. What can be more fearfull?

Fourthly, Such shall see the glory of God, *well in his presence, Mat. 5. 8. where are pleasures for ever and ever, Psal. 16. ult.* As for the corrupt hearted, they must be cast downe, trampled under foote, as doun; and have their place and portion with the Diuell and his Angels, *Mat. 24. ult.*

Wherefore, let all men flee from worldly lusts, which war against the soule, *1 Pet. 2. 11.* and walke after the spirit, *Gal. 5. 16.* Hate them, as David the Lords enemies, with a perfect hatred, but, put ye on the justice of Christ Jesus, *Rom. 13. ult.* and purge your selves as he is pure, *1 Job. 3. 3.* So shall thy actions bee accepted, thou approach neere unto God, walke with him, as a man with his friend, and when thy changing shall come, inherit the holy and pure hill of everlasting happinesse.



V E R S. 23.

But foolish and unlearned questions, avoyde; knowing that they doe gender strifes.



In this verse, wee have a dehoration; and a reason, that it may take the better impression. The duty, is to avoyd the object, *foolish and unlearned questions.* For the force of the reason, its from an ill effect; they gender strifes: urged by a testimony, *knowing.*

Foolish:] Unwise, doltish, sottish, or unadvised.

Unlearned:] Such as favour not of knowledge, judgement, or edification.

Questions:] Searchings, reasonings; or disputations, controversies.

Avoyd:] Fee, shume, reject.

Knowing:] Or, as some reade, thou hast knowne; an argument drawne from experience.

Which gender:] Beget, produce, make.

Strifes:] Fights, brawles, quarrels.

That thou maiest follow peace with them who call upon God out of a pure heart; let foolish, sottish, and illiterate, unadvised reasonings and disputings be rejected, avoyded: and the rather, because thou art not ignorant, how they produce and beget fights, strifes, quarrels.

Foolish and unlearned questions, avoyde:] This verse, with the sixteenth, hath a consention: Therefore, we shall the more briefly treat of it. Note in the first place; that

Unadvised and unlearned questions are to be avoyded.

Of this kinde, are such as these: What were the words which Cain spake to Abel, before hee slew him, *Cen. 4. 8.* That our Lord writ on the ground, being present with the adulterous woman, *John 8. 8.* Where the particular place

Isa. 58. ult.

1 Cor. 6. 19.

Heb. 3. 6.

Rev. 18. 2.

The Logickall resolution.

The Theologicall exposition.

Doctrines deduced.

Doct. 1.

Luke 17. ult. is, in which the sons of men shall be judged: and whether or not, God could have made the world more perfect; saved lapsed man without a satisfaction. These, with millions more, must be rejected.

Reas. 1. For, the ground of them is not good: such spring either from curiosity, as in *Adam, who sought many inventions, Eccles. 7. ult.* or ignorance, as in them that demanded when Christ would restore the kingdom to Israel, *Act. 1. 6.*

Reas. 2. The fruit thereof will be bitter; for nothing profitable. Doe not such questions weaken our reputation? incense our brethren? and cause quarrellings? vaine janglings? never came good of them; nor ever will.

Vse 1. How many in these daies, are worthily to be reprov'd? For, what curious, unlearned, and unprofitable questions be propounded, discussed? Though our adversaries are not to bee excused; yet wee our selves fall into the like condemnation. What matters it, whether the forbidden fruit was a figge or an apple? that *Adam* fell before the Sabbath, or after it? who was the cause that the blinde man was so borne? when the sonne of man will come to judgement? or where, or what his throne shall bee? May wee not without the knowledge of these things, bee saved, glorified? Some are inquisitive, to understand the set number which God hath chosen; that they, or not, are just so many as the condemned Angels; and, if the elect, after the day of judgement, shall not descend to the earth, by name know one another? Might not this search well bee spared?

Vse 2. Let all of us, as much as in us lyes, avoyde them, prevent them. When men propound them, Ministers should checke such Questionists, replie with an holy indignation; and as Christ used to doe, turne idle, curious, unlearned, and vaine interrogatories, to usefull and profitable ends. Such streames must not runne forward: but either have their course stayed, or altered. Againe, Magistrates should hinder the printing of such bookes, as may ingender strifes: or, if in other countries, they passe the presse, within his jurisdiction, hinder and inhibite the sale of them.

What questions to be propounded. Every man must avoyde them, lest hee bee insnared by them: and when opportunity shall serve, propound profitable questions; such as may tend to edification. And if thou please, take these following. Who created man, in what manner, and for what end? *Gen. 1. 26. 27.* How hee sinned, became accursed? *Rom. 3. 23.* and by what meanes hee may bee relieved, recovered? *Job. 1. 12. 13.* How a Virgin could be a mother, without the knowledge of a man? *Luk. 1. 35.* The poverty of a surety, satisfie the Creditor, and enrich the debtor? *2 Cor. 8. 9.* The wounds of the Physician, heale all the stripes of his patient? *Isa. 53. 5.* Or the death of the head, give life to the members? *Heb. 5. 9. & 8. 14.* Such as these, like the prerogative of the Jew, and benefit of circumcision, are profitable, much every way, *Rom. 3. 1. 2.* In a word, questions which tend to the increase of faith, and the bettering of our obedience, are principally to be proponnded, resolved: for, such will comfort us most in the houre of death.

Questions avoyde:] One thing more may wee observe from this dehortation; that

Doct. 2. Sin in the first causes is to be prevented.

What of lesse motion or power, than a word? a question? yet such, of all men, are to be regarded. Hence it is, that wee are so often admonished to looke to our thoughts, *Pro. 20. 18. 19.* *Mat. 6. ult.* and to set a watch over the dore of our lippes, *Psal 39. 1. 2.* to drive away the tale-bearer, *Lev. 19. 16.* and to depart from him who hath not words of knowledge, *1 Tim. 6. 5.* And thus it must be.

Reas. 1. For, what a fire hath one sparke kindled? how great a vessell with a small leake hath bin sinke? and have not some lost their soules, who would not prevent firme at the first, in its causes? Was it not a question, which made way to mans ruine? yea, hath God said, *ye shall not eat of every tree in the garden?* *Gen. 3. 1.*

Againe,

Again, when men resist not sinne in its first cause and motion, is it not just with God, to let them fall into some fearefull transgression? And hath he not punished wretchlesse persons for their carelesnesse? suffered them to goe from one step of evill to another, untill they have grieved his spirit, and become past recoverie? *Rom. 1. 24, 25. 2 Thes. 2. 10, 11.*

Reas. 2.

Doth not this doctrine condemne many, and say, Thou art the man? Alas! my beloved, who doth with care and constancie put it in practice? Where is he that plucks out the right eye? cuts off the right hand? sets a watch over his lips? or stops his eare against the charmer? Are not our outward senses, as so many windowes to let in sinne? be they not open to receive every alluring, bewitching object? How many men and women, have lost their first love, made snipwrack of faith, split a good conscience in pieces, in not avoyding of foolish questions? and the beginners of iniquity?

Vse 1.

But let their folly learne us wisdom, lest wee, as they, repent when it is too late. Hee that will listen to Sathans suggestions, shall bee insnared: suffer a lewd motion to lye in the minde, and not make a round deniall without delay, is in the high way to stumble on a mischief. But this is more frequent in our Auditories, where one that hath a bigge looke and audible voyce, by vnlearned positions and interrogations, will draw a world to wander from the olde sure way of sound peace, and eternall tranquillitie.

Vse 2.

Knowing that they doe gender strifes:] The argument, why foolish questions are to bee avoyded, is here produced. And from it, a two-fold instruction may be collected. The former, That

The causes of sinne once discerned, are to be resisted, shunned.

Dott. 3.

Thou knowest, that fond reasonings, unadvised disputings, beget quarrels, stir up strifes: therefore reject them, flee from them. And as in this particular, so will it hold in generall. *Now ye know these things, blessed are ye, if ye doe them, John 13. 17. 1 Cor. 6. 9. Gal. 5. 1.* Every where, from the like ground, is the same conclusion inferred.

For, knowledge is for practice; rend these in sunder, the former profits nothing. Also, when the causes of sin are discovered, then not to shunne them argueth neglect, contempt, presumption. Besides, such shall suffer the greater condemnation; more stripes, deeper wounds, than the ignorant person. And its a sure signe of some fearefull judgment, the forerunner of perdition. See this in the sonnes of *Eli*, verified. When the counsell of their Father was despised, they were destroyed, as the Lord had purposed, *John 9. ult. 2 Pet. 2. 20. Luke 12. 47. 1 Sam. 2. 25.*

Reas. 1.

2
3
4

Was there ever a people worthy of reproofe, is not our English Nation? for, are not the causes of all sinne discovered? error stript naked? and the strongest heresie cast upon her backe? What truth is not shaken out of the thickets? set to open sale in the most corners of our Kingdome? But is the one rejected? the other, as it ought, entertained? O that Great Britaines obedience, were equall to its knowledge. Is there any so ignorant, but is convinced in judgment, how that swearing, lying, whoring, and surfering are sins? Doe they not also understand, that a disordered Inne, a Play-house, Brothel-house, gaming-house, Tap-house, be Seminaries, Nurseries, to gender all kinds of iniquitie, and to support every villanie? Yet how few shun them, flee from them?

Vse 1.

Wee take no pleasure to rake in the wounds of our owne flesh, with a Naile of reproofe: therefore you that preach and professe Christ, tread in his steppes, walke as hee hath walked. Shall the King shunne the occasions of sinne, and not the Subject? God and not man? he leave us an example, wee never imitate it? Whats the cause that our *Lots* are drunke, our *Dauids* commit adultery, our *Peters* deny their Master, our Women, especially

Vse 2.

widowes

1 Tim. 5. 11, 12. widowes waxe wanton against Christ, cast off their first faith, and receive damnation? Certainly, when they know the occasions of evil; but are not carefull to flee from them. Let who will frequent lewd companie, haunt disordered houses, heare obscene songs, filthy talk; at one time or other shal such be insnared and seduced. When masters are over familiar with their maid-servants, mistresses with their men-servants; its one step to folly and confusion. Shut thy externall senses, watch over thy selfe; and if thou wouldest doe worthily, shun the least shadow, avoyd the appearance of wickednesse.

Pro. 22. 16. 17.

Job 31. 1.

1 Thes. 5. 22.

Doct. 4.

The latter point which is to be handled, is this; That

Foolish questions raise contentions.

Its a wonder to see, what abundance of ill fruit, one branch of fond reasoning hath produced. Like a bone cast amongst cures, an unlearned question, will cause men to snarle, bite, and quarrell. But this doctrine, having some affinity with a former, we will abruptly conclude it, in the wise Kings words; *Out of the mouth commeth life, and issueth death, Pro. 13. 3. Look therefore to thy tongue: for why wilt thou dye before the time? Pro. 18. 21.* Wee have an old Proverb, that little said is soon amended: sure I am, where care is not had over our demands, questions, disputations; wrath, anger and contention will be kindled.



VERS. 24.

And the servant of the Lord must not strive: but be gentle unto all men, apt to teach, patient.

The Logical
resolution.

The Theologi-
call exposition.



Here wee have laid downe the qualification of a Minister; and that negatively, *He must not strive*. Againe, affirmatively; and that consists in three things: First, *he must bee gentle*. Secondly, *apt to teach*. Thirdly, *patient*: and the extent of the object, *is to all men*.

Servant:] This is a word of relation, and implyes subjection: in this place its particularly applied to a Minister, though true of all good Christians.

Of the Lord:] There bee divers kinds of servants: but the person here to be understood, is hee who is imployed and approved by Christ Jesus the Lord.

Must not strive:] Quarrell, contend, about idle, foolish, unlearned words and questions.

But be gentle:] Mecke, quiet: of this and the rest, as wee shall meete with them.

The Meta-
phrase.

Timothie, I must give thee to understand, that Ministers, who are the Lord Christs speciall servants, of all persons are not to quarrell and contend about foolish, unprofitable questions, which beget strifes: but they are to bee gentle, apt to teach, and patient unto all sorts of people.

Doctrines de-
duced.

And the servant of the Lord:] Because we have handled the duty of Ministers in part; and being fitter to learne than teach, the points here, which offer themselves, shall in few words bee prosecuted. The first collection in order, is this; *That Ministers are Christs speciall servants.*

Few,

Few thinke so : yet it is so. This will appeare more evidently, by fundry forcible arguments : First, their names. Secondly, the object of their function. Thirdly, And also by the end thereof.

What honourable titles have they in the holy letters ? They are stiled Seers, Prophets, Guides, Physicians, Embassadors, Saviours, men of God : and what not ? *Reas. 1.*

And is not the object of their calling, much for their dignitie ? What is it, but the word of God ? the Law of God ? the Gospel of God ? and all his Oracles, ordinances, miracles, mysteries ? *Reas. 2.*

Will not the end also advance them, bring honour to them ? For, are they not set apart to open the eyes of the blinde ? gather the Saints ? perfect the body of Christ ? save soules ? *Reas. 3.*

The common people must have them in honour, and highly esteeme them : yea, make much of them. Let the worldling fume and chafe, scorne and deride them : yet a Minister is an Interpreter, one of a thousand ; and without whom, ordinarily no flesh shal be saved, *Job 33. 23, 24.* To what person is given power, to declare unto man his righteousness, remit and binde finnes, and deliver from going into hell ; but to a Minister ? Heare and wonder : for, Surely the Lord God will doe nothing, but he revealeth his secrets unto his servants the Prophets, *Amos 3. 7.* *Vse. 1.*

Parents may hence bee provoked, to dedicate their sons, as *Hannah Samuel*, unto the Lord ; send them to the Schooles of the Prophets, and make them of this, much honoured function. But this is not the custome of our countrey : for how few practise this thing ? What ? Make my childe a Priest ? The most take it for a great indignitie to their posteritie, should any one of them bee a Preacher. Wee may say of such, as Christ of his persecutors, *Father forgive them, for they know not what they doe.* Truly, its now come to passe, that as, for the most part, the poore receive : so they preach the Gospel. Are not many of our Gentry, Swearers, Swaggerers ? very few Preachers ? I had almost sayd, the Lords ordinarie servants ? He is now accounted the worthiest Gentleman that can shout lowdest, be drunke soonest, and hate a Minister the deadliest, persecute him the hottest, farthest. Such mens damnation slumbreth not, sleepeeth not. *Vse 2.*

But, O thou man of God, know thy own worth ; doe not under-value thy estate and condition ; for many callings are honourable : but thine (the Kings only excepted) surmounts them all. Let the Carpenter square timber ; the Mason stone ; the cunning Artificer carve in brasie, engrave in gold : what base transient stufte is this, in comparison of the objects about which thou art conversant ? for, thine are divine, holy, eternall ; be they not ? Its true, that a Preacher is an Husbandman : but his plough is spirituall, the soyle precious, the seed immortall ; and the increase will bee an hundred fold. Though thy labour bee great, painefull : yet the Lord is the Levits portion, and his reward is with his God. This may move him to preach instantly ; in season, out of season ; and not to grow wearie in well doing. And as thy vocation is noble, see that thou walke worthy of it. Have oyle in thy lampe alwaies burning ; incense in thy censer, smelling ; sacrifices on thy altar, to please and pacifie thy great Lord and master. To conclude, if thou marry, graffe into the true vine ; and by some base branch, dishonour not thy honourable function. At all times rejoyce in this ; That though thou be a servant : yet the Lord Christ is thy fellow-labourer. *Vse 3.*

Must not strive, but be gentle : In the words wee have in hand, is the full and perfect description of a Minister. First, he must not strive. Secondly, he must bee gentle Thirdly, apt to teach. Fourthly, patient. From all which, note this in generall ; That *The greater calling, the more care in avoiding sin is required.* *Verse 11.*

Nehemiabs practice is a patterne to confirme the point, and a president worthy of a Preachers imitation. *Shall such a man as I fly, do wickedly ?* *Neb. 6. 11.* I will not. The Magistrate and Minister, above all, must fly from evil, *1 Tim. 3. 2, 3.* *Doct. 2.*

Reas. 1.

2

Because they are, as it were in Gods stead, who bee seated in eminent places. Should not such then abstaine from sinne? And their fall, like the Star into the River, turnes all the waters into Wormwood, kils many, *Rev. 8. 10, 11.*

Vse 1.

As the King of Israel said to the Prophet; *Shall I strike?* How many then of great ranke, would hence be wounded? I speake it not to the disparagement of the best; but to cure, if may bee, the worst. Are there not some, who can sweare by authoritie, oppresse by licence; and, because of their greatnesse, swagger and swill without controll? These wring out sower wine, and the vulgar drinke it: say well, but doe nought. What shall become of the sheep, when the Shepheard is a wolfe? of such members, whose head moveth not? If the sons of *Eli* be wicked, will not the sacrifice stinke in the nose of the common sort?

Vse 2.

But as one unfit to check, let me exhort all in high places, to avoyd brawles, quarrels, contentions, and the very shadow of evill. If a *David* fall, will not darknesse follow? When a *Peter* dissembles, shall hee walke alone in the way of iniquitie? Wherefore as you are advanced above others, exceede the inferior in all holinesse. Its you that must bring godlinesse into credit, fashion, by your harmelesse conversation. Will a Preacher drinke, whore, game; what shall the ignorant not dare to doe? If the Guide misse the right path, will not the rude multitude runne after him? Take his advice, who knew what he said, *Looke to thy selfe, and unto the doctrine; continue in them: for, in doing this, thou shalt save thy selfe, and them that heare thee, 1 Tim. 4. 16.*

The particular qualifications follow: and they are foure. The first is layde downe negatively; and this is, That

Doct. 3.

A Minister may not be a striver.

2 Pet. 1. 12.

Contend he must for the common good, *Jude 3.* but not about words, questions, which are unlearned, unusefull, and for nothing profitable: for it argueth weaknesse of judgement, want of moderation, compassion; and is the evidence of a proud and litigious spirit. For, as the Proverb hath it; *Onely by pride commeth contention: but with the well advised is wisdom, Pro. 13.*

The three latter are affirmatively expressed, and the first is opposed to the former, which is; That

Doct. 4.

Gentlenesse becommeth a Minister.

1 Tim. 3. 3.

Tit. 1. 7.

He must not be a fighter, quarreller: but meeke, quiet, easie to be intreated: for such are Fathers, Nurfes, Surgeons, Physicians. O how much pitie, tendernesse of affection is required of them! Lambes, sucking babes, bones out of joynt, stand in need of a gentle heart, and finger to feede, nourish, and rightly to place them. To be fierce, cruell, outrageous, better befits a dogge, than a shepheard.

Doct. 5.

The next Character of a Minister, here by the Apostle required, is; That *He is to have aptnesse to teach his people.*

Mat. 13. 51.

Acts 2. 3. 4.

Ecclef. 12. 10.

Isay 6. 5. 7.

Phil. 3. 1.

Mat. 5. 44.

Iam. 5. 7.

Psal 109. 6. 7.

1 Cor. 16. 12.

1 Tim. 1. 20.

Under this head are many members comprehended: First, sufficiencie in himselfe; as knowledge of tongues, arts, sciences. Secondly, an abilitie to expresse his sufficiencie; as apt words, facilitie of speech, comely gestures, whereby the simple may conceive the truth, and willingly imbrace it. Thirdly, moderation of affection; not chafing, fretting, when hee conceives how incapable his hearers are to receive whats familiarly delivered. Fourthly, and if neede require, hee must shew himselfe bold, resolute: censuring, thundring, excommunicating, such as are enemies to the crosse of Christ, and support and spread damnable heresies. This is to declare whose servant he is; *to make a difference, pulling some out of the fire, Jude 23.*

The last thing wherewith a Preacher is to bee qualified, is not to be omitted; That

Doct. 6.

They are to have patience.

This

This is needfull for common Christians : but especially for Ministers.

First, who more maligned, opposed, persecuted, than they ?

Secondly, many will be unteachable, untractable, wilfull, rebellious.

Thirdly, they are not of this world, but to hale men out of it ; and shall not such be hated, scorned ?

Fourthly, little fruit may they reape of great labours ; and is not here need of patience ?

All these have a large latitude, and ample object ; which is, every man ; young, old, prophane, pious ; within, and without the Church. *God doth cause the Sonne to shine, the raine to fall, on the just, unjust, Mat. 5. 45.* Christ was gentle towards his Adversaries, prayed for his persecutors ; and his example wee must follow : *Luke 23. 34. 1 Pet. 2. 21.*

But who is sufficient for these things ? Let us all who are of the tribe of Levie, & the chiefe servants of our Lord Christ, have this that hath bin sayd in consideration ; strive we for the forementioned qualification. Wee should be meeke as was our Master ; and *become all things to all men, that wee may winne the more.* Who is a Minister, must bee one of a million ; like the first three of Davids Worthies : yea, exceede the common people in gentlenesse, meekenesse, abilities and patience, by the head and shoulders. What if some rage, revile thee ? Remember what was done to the Tree of life. Shall wee, who are servants, expect better entertainment, than our Lord ? For all his good deeds, is he laded with foule indignities ? What shall bee our recompence at such mens hands ? Will they accuse wisedome for lacke of learning ? account the holy One of God, a joviall-boone-companion ? What marvell is it, if we be reputed mad ? Had hee a Divell who sought to betray him ? Surely, wee shall have no lesse than a legion.

To conclude, you that are the Lords Ambassadors, fathers of free borne children, call to minde the honour of your calling, the great reward layd up for you in heaven ; and goe ye on, without wearinesse. Feare not the face of men, the frownes of great ones ; bee not discouraged to see so weake fruit of your worthy labours : but cry alowd, spare no paines, roare in the eares of our roaring boyes ; and eyther winne them, or, with wounded spirits leave them. Like *Balaam* goe from mount to mount ; and if your Master command you, curse and spare not : if he charge you to blesse, doe it with an enlarged heart, open hands. Be patient, live in peace ; and the God of peace and patience, shall be with you.



VERS. 25.

In meeknesse instructing those that oppose themselves, if God peradventure will give them repentance, to the acknowledgement of the truth.



He Apostle continueth in laying downe the dutie of a Minister ; declaring how he is to carry himselfe towards men contrarie minded, in the discharge of his function. And thus it should bee : First, *he must instruct them in meekenesse.* Secondly, make triall in so doing, what effects may follow : for, *they may perhaps repent, and acknowledge the truth.* The former, is *his* : the latter, *Gods worke.*

In meekenesse :] quietly, gently ; as in the precedent Verse is required.

Instructing :]

The Theologicall exposition.

The Logickall resolution.

Instructing :] By information, exhortation ; convincing the judgment, alluring the will and affections.

That oppose themselves :] By contradicting, disputing, resisting, reasoning.

If God peradventure :] That is, proving, trying, if at any time ; or at the last, when all comes to all, as we say.

Will give them repentance :] Change their mindes : But of this more in its place.

To acknowledge the truth :] Truth is taken divers waies : First, for the Gospel, as opposed to the Law. Secondly, Christ to the Ceremonies. Thirdly, the whole Scriptures. Fourthly, the spirit, with the gifts thereof. Fifthly, for fidelitie. Sixthly, sound doctrine. So here.

The Metaphrase.

What if some persons bee ignorant, obstinate, and oppose the truth ? Shall Ministers brawle, quarrell, contend ? No : They must gently, meekely and lovingly teach and instruct such, proving if any time the Lord will convince their judgments, change their affections, and bring them to unfained repentance, acknowledging and entertaining sound and wholesome doctrine.

Doctrines deduced

In meeknesse instructing :] The conclusion hence inferred, is ; That Ministers are to instruct with meeknesse.

Dof. 1.

When the Auditorie is rude, ignorant, opposite, then the Preacher must not rage, storme, and violently contend with such : But in the mildest, meekest manner seeke to convince them, reclaime them. This is commanded, hath beene practised, *Gal. 6. 1. Mat. 11. 29. Phil. 3. 13. Tit. 3. 2. Ephes. 4. 2. Col. 3. 12.*

Reas. 1.

For, this course may win them, convert them: but rigorous dealing will stir up strife, enkindle corruption: for the proud heart of man is subject to oppose, grow the more obstinate, being harshly handled.

Reas. 2.

Againe, when we are to deale with carnall men, we have also to doe with the Divell : And will not he, if we misse it, make much stirre of a little ? One Locke of error in words, gives occasion to weave a large web of wrangling : a small sparke, what a fire hath it kindled, when Sathan did blow upon it ?

Vse 1.

What shall we then say of such, that are hot, hastie ? and in all their disputes, reasonings, are fierce, violent ? burne like the coales of Juniper ? Where is this meeknesse to be found ? How few of our Angels have it ? Whats the cause that Pulpits are made places of revenge ? full of personall invectives ? and preaching of some reputed madnesse ? Want of meeknesse.

Vse 2.

Let every man of God then labour for it, decke himselfe with it. Ministers, as *Moses*, of all men should be the meekest. And here it will not be amisse, to point it out in a short definition, that such as are ignorant of it, may know it : and they that want it, may seek to obtaine it.

Meeknesse defined.

Meeknesse is a fruit of the spirit, preserving the mind from passion, in every condition.

Gal. 5. 19, 20.

First, The flesh is a tree, that is set with *wrath, anger, revenge, contentions, seditions, emulations* : but the spirit, a branch bearing *peace, patience, long suffering, gentlenesse, meeknesse*. Whence it is evident, that a man must be borne againe, or he shall never be the true subject of the grace of meeknesse. And what stronger motive can bee produced, to strive for it, sith it is a fruit of the spirit, and a part of Gods holy image in us ?

Ver. 22, 23.

Secondly, preserving the minde from passion : that is, the will and affections, in a calme and quiet condition, by meeknesse are kept, continued. For, without it, zeale is but furie, joy madnesse, and power an able engine for the more facile effecting of any compendious mischiefe. Whats a man without it, but an angrie

angrie snarling Curra? a Minister, except a furious renting Lion? and a Magistrate, but a bloody devouring Dragon? Why was our Lord, who for all his good workes, being laded with daily injuries, never moved? Hee had the spirit of Meeknesse.

Thirdly, in every condition. Art thou rich? Meeknesse will make thee humble. Poore? patient. Wronged? apt to forgive. Scorned? gentle. Contradicted? slow to answer. Reviled? silent. In prison? to sleep quietly. Crucified? dye like a Lambe. Who then would not labour for this fruit, and give all diligence to procure it, increase it?

If thou want motives, thinke on these: First, that it prepares the heart, to receive the word, *James 1.21.* Secondly, God will leade such in his way; teach them his judgments, *Psal. 25.9.* Thirdly, water them with joyes, sweet refreshings, *Isay 29.19.* Fourthly, and he will deliver them from evill; preserve them to his heavenly Kingdome, *Psal. 76.9. Mat. 11.29.* Why will he doe all this? Because a meeke and quiet spirit with God is of great price, much esteemed, highly valued, *1 Pet. 3.4.* Motives to procure meeknesse.

But you may reply, that Ministers must bee Boanerges, Sonnes of Thunder, rattle in a congregation. True, notwithstanding meeknesse is to bee retained, practised. But to returne an answer suitable to the objection.

First, Every thin vapour, light exhalation, will not afford matter, to cause a thunder-cracke: so each text, subject, doth not give warrant to denounce terrors. Secondly, Before it thunder, wee apprehend a light, and then the voyce striketh the Organ of hearing: and the eye of the minde is to be illightned, in order, ere that judgement bee threatned. Thirdly, Thunder is rare, not at every season: should the Minister continually shoote the shafts of Gods indignation, would not the vulgar begin to smile, laugh him to scorne? Fourthly, after a great crack of thunder, the heavens grow black, and refresh the earth with sweet showres of water: and when the bolts of justice are cast among the people, a Preacher is to assume a dolefull looke, a sad countenance. These rules observed, cry aloud, thunder and spare not. What shall I more say? in the cause of thy Master, be bold, resolute: in thine owne, let meeknesse have her perfect worke.

That oppose themselves: Here are the persons mentioned, to whom a Minister is to shew meeknesse. It offers this to our consideration, that

Naturall men resist the truth, withstand the Ministers of God.

For, such we conceive thee to bee, who are in this place gently to bee instructed; as the words following doe evidently declare. How many instances have we, to confirme this, in the Scriptures recorded? As, of Pharaoh, the Pharisees, with multitudes of the common people? How obstinately doe they reply to the Prophet, *We will not walke in that way? Jer. 6.16.* How scornfully answers the Woman of Samaria? *The Well is deep, thou hast nothing wherewith to draw, John 4.11, 12.* And art thou greater than our Father Jacob? *John 8.53.* Abraham is dead, Moses and the Seers; whom makest thou thy selfe? Doth not the Lord say? *My spirit shall no more strive with earthly man, Gen. 6.3.* Are they not accused to have resisted the holy Ghost? *Acts 7.51.* As the Fathers did, so did the children.

For, ignorance covereth them, as with a garment. *Wise are they to doe evill; Reas. 1. but for good have they no heart, Job 21.14, 15.* Naturall men know not God, his truth, ministers; neyther their own miserable condition. What marvell then, if they oppose all? Doff. 2.

Grant them knowledge of the forenamed particulars; what of that? Are they not full of pride, envie, malice, and hatred to all good? *When they knew God, they glorified him not as God: but became vaine in their imaginations, Rom. 1.21.* Reas. 2.

When the people delivered Christ, did not Pilate perceive, it was of envie? *Mat. 27.18.* They saw no evill in him. Some, who thought him a Prophet, opposed

Vse 1.

1 Cor. 13. 8.

Gal 5. 17.

Vse 2.

Ephes. 2. 1.

Th. 3. 1.

1 Thes. 1. 8.

Doct. 3.

Repentance
defined.Nacham.
Metameleia.
Joel 2. 13.
1 Sam. 3. 15.
Lev. 16. 29.
Jer. 31. 19.
Luke 18. 13.
Isay 58. 4, 5.
Zech. 7. 5.

posed him, & his doctrine; if not, how could they sin unto death? *Mar. 3. 29, 30.*

Little cause then have our Adversaries to defend, that man in his pure naturals hath free will. What preparation was in *Paul*, being so suddenly, and unexpectedly converted? Was hee not borne, as one out of due season, by his owne confession? Where then is that grace of Congruitie, as they call it? *Are not we found of him when we sought not the Lord? Isay 65. 1.* Who sensible of his originall corruption, but findes his understanding darke, to see into the deepe mysteries of the Gospel; and his will rebellious, against Gods divine precepts? *Doth not the knowledge of the Law worke in us all manner of Concupiscence? Rom. 7. 8.* How will the flesh oppose, resist, and strive against the motions of the Spirit; chusing rather to dye, than submit to obey the truth? They that hold, man hath power to elect good, reject evill, before grace infused; may as well maintaine, that Instruments can make pleasant musicke, which never were strung and tuned.

Let this doctrine teach such as are sanctified, these severall lessons: First, not to thinke it strange, if many reject the Gospel, resist the meanes of grace and salvation. Are not men by nature dead in sinne? as insensible of what is delivered, as the seats they sit upon? without feeling? and favour not the things of God? Secondly, pitie such, instruct such, and earnestly pray for such; and the rather, seeing thou knowest the hearts of such, having beene in the same condition of such. Thirdly, magnifie the name of God, shew forth his praise; who hath opened thine eyes, raised thee from death, and given thee some power to performe his good pleasure: for it was the Lord, that saw thee in thy blood, thy navell uncut, unseasoned with salt; and sayd unto thee, *Live, live, Ezek. 16. 4, 5, 6.* As when no eye pitied thee, and his did: so when no tongue shall laud him, let thine set forth his glorie. Fourthly, how carefull should all men bee, from this consideration, to continue the Gospel where it is? restore it to them from whom it hath been taken, and to spread it farre and neare, that such as sit in darknesse, may see the true light, and not perish in the great day? But, my brethren, these duties are of the most, eyther fearefully omitted, or but too negligently performed. Where the Sunne shines not, doe not all Creatures dye and wither? And is it not the presence of the Gospel of the Sonne of God that must revive the spirits of dead men? cause them to live & flourish? *Cant. 4. ult.* Verily, where Christ is not preached, death is in that place.

If God peradventure will give them repentance. The end and scope of the Minister, in preaching, is in this sentence expressed; and it will afford us sundry observations: First, that *Repentance is a duty of absolute necessity.*

In the handling of this doctrine, we will first define it; next declare the kinds of it; thirdly, prove its necessity; and lastly shew the inseparable concomitants of it.

Repentance, strictly taken, is an unfained sorrow for sin committed. Wee are not ignorant, how that the most make it as large, as conversion and regeneration: but it is our purpose, to limit it within its proper bounds, not extend it beyond compasse. For, though sometimes it hath a broad latitude: yet not alwaies is it so to be accepted.

First, that repentance is an unfained sorrow, or true griefe, both the Scriptures and all Authors doe sufficiently testifie. The Hebrew word, by which it is now and then expressed, signifieth an irking; the Greeke, an after griefe. And by how many feeling and sensible Metaphors is it unfolded, pressed? As the rending of the heart, pouring out the spirit, afflicting of the soule, and smiting on the breast of thigh? This sorrow is also sound, sincere; not fained, not hypocriticall: for such as is not true and cordiall, doth but increase our sinne, and the more increase the Lord.

Secondly, and this griefe, paine, sorrow, must arise from the consideration of sin committed;

committed: not from any punishment inflicted, sustained. For, is it not sin that transgresseth the Law, offendeth God the father, crucifieth afresh the Lord of life, grieveth the spirit, weakeneth grace, strengthneth corruption, hindreth mercies, procureth judgments, and causeth all manner of evill? Wherefore, man must sorrow for his sin: repent for nothing but his sin. This did *David*: so doe all true penitents.

1 Ioh. 3. 4.
Gen. 6. 6.
Heb. 6. 6.
Eph. 4. 30.
Lam. 3. 39.
2 Sam. 24. 17.

Its therefore evident, that to repent is no easie taske: for, is it easie to mourn, grieve, and lament? Requires it no difficulty to plucke out the right eye, rend the heart, and wound the spirit? What actions more harsh to flesh and bloud? He is a stranger unto godly sorrow, who thinkes it is an easie matter: hee never dipt finger in the poole of repentance, that hath not bin burned in soule, vexed in conscience, and pained at the very heart. He hath more in him, than nature hath conferred upō him, that hath but a willing mind to crucifie the old man, & take revenge on himsele, for that he hath sinned. To mourne when wee smart, who will not? but to sorrow for that wherein we have delighted, who is able?

Corollaries deduced.

1

Here learne what to thinke of the doctrine of our adversaries; who shut the Bible from the vulgar people, extoll ignorance in such to the skies, would have Gods book trodden under their feet; and account it a thing better lost than found. Poore soules! how can they mourne for what they know not? sorrow for sin, yet never saw it? nor ever shall, except the Lord in mercy extraordinarily open their eyes. But these grand enemies of knowledge and repentance, would be reputed great schollars, ingrosse all learning to themselves, keepe the ignorant in servile bondage; that they may lord it over Gods lot, and raise their revennew, by pardons, indulgences, injunctions, which are the easie, secure, plausible, infallible road way to hell and everlasting damnation.

2

By the foregoing definition, may every man try the truth of his repentance. What understanding hast thou of the law? what sight of thy sin? what sense of sorrow? Ignorant persons cannot, dainty ones will not; and the lascivious did never repent. For, how should they? *Is not the strength of sin from knowledge of the morall law? Its sting from the sense of it?* and, doth not godly sorrow spring from the same root? Look thy face in this glasse, weigh thine iniquities at this beame; and number thy transgressions by this rule of Arithmaticke; so shalt thou have sufficient fuell to kindle the fire of repentance. For by the law, comes the sight of sin; by that, sorrow; which is sound repentance. What wonder is't, if repentance be rare, when the most are ignorant, discern not good from evill? never saw how much they are indebted?

3

1 Cor. 13. 16.
2 Cor. 7. 8.

Rom. 7. 7.
2 Cor. 7. 10.
Heb. 5. ult.

Repentance is twofold: { Legall.
{ Evangelicall.

Repentance distributed.

The former in order precedes the latter, maketh a way to it: but, if the other follow not, is profitable for little. *Judas* may mourn, in that he betrayed his Master: but when he hath not a sigh for the not beleeving on him, is he ever the better, farther from damnation? And here it will not be amisse, evidently to demonstrate, wherein these two agree; and in what there is a dissention betwixt them.

What is in repentance in the largest latitude received, may be found in Legall: but much more is contained in Evangelicall repentance. In Legall there is sorrow unfained; and it may arise from sinne committed: and onely in these two, doth it concord with Evangelicall repentance.

Wherein legall and evangelicall repentance agree.

The differences I conceive to be these following. First, In the subject: for, Legall repentance may be in reprobats, but Evangelicall is to bee found in the elect only. This fruit groweth not on every tree planted in the Church militant: for, then might *Cain*, *Balaam*, & *Ishmael* have bin saved. *As many as are ordained to eternall life, beleve and repent.* Secondly, There is also a difference in the object. Hee that evangelically repenteth, sorroweth for himsele, and for others. *Let vexeth his righteous soule, for the unclean conversation of the Sodomites,* 2 Pet. 2. 7.

In what they differ.

Rom. 8. 29.
Act. 13. 48.

and *David's* eyes gush forth rivers of teares, when men keep not Gods law. But legall repentance boundeth it selfe within the compasse of a mans owne person. The third is in the ground: legall springs from some common principles; evangelicall frow grace and faith, supernaturally infused. Therefore, saith the Lord, *I will poure the spirit of grace upon the house of Judah, Zach. 12. 10. and then they shall repent, then shall they mourne, Jer. 31. 19.* And another is in the end. Aske *Peter* why hee repents, and his answer will bee; because hee hath a purpose to please him whom he hath offended with his sinne; and freely given him a pardon for his transgressions. But a *Cain* complains of the punishment onely: such never grieve, that they have displeased God, rather are they troubled, in that they must be tormented.

Mat. 18. ult.
Gen. 4. 13.

Corollaries deduced.

First, These things being so, what marvaile if sundry persons never come to true, sound, and evangelicall repentance? For, how many are without the meanes which ordinarily worke it? Or, if they have, are ignorant of it? The most know not the Law, nor Gospell; precept, nor promise; God, nor Devill. What if they doe? for all that, are they not strangers from a wounded spirit? Millions there bee, who mistake in this matter; conceiting that every sigh is godly sorrow, each sob sound repentance, when poore soules, its nothing so. For, more is in it, than the most are aware of.

Secondly, And hence it is evident, that many have not, neither can repent. For, who can number the dust of Reprobates? tell the tenth part of unregenerate persons? This bitter herbe growes not in all sorts of soyle; nor will its seed take roote, except sowne in selected ground. Hee that is not chosen of God, ordained unto honour, a slip of the naturall Olive, may heare much, yet never come to amendment. Its a fond fancy floating in shallow heads, that a man can, if hee will, repent; when as experience teacheth, how in hearing judgement preached, damnation denounced, many are no more moved, than the stones in the walls.

Thirdly, Wouldest thou not bee deceived in this weighty businesse; then have recourse to what is formerly mentioned. Art thou borne againe? Hast thou supernaturall qualities infused? Dost thou voluntarily vexe thy soule with the sins of others? Canst thou mourne for the abominations committed throughout a whole land? and all this, because God is dishonoured? his Son afresh crucified? the Spirit grieved? Then be thou assured, that true evangelicall repentance is entred within the closet of thy soule. But if thy sorrow spring from an un sanctified principle, and be directed to some sinister end, its carnall, worldly, and the issue thereof will be death.

Fourthly, The Minister here may also take out a lesson: for, if none but the Elect can receive evangelicall repentance, then let him not murmur and repine, if for all his paines taken, some lye rotting in their sin. Preach the Law, publish the Gospell; and leave the event to the Lord. *Noah* had a great auditory, but few converts: *Lot* was a Bishop over many Cities, yet saw little fruit of all his labours. A Preacher must not so much solace himselfe in the good successe, as in the faithfull discharge of his ministeriall function. Have thou an eye to the one; and, it being his peculiar, let God alone with the other. But more of this in its proper place.

Repentance necessary.
Ezek. 14. 6.
& 18. 30.
Joel 2. 12, 13.

1 Cor. 7. 11.
Act. 2. 19.

Now, in the third place, according to our method proposed, we come to handle the necessity of repentance. How often shall wee finde it urged, pressed? & the arguments to enforce it, are mighty & strong. First, For, no repentance, no assurance of the remission of sin. Wherefore, saith Christ, *except we repent, we shall certainly perish, Luk. 13. 3. Mat. 3. 9.* For, impenitent persons have no promise of mercy. Secondly, and he who sorroweth not for sin past, will not avoid it for the time to come. Why do men drink up iniquity as water? run headlong in the paths of profanenesse? & have no care to cast off their lewd courses? Without doubt they never mourned for any former transgression. Thirdly, such as do not repent, are

are the slaves of Sathan; he rules in them, takes them captive at his pleasure. *Simō*, Cor. 4. 4. *Magnus* was not held faster in the gall of bitterneſſe, and bonds of iniquity, than the Eph. 2. 2. unrepentant people are. They are land-goald to the Devill; their arch adverſary. Fourthly, And were it not of absolute neceſſitie, why doth God command it? his Prophets urge it? the Saints practiſe it? all periſh who want it?

What ſhall we ſay of ſuch as make a mocke of ſin? and account it a light matter, to ſorrow for it? They hope to doe well, goe to heaven without it; and why ſhould they not? For, hath not Chriſt ſorrowed for ſin? dyed for their ſin? and may not that ſerve their turne? what neede they more? Who would not relye on him? put their truſt in him? What? ſhall the ſurety diſcharge the Creditor, and the debtor too? Will God exact a double payment? how can that ſtand with his juſtice? We (ſay ſuch) are dead to the Law, alive to the Goſpel; and therefore, we will feaſt and be merry. For, have wee not a command *to rejoyce* 1 Theſ. 4. 16. continually? *eat and drink with gladneſſe of heart*? Theſe bee the blinde leaders of Eccleſ. 9. 7. the blind; the levity of whoſe lives, will confute the infanity of their doctrine.

And is repentance of absolute neceſſity? Let us then ſet about it, and uſe all helps to be the true ſubjects of it. For, without it, we cannot be aſſured that former ſins are pardoned; nor will future be prevented. And here we are to acquaint our ſelves with the impediments of it, and remove them; as alſo the meanes to effect it, and frequent them.

The impediments are either from within us, or without us. Of the former Internall impediments of repentance. Ignorance is the ring-leader. Without knowledge, wee cannot tell what ſin is, the danger of it; and how God is diſpleaſed with us for the commiſſion of it. Was not the eye of the Prophet opened, when he cryed out, *woe is me, I am undone*? Iſa. 6. 5. What cauſed *Job* to abhorre himſelfe? *repent in duſt and aſhes*? Job 42. 5, 6. Were the Jewes pricked in heart before they ſaw their ſin? Act. 2. 36, 37. Or the Prodigall come to himſelfe, *untill his underſtanding was illightned*? Luk. 16. 17. You may as ſoone finde reaſon in a beaſt, as repentance in an ignorant perſon.

Unbeliefe is not the leaſt let. Why doe many drinke, whore, ſweare, ſurfet of ſinne? They want faith. *The foole hath ſaid in his heart, there is no God*, Pſal. 14. 1. I may adde, nor judgement, nor hell, nor damnation. Is it not the cry of ſome? *Where is the promiſe of Chriſts comming? have not all thing fallen out alike, ſince the beginning*? 2 Pet. 3. 4. Why doth not the word worke a change in all that beare it? Heb. 4. 2. want of faith. How is it that the Divels, and men doe not tremble? Jam. 2. 19. The one beleeves, but the other doth not. A dead tree will as ſoone beare fruit, as a faithleſſe perſon bring forth repentance. *When the Ninevites beleeved, then repentance followed*, Jonab 3. 5.

I might mention more, but theſe two are the grand-internall-impediments of ſound repentance, according to our definition. For, will any man ſorrow for ſin, before he know it? grieve he hath offended God, who neither beleeves he is juſt or mercifull? or if hee doe; yet by experience hath no taſte of either? Its a thing altogether impoſſible. A blind man may as ſoone ſee his wandrings, find out the right way: or he that hath no feet, raiſe himſelfe, runne ſpeedily, as any ignorant-unbeleeving perſon, ſorrow for his ſin committed.

First, Wonder not then, that repentance is ſo rare in the world. It was an old cōplaint, but in theſe times freſhly renewed; *Who is the Almighty, that we ſhould ſerve him? Or what profit have we by praying unto him? Is it not in vain to obey God? To walk mournfully before the Lord of hoſts? Are not the proud happy? ſuch as work wickedneſſe, ſet up? and they that tempt Jehovah, delivered?* And whats the cauſe of all this? Is it not ignorance, or infidelity? and as men complaine of God, he doth of them. *They erre, not knowing the Scriptures: there is none that underſtandeth: all are gone out of the way: and my people periſh for want of knowledge.* How few have wee that know eyther the nature, or neceſſity of repentance? One thinkes

a good minde, and honest meaning will serve the turne. Another blesteth himselfe, in that he is neither Papist nor Puritan : and O that their practice would testifie so much ! But, if they beare a bible, frequent the Church, repeate sermons, and pray in their families, they thinke themselves halfe sainted ; have more than one foote in heaven. Notwithstanding, many a man (of this number) *repenteth him not of his owne wickednesse ; saith not, what evill have I done?* *Jerem. 8. 6.*

Secondly, Hast thou a mind to repent ? to sorrow for thy sin ? Then get knowledge, labour for faith. Be not deceived, seduced. For, if these precede not, the forenamed fruit will not, cannot follow. Did but a man understand his estate, see his fearfull condition ; what danger he is in, judgements subject unto ; certainly hee would mourne for his transgressions. Had hee faith to beleieve, that repentance is of absolute necessity, the Usher to eternall life, he would never bee at rest, untill he had obtained it. *But they erre in vanity : therefore vanity shall be their change. Job 15. 30.* We have not onely houses, townes, cities, but whole kingdomes that run headlong to hell, everlasting damnation. For, *who hath knowne, in this, the minde of the Lord ? Rom. 11. 34. beleaved our report ? Isa. 53. 1.* The Atheist denies God ; the Jewes see not him, whom they have pierced ; the Turke, in scorne, calls Christ an hanged God ; the Papists place repentance, like Baal priests, in that which never was required at their hands. Can they but smite the breast, abstaine from flesh on fridayer, weare wollen garments, forswear entrance into our congregations, kisse the Popes Pix, crosse their foreheads, get a Crucifixe, goe to compostella for cockle-shells, they think themselves not indebted to God, he is rather behind with them ; and that they shall faile by the gulfes of Purgatory, never casting anchor, till they land at *Abrahams bosome*. And, I pray you, are not our common vulgar people in the same predicament ; for many of them, are either of the Romish religion, or none at all. Were such to be married, ignorance might bee their wedding garment ; infidelity the essentiall forme of their espousalls : but repentance not any of the brid-chamber, nor godly sorrow an ordinary guest.

Externall lets
of repentance.

This shall be sufficient to have spoken of the internall impediments of repentance : now the externall follow ; which are principally, the Divell, and the world. Our grand enimie, he, as in old time, *compasseth the earth, to seek whom hee may devoure, 1 Pet. 5. 8.* Like *Nemrod*, this mighty hunter, beates every bush, searcheth each thicket to rouze up and catch a prey. But in the next verse, wee shall have full scope to discover his snares, depths, methods : for the present therefore, we leave him to lurke in his denne.

Under the word *World*, wee would have to bee comprehended, both persons and things.

1 Lewd persons
aka

For the former : That one man hindreth another, in this weighty worke, who doubteth ? Will they not use many strong perswasions, to cast off sorrow, strangle griefe ; and (to use their language) hang mourning ? Let the least signe of repentance shoote up, shew it selfe but in the bud ; What ? will you now become, cry the Impes of hell, a precise foole ? and turne Puritan ? Are you weary of your life ? would ye dye before your time ? Come, lets eat, drinke, and be merry. Is not God mercifull ? did hee make us to condemne us ? and hath hee not sent his Sonne to redeeme all, save all ? Give not credit to our fierie furious Preachers. Let them bee prating of repentance, speake what they please of its necessity, difficulty ; a sigh before death is sufficient, enough to escape damnation. Have wee not heard of the penitent thiefe ? scene many live ill, yet all end their dayes in peace ? passe quietly out of this world ? and without question, wend to heaven ? Neither is this all : for, where can you live, pitch your foot, but the streame of iniquity is so strong, runnes so fiercely, with drinking, whoring, swearing, gameing, that its able to overturne whole houses, and carry them swiftly

Luke 12. 19.
1 Cor. 15. 32.

swiftly to the valley of death, everlasting destruction? Let *Israel* live in Egypt, set out to the promised Land; yet *thousands perish in the way, never enter into rest*, 1 Cor. 10. 5. *Psal. 95. 11.* An old custome is not easily cast off: nor a new habit quickly acquired.

For the latter: What object can strike our outward senses, but may bee a let to true repentance? Beautie bewitcheth the eye, musicke the eare, grapes the palate; with a thousand more, (though in their nature good) which might bee mentioned. What kept the wise King a long season from repentance? Was it not objects of pleasure? Such is the quality of our affections, that if they delight in any thing, you cannot reduce them from it, draw them to mourning. This is the reason, why Christ commands us to *beware of riches, profits*, Matt. 6. 31. and not to love the things of the world, 1 Joh. 2. 15. Prosperity is an impediment: so is adversity too, of repentance. This consideration caused *Agur* thus to petition the Lord, *Give mee neither poverty, nor riches; feede mee with food convenient for me*, Pro 30. 8, 9. Marke his ground: *Lest I bee full and deny thee, and say, who is Jehovah? Or lest I bee poore, and steale; and lift up the name of my God in vaine.* What faith the Psalmist? *If riches abound set not thy heart upon them*, Psa. 62. 10. Certainly, whether hee beleve it or no, a rich man shall hardly enter into the kingdome of God, and bee saved, Mat. 19. 23, 24. When Camels goe thorow needles, such shall the narrow dore of heaven. Our Lord alludes to an hebrew proverbe: for, when strange and difficult matters were mentioned, it was u'uall with the Jewes to say; hast thou beene at Phumbaditha, where Camels goe thorow the eyes of needles? The Apostle tels us, that *not many wise, mighty, noble men are called*, 1 Cor. 1. 26. either to preach or practise repentance. Why so? Doubtlesse honours, profits, and carnall objects hindreth them: and so doth want and scarcitie our poore-beggarly people. Whither of the two is the greater let to godly sorrow, perhaps is not easie to determine.

Thus have you seene the chiefest things, which hinder repentance. Wherefore, if thou ever intend to mourne for thy sinne, bee acquainted with, and take heed of Sathans enterprises: Also labour for moderation of affection, in all terrene objects, whether persons or things. Hee is past the bounds of the holy Land of godly sorrow, who hath not cast off all loose companions, sealed up his externall senses against their pleasant charmes; and dead to the world. When the hands of our affections are filled with earthly, its impossible they should take hold of heavenly objects. So long as *Salomon* gives his minde to search out carnall delights, repentance is far from him. Let *Job* bee dejected in his heart, in regard of outward troubles, wordly sorrow may; but godly will not be his daily guest. The cares of this life choake the word, as well as the envious man mixeth it with Tares. When any person loves things here below, he will not, cannot sigh for the absence of them that are above. For, what is repentance properly? But a change of the affections, whereby we hate error, love the truth; grieve for evill, rejoyce in good. But to let this passe, wee will here relate the helps which may further repentance. And briefly, they are these; Consideration, Invocation.

I. He, who will be the subject of goldy sorrow, must ruminare of divers particulars. First, of Gods mercie. Doth hee not keepe us at his owne cost and charge? and should not his bountifulnesse lead us to repentance? Rom. 2. 4. Secondly, If that move nothing, call to minde his justice, 1 Cor. 10. 8. Hath not that fire devoured thousands? and what more fearfull, than to fall into that consuming flame? Hebr. 10. 31. Thirdly, Remember the magnitude and multitude of thy sinnes, *Psal. 40. 12.* Are they not heavier than the sands? *Psal. 33. 4.* more innumerable? *Job 6. 3.* Shall not such a burden wring out blood? Fourthly, In a word, seriously thinke of death, judgement, hell: and how, when these are once come, that all the meanes of helpe shall faile. *Heb. 9. 27.* 2 *Pet. 3. 11.* *Eccles. 9. 10.*

II. Call

Psal. 119. 18.

Mar. 9. 24.

Psal. 119. 36.

Ier. 31. 18.

II. Call to God, cry continually : First, that he would open thine eyes, and set thy finnes, and the judgements thou hast incurred, in their naturall and ugly hue before thee. Secondly, begge faith, to beleve his threats, promises ; and to have some sense of his mercie and justice. Thirdly, Will him to worke in thee an hatred to earthly, and a love to heavenly things. Fourthly, with *Ephraim*, pray, *Lord, convert me, and I shall be converted.*

Had the profanest but an heart to practise these rules, who knoweth what change the Lord in time might worke within him ? Wherefore if these lines fall into thine hands, let me intreat thee, not to slight them ; but, as that which concernes thy everlasting welfare, to thinke upon them. I dare boldly speak it, that if ever thou repent, this course must be undertaken, and with more than ordinarie diligence practised. Study, as in a matter of great difficulty, and absolute necessitie, to repent. Enter into thy chamber, and thus expostulate. What? Have I not sinned against my God? provoked my friend? my father? Are not mine iniquities more than I can number? my estate miserable? How shall I expect hope in death? rest in the grave? a joyfull resurrection? and to be cleared in the day of judgment? Present these objects to thy minde, thinke deeply on them; consider thy waies, and turne unto thy God. Cry, Lord breake my heart, wound my soule, put sorrow into my reines, and make mee a true penitent person. But not to amplifie, we will proceede to the last head, which is, to set down the inseparable concomitants of unfaigned repentance. And as the impediments were, so are these, inward, outward.

Concomitants
of repentance.

First, hee that is a true penitent, is one who hath his eye opened, liues not in darke ignorance. The knowledge he hath, is not doubtfull, but certaine: not intellectuall only, but also experimentall. *He judgeth all things, yet himselfe is judged of no man, 1 Cor. 2. 15. He needeth not any to teach him: but as the same anointing teacheth him all things, 1 John 2. 27.* He reades not Repentance in a booke, but hath it in great Characters, deeply unprinted on the Table of his heart. He can tell you from his owne experience, that its a terrible thing to fall into the hands of the living God; that his wrath is more hot, devouring than fire; that a wounded spirit, of all extremities, is the greatest; that sinne, however sweet in the receipt, is bitter in digestion; that Sathan is a lyar, a murderer, and a most subtile, cruell, implacable adversarie. These, with a thousand things more, he as certainly and as sensibly knoweth, as that the cold pincheth, or fire burneth,

Per. 31. 19.
Rom. 6. 21.

Secondy, this man we have in hand, hath not only his mind, but his will & affections renewed. Now doth he love, what in time past, he hath loathed; & detest the things, wherein he most delighted. The hatred wherewith he hates sin, like *Amnon Thamar*, is greater than the love wherewith he loved it. Hee can reade you a lecture of secret; and, to the unrepentant, of strange mysteries: for his laughter is turned into mourning, and his sorrow into rejoycing. Let judgment now be preached, its mercy to him; nothing in his eare sounds more sweetely: For, he is under grace; and the sharpest threats doe but lop off the remnants of corruption, and make way to perfect the noble worke, of that new-begun-frame of Sanctification. Carnall men are under the Saw of the Law: therefore, when the Minister moves it, they begin to startle, fume, chafe. And why? For it cuts the skin, flesh, nerves, sinewes of the body of corruption, which is to them essentiall; but accidentall to the penitent person. The sharpest Sermon kills the one, but cures the other.

Rom. 6. 15.

Note.

Act. 7. 54.

Heb. 4. 12.

Psal. 51. 2.

1 Sam. 24. 17.

Thirdly, when he is in the poole of godly sorrow, his desire is to wash away each staine, every spot. He will now look back to his former course; and so far as his memory serves him, wil recal to mind all his transgressions. If possible, in this search, he would not over look the least idle thought, but find it out, that the latitude of his grief might be as large as his actual failings: not one circumstance, which would

would aggravate his sin, with his good will, shalbe omitted; But like to a tradesman, he reads all his particular debts, registred in the leaves of his life, that to his power, by repentance, his long suffering Creditor may be discharged. A neat Landresse will scoure and rinse every part of the garment: so will the sound penitentiare each hemme of his old-fowle-long-worne-conversation. I shall utter a strange, but no untrue thing; A gracious penitent, will, for the number of his sinfull acts, equall them so farre as he can, with as many distinct acts of unfained sorrow: and yet more, strive that the dolour he sustaines, may in degree be correspondent to the joy he hath had in former sinnes; that in every respect there might be a just proportion.

Fourthly, And this may not be pretermitted; at which the world will gaze and wonder. As hee now checketh himselfe, for breach of covenant made at his baptisme: so will he make new vowes, purpose amendment. And that hee may the better keepe them, you shall have him, as *David* did, to binde his soule with a solemne oath. What then? His minde thirsteth after knowledge: for, to repent or reforme, his heart is thoroughly prepared. No time will hee omit, meanes neglect, to grow in every grace, and to observe all the pathes of Gods commands. Let him, in this searce, not discover (as in truth it is impossible) all his transgressions; then will hee cry for pardon of his secret unknowne sins, and afflict his soule for them. He is greatly suspicious of his performance of promise, feares presumption may overtake him; and therefore *watcheth, prayeth, worketh out his salvation with trembling*. When he doth not the good he would, but the evil he would not, how will he complaine of the body of corruption? Not the least slip, if but in word, falls from him, but with a secret pinch, his heart smites him.

These, amongst many, are some of the inward-inseparable concomitants, which accompany a true penitent person. The outward now in order are to bee related; and not to touch all, which might prove tedious, the choicest shall but be handled.

First, We will begin with confession. Take but a view of all true penitents, recorded in the holy letters, and you shall finde, that they have confessed their sinnes. This will they doe in private to God; and when reason requireth, to men also. They, to glorifie their heavenly Father, give satisfaction to their brethren; and, to comfort themselves, have bin liberall in this action. *Moses, David, Paul*, have related their personall sinnes; and that with their owne penne, subscribed their hands: that others might receive benefit, they would in a strange manner shame themselves. But to reveale what the Lord doth conceale, is not required. For, why should any man bee more cruell to his owne person, than his Master? Auricular confession is but a puffe of that smoke, the which, with our monasticall Locusts, was vented out of the bottomlesse pit.

Secondly, A second is restitution. This companion is an attendant of Legall, as we see in *Judas*; much more of Evangelicall repentance. For, now the conscience is prepared to observe all Gods commands: nothing, though never so harsh to flesh and bloud, of a sound penitent, will be omitted. How voluntarily did *Zacharias* make publike proclamation, that if he had wronged any person, according to Gods injunction, he would make restitution? That this is a duty to be performed, is manifest by the Apostle, in his Epistle to *Philemon*: for, what *Onesimus* was indebted, he wils it might be set on his score, imputed to him. Suppose the penitent be poore, (if need require) hee will make confession to his Creditor? If himselfe be of ability, and the person to whom restitution is due, bee departed, he will doe it to the neereft of his kindred. Let it be granted, that hee hath not substance to make satisfaction: notwithstanding, if ever he have wherewith to doe it, he wil; if not, pray hee will to the Lord, that by his bounty, the Creditor may receive more than through his personall injustice he hath bin damnified.

Thirdly, The third outward concomitant, which oftentimes accompanieth repentance,

Psal. 15. 7.

Psal. 119. 106.

Phil. 3. 11.

Psal. 19. 12.

13.

Phil. 2. 12.

Rom. 7. 24.

1 Sam. 24. 5.

Outward con.
comitants of re-
pentance

Exod. 3.

Psal. 31.

1 Tim. 1.

Act. 16.

Mat. 27. 3.

Luke 19. 8.

Phil. 18.

Psal. 136. 5.

Jer. 9. 1.

Ezek. 9. 4.

Psal. 119. 136.

repentance, though not alwaies, is weeping. That tongue which makes confession, and hand restitution, are without an eye, that will poure out rivers of teares, very seldome. Doe we not reade, how *David* washt his couch with teares in the night season? *Pf. 6. 6.* That *Peter*, when he repented, went forth & wept bitterly? *Luk. 22. 62.* Are not the people said, so draw buckets of water, and cover the Altar? *Mal. 2. 13.* How often, as wee reade, have the truly penitent wept, not only for their own, but the sins of their brethren? Can the fountaine be full, and the well flow not? the heart moist, and the head dry? not easily, nor often; though perhaps it may in some complexion. Certainly, hee that can weepe for losse of goods, credit, children, and not the incurring of Gods great displeasure, may say he doth repent: but who, that is wise, will ever credit him? Teares may be, where sound repentance is not: but very rarely can they be missing in that person in whom it is. Shall *Esa* shed teares for the losse of an earthly birthright? and not he that hath justly stript himselfe of an everlasting inheritance? May an Hypocrite doe that which the sincere cannot?

1 Cor. 15. 10.
Luk. 15. 13.1 Cor. 9. ult.
Act. 18. 30.

Fourthly, The last I will mention, is diligence in a lawfull calling. Never was any man a true penitent, but as he would have a warrantable vocation: so his care hath bin to walk worthy of it. This is evident in *Paul*; who, after his conversion, was more painefull than any of his fellow-Apostles. The Prodigall is not said to have run from his father, squander away his portion, but before his conversion. Such as are idle, consume whole yeares in sports, pleasures; and place all their delight in the leg of an horse, wing of an hawke, or spurre of a cocke, hardly have stept within the circle of repentance. Godly men will use all lawfull meanes, to tame the flesh, curbe corruption, relieve the poore; and not bee chargeable to any, more than a forced necessity constraines them: Therefore, will hee have a calling, abide in it, and earne his bread with the sweat of his browes, who hath evangelically repented. The rabble of cowed Monks, ragged Mendicants, are, for all their boasting of mortification, as neare godly sorrow, as the Devill was a Saint, when he appeared in the Prophets hairy mantle. He that thinkes we have been too short, in prosecuting so large and necessary a subject, and omitted many things of no small moment, its true: but such a man must remember, how we take repentance more strictly than others; and our purpose is to profit, not weary the well disposed Reader. Hee that can say in truth, how the little wee have related of this Theame, is in him, and done by him, needes not complaine for want of worke, or call for longer treatises in paper, of this nature. For, his owne experience will yeeld him fresh and sufficient (if not too much) varietie of imployment, before hee have finished his repentance. Art thou yet unsatisfied? Reade *Perkins*, *Dike*, *Stoeke*, and *Tailer* of this subject. For use.

Psal. 56. 3.

If the foregoing concomitants, with many more, are the inseparable associates of sound repentance; tell mee then, in good sooth, how few thou thinkest there be, who have tasted of it? For, where is hee, that will freely confesse his sinne, in such cases as hee ought? shed teares for his personall transgressions? and, according to his ability, knowing hee hath wronged others, make restitution? Is it easie to find out a just *Lot*, who will vex his righteous soule at the unclean conversation of others? Who mourns for the great-crying sins of this famous Nation? What a dissimilitude is there betwixt the head and members? *Christ* wept, sweat blond for our iniquities; we doe not, cannot one drop of water for them. Was not *David* a potent Prince? a valiant man of warre? Is he not commended for that, which we count childishnesse? bitter weeping? It was his joy & glory, that God put his teares into his bottle. But for ours, where be they? his sins were still before him: but ours alwaies behind us. But what shall wee judge of those, whose lives are a conversation of uncleannes? that wil change their purposes, break all their promises, wrong their dearest friends, prefer every base man before

before the Ambassadour of God? and, being accused, goe about to justifie their wickednesse, with most impudent-palpable lying? Doe such climbe the holy hill of Sion? Have they hope to inherit heaven? Nothing lesse.

By that which wee have heard, let us make scrutenie, and not deceive our selves. Hast thou made a deep search into thy selfe, to finde out the least secret sinne? Hath it been thy care, that not one might escape thee? Have the acts of sorrow, in number and degree, to thy best power, equalled the multitude of thy particular transgressions, and the delight taken in the commission of them? When any fresh offence befalls thee, canst thou mourne? and with indignation gnash the teeth? make havock of thy base corruptions? Art thou not ashamed to acknowledge thy personall failings? Doth it give thee now as great content to restore goods unjustly gotten, as in former time thou hadst pleasure to cozen and detain them? Will thy heart rise at the remembrance of thy youthfull wandrings? Payest thou thy vowes with cheerfulness? In a word, be thy thoughts many, in that men keep not Gods Law? Is it now joyous to thee, to grieve for sinne? Can nothing more dissuade thee from evill, perswade thee to good, than the sense of mercies received? Doth the consideration of former daies mis-spent, provoke thee to redeeme the future season? Wouldest thou wish to have thy life prolonged, that it might be bettered? Studiest thou how thou mayst imploy thy talents, as may most advantage thy heavenly Father? Standest thou in awe of him, out of affection to him? Wishest thou no more of earthly substance, than may prevent sinne, or the better enable thee to holy duties? Canst thou desire to be with Christ, and to have his Kingdome perfected? Assuredly, some heavenly spirit hath taken hold of thee, and thou art an unfained-sound-hearted-penitentiare. But if thou art not thus, nor would be, thy present estate is fearefull; and, without a change, perish shalt thou.

If God, &c.] Its a plaine point, we collect hence also; That

God is the giver of repentance.

Who gave repentance to Israel? to the Gentiles? converted Ephraim? hath perswaded Japhet to dwell in the Tents of Shem? makes the Synagogue of Satan to come and worship in the Temple? And is not Christ called, a Prince, a Saviour? sayd to give Repentance? See Acts 2.28. Gen. 9.27. Jer. 31.18. Rev. 3.9. Acts 5.31.

And the reasons are: because knowledge, faith, and whatsoever else is needfull to effect repentance, cometh from God, is his free gift. He who giveth all things of absolute necessitie to repentance, is the sole Author of it. But God doth this. Ergo.

Againe, man by nature is blinde, ignorant of his spirituall condition, dead in sinne; hath neither power, nor will to repent him of his sinne. Therefore its of God; he, and none but he, giveth, worketh repentance. Lazarus might raise himselfe as soone out of the grave, as any man of himselfe repent; and amend.

This serveth, in the first place, to confute our Adversaries. They hold, that man hath a great hand in his own conversion; and, at the least, may prepare himselfe to bee a fit subject to receive repentance. What preparation was in Paul, when Christ met him in his journey to Damascus? or, in the Samaritane, when he converted her? Was not the one going with a bloody intent to imprison the Saints? and did not the other, at the first, scoffe and taunt our Lord?

But, say they, are wee not commanded to repent? and would God require it, had we no power to performe it?

Yes: He doth, he may. First, because thereby we come to know our duty. Secondly, to feele our own disability. Thirdly, & to crave strength frō the Lord, to do what he commands. Shal you not see a Father bid his child doe what he is not able, & when he hath made an essay, to doe his wil, but cannot, shall you not have

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Vse 2.

Doct. 4.

Reas. 1.

Pro. 2.6.

Ephes. 2.8.

Reas. 2.

1 Cor. 2.14.

Ephes. 2.5.

Vse 1.

Act. 9.

John 4.

Obj. 1.

Sol. 1.

him to confesse his weaknesse, and desire his father, eyther to pardon him, or assist him in the action? So here.

Obiect. 2.

By this doctrine of ours, we are accused to make men no better than stockes and stones.

Sol. 2.

We do, & we do not: First, we affirme, and truly, that man hath no more power of himselfe evangelically to repent, than a stone of its own nature to ascend upward. Secondly, but we deny, that he is incapable of grace, if it please God to infuse it, which stockes and stones are. For, have they reason, a discursive facultie?

Vse 2.

Againe, this meets with the folly and madness of our vulgar people, who thinke, they can, when they will, repent. But doe such know what repentance is? understand their owne weaknesse, and the power such an act requireth? Could they open the eyes of him thats borne blinde, raise the dead, reduce a privation to an habit, and become Gods; then may they repent when they please, else not. Its another manner of matter than these dreame, to mourne for sinne committed. It requires no lesse power to renew the soule and body, than, at the first, it did to create them. Nay, the Lord exhibits more in our conversion, than when we were formed. Why? Because, now man will oppose, Sathan resist the work; and nothing so difficult, as to destroy one, and infuse the contrary habit.

Vse 3.

Be not too rash and bitter in censuring of such, as are frequent in the meanes; yet be not brought to amendment: for, is it in him that willeth, or in God who sheweth mercie? Is it not hee that worketh repentance of his good pleasure? What reason can be rendred, that *Lidia's* heart, and not the rest who heard *Paul* preach, was opened? Why one, by the same Sermon, is humbled; but another hardened? and, it may be, he, who of the two was the more profane, the lesse hopefull person? Any, except the will of the Lord? When the Apostle would bridle mens mouthes, curb them from rash censuring; what doth he? Puts them in minde of their former condition, and the Author of their renovation, sanctification. He therefore that will not misse it in this thing, let him remember how hardly the Lord brought him to repentance.

Tir. 3. 2, 3, 4.

Vse 4.

And Ministers may hence learne instruction. First, to be patient, if after long and great paines, few come to practise repentance. They may plow up the rough ground, sow the seed of the word: but its God that must cause it to fructifie, give it a body at his own pleasure. Secondly, hath he any Converts? Let him take heed, that he sacrifice not to his owne net, over-prize himselfe, under-value his Brethren, who have not seene the like blessing accompanie their labours. God sends his Prophets to water, as well as to plant; to nurse, as to beget children; and sometimes in judgment, that a people may be unexcusable. Its not alwaies an infallible signe of a true Minister, to have many seales of his function. For, what small fruit hath often followed the most laborious indeavours? Who, in the daies of *Noah*, brought forth the least buds of amendment?

Vse 5.

The people also are to be informed: First, that they ascribe the whole glorie to God for their conversion. Its he, who openeth the heart, infuseth faith, converteth the soule, and that hath the chiefe hand in this noble worke of sound repentance. Say therefore, what am I, amongst so many, that he should single mee out of the world, raise me from death, and bring me to amendment? Praise him with all thy power; yea, all thy life long, magnifie his Name, who hath done this great thing for thee. Be humble in thine owne eyes, boast not of thy selfe: for, *what hast thou, thou hast not received!* Secondly, again, despaire of no man: for, what if thy people, friends, acquaintance bee twice dead, rot in sin? cannot God raise, revive them? Is any thing impossible to the Lord? Is he not able to do whatsoever he will? Thirdly, wouldest thou begin, or renew thy repentance? Looke up to God, beg it at his hands; use the means of grace, but rely only on him for a blessing.

1 Cor. 4. 7.

1. 1. 2.

He

He, and none but he, can conferre it, effect it. *Epbraim* may run the wrong way : but the Lord must convert him. *David* defile himself, *Jehovah* cleanse him. *Peter* deny his Master: but its his gracious aspect, that must cause him weep bitterly.

In the last place, this may bee for the comfort of penitent persons. For, is not this gift of God, as others of that nature, *without repentance*? *Rom. 11. 29.* What if thy corruptions be many, mighty? Shall they hinder this worke? Will hee begin it, and not perfect the same? Who first moved the Lord, to give thee a minde to returne? put one teare into thine eye of sound repentance? Was it not his own will? good pleasure? And is he not without change, shadow of turning? Shall he raise thee being dead; and after a fall let thee lye? finally forsake thee? No: *he will put under his hand, uphold thee for ever, Psal. 71. 24. 37.* Think not the worse of thine estate, because of thy failings: but increase thy sorrow, renew thy repentance; let not thy faith bee weakened. Doth any thing befall thee, which in former time hath not Gods dearest children? Today *Lots* righteous soule is vexed for sinne; the next he commits incest. How did *Jonah* sorrow, in the bottome of the sea? and being cast on the shore, for the withering of a weed, chafe for anger? Hee that could shed teares, that others brake Gods Law; was he not for all that, a soule transgressor? Know this, that he who pitied thee, when thou tooke pleasure in evill, will not now withdraw his mercie from thee, sin being the sole object of thy hatred.

If God peradventure &c.] Some render these words thus: Proving, if God at any time will give, &c. However, the point will be this; That

Repentance is not alwayes given when it is preached.

The Ministers may call on the people, *cry aloud, sound out their voices like trumpets, urge repentance, Isay 58. 1, 2. Mat. 11. 17.* notwithstanding they may not effect it. And whats the reason?

Because the power is not in the Preacher, or the word: but in God who is the principall agent. Man may presse it: but hee onely that raiseth the dead, can and must give it. Againe, could the Minister worke it, then should all, who heare him, be converted: for, he that is a faithfull dispencer of the truth, is no respecter of persons: But, were it in his hand, would have all the congregation to be saved. Were it otherwise, Gods secrets would be no wonders; and where, and how farre the winde of the Spirit will blow, might bee discerned. Finally, some are rejected; and the particular time of each mans conversion, from all eternity, is determined. Hee that hath decreed what things shall come to passe, hath included the very season, when they shall be effected.

From which ground their opinion is confuted, who hold, that when repentance is preached, it is then imparted. This is but an escape of a turn-sick braine, blinded with wilfulnesse: for, were it as these men say, why were not all the Sodomites, who heard *Lots* preach, converted? the old World, with the millions that flocked after Christ, his precursor, Disciples; and our people in this age? I say, why have not all these repented? This is but a piece of leaven, put into the pure sweet meale of Gods word, to sowre it.

Let the most faithfull Preacher, learne hence another lesson; Not to be impatient, though his people come not when he calls them, to repentance. For, some are Goats, and shall dye in their sinnes: others shall repent, but whether at the sixth, ninth, or last houre, is from us concealed. Things past and present man may know: but without a speciall promise, or extraordinarie revelation, future are hidden from him. Have they any such? Where were they found? How came they to understand this secret? Are they wiser than their Fathers? Its pride to boast of that, which our equals never could conceive, though as industrious to have atchieved. But we wil leave them to surfet on scum, who distaste the wine of that grape, the Lords own hand hath planted.

To the acknowledging of the truth:] Its evident hence; That

Vse 6.

Doff. 5.

Reas. 1.

Vse 1.

Vse 2.

Doct. 6.

When Repentance is received, the truth will be acknowledged.

A sound penitent, having his judgment convinced, his will turned, and his soule converted, to reject his ancient errors, confesse the truth, is not ashamed. This we see in *Paul*, the *Prodigall*, and many a thousand, *1 Tim. 1. 15. Luke 15. 21. Jer. 31. 19. Job 31. 33. Dan. 9. 5.*

Reas. 1.

2

For, as his eye is opened, so his minde is changed; yea, the image of God in some degree, is, in a true convert, renewed. Neyther to doe this is hee ashamed: for, thereby the Lord hath the glorie of this great worke; others benefit; he himselfe comfort.

Vse 1.

What then shall we judge of those, who professe they have repented: yet the truth will not be acknowledged? Such as conceale their sinne, like *Adam*, doe not confesse their former errors, and beare witness to the Gospel, are in the bands of iniquitie. Were our Adversaries converted, they would reject their owne, imbrace our doctrine; and with the Exorcists, the large Volumes, forced with haireseis, would be burned, *Acts 19. 19.*

Vse 2.

This serves, as a Test, to try the soundnesse of our Repentance. Canst thou poure out thy ancient errors by confession? Wantest thou words for to expresse thy wandring? Art thou willing to reveale thy weaknesse, that others by thy folly, may beware, change their judgements, come to amendment? Then there is hope thou hast repented: but if not, thou art farre from godly sorrow. Did not *Judas* confesse his sinne? grieve for it, and make (which many will not) restitution? Shall he doe this, and perish? Thou lesse, and be saved? Heare thy doome, *He that hideth his sinnes, shall not prosper, Pro. 28. 13.*

More conclusions from this Verse might bee collected: First, that by meeke preaching God may worke Repentance. Secondly, that Repentance is hopefull, and yet doubtfull. Thirdly, that Ministers are to preach, and leave the successe to the Lord. That one principall end of the Ministerie is, to bring men to repentance. But we let these passe, and proceede to the words following.



VERS. 26.

*And that they may recover themselves out of the snare of the Devill,
of whom they are taken captive at his will.*

The Logically
resolution.

IN these words, being the conclusion of this Chapter, we may observe *Sathans malice*, and the *impenitents miserie*: both which are conched under a two-fold Metaphor. As they depend on the former, we see what is to be the scope of preaching, and urging repentance; namely, that such as are the Divels captives, might bee delivered out of snares and bands.

The Theologi-
call exposition.

That they may recover themselves:] The Syriack reads, That they may bee mindfull of themselves. The Apostle alludeth to one that is asleep, or drunke, who is to be awaked, and restored to his senses.

Out of the snare:] Snare is a borrowed speech, being put for snares; as speare is for speares. See *2 King. 11. 10.* compared with *2 Chro. 29. 9.*

Of the Divell:] That is, a false accuser or detracter. One is put for many; because they all agree to worke mischief: As Angel is for Angels, so Divell for Divels, *Psal. 8. 9.*

Who are taken captive:] This Metaphor is very significant: *Sathan* is resembled to a fowler, ignorant impenitents to birds insnared.

At his will:] Some referre this sentence to God, mentioned in the foregoing verse: but others to the Divell. The former, by the addition of a word, render thus: To performe his (*viz.* Gods) will. The latter thus: At his (to wit the Divels) lust. Both readings are consentany to the analogie of faith; though I the rather approve of the first. First, becaule the Grammaticall construction will beare it. Secondly, for that, in the precedent Verse, the acknowledging of the truth (of God) is made an end or consequent of repentance: So in this, the doing of his will, is most futable to follow deliverance out of the snare of the Divell. But this I referre to the censure of the judicious Reader.

Miserable is the present condition of all ignorant and impenitent persons: The Meta-
for, as they oppose the true and saving doctrine of Christ, so are they chained phrase.
and fettered in the ginnes and snares of the Divell a malicious Accuser.
Wherefore, my Sonne, thou and thy fellow-labourers must make it one of the
chiefest ends of your Ministeriall function, to awake such drunken sleepers,
that coming to their senses, they, as acknowledge the truth, may performe
the will of God.

That they may recover themselves:] To omit what, from the scope and con- Doctrines de-
 nexion, might be observed, let this be noted from the Metaphor; That duced.
Sinners resemble sleepers. Doff. 1. v

An ignorant sinner, is like a drunken sleeper. No Metaphor more frequent, whereby to demonstrate the spirituall condition of such as are ignorant of the truth, and insnared by the Divell, than this of drunkenness and sleepe in the sacred Scriptures. *Men dead in sinne, lazie Christians, are both compared to sleepers.* See *Mat. 25. 6. Rom. 13. 11. & alibi passim.*

The truth of this will appeare in severall circumstances: First, for sleepers, they shunne companie, delight to be alone: and is it not so with sinners? Let *Jonah* desire to take a nap, you shall have him in the side of the ship, *Jonah 1. 5.* And if any man would sleep in sinne, the societie of the Saints will be rejected. Secondly, and as hee who is addicted to slumber, is lazie and slow to worke, *Pro. 6. 9, 10.* So are wicked persons sayd, *so lye and sleep, and take pleasure in sleeping, Isay 56. 10.* Thirdly, he who is asleepe, will digest that, the which, were he awake, would cause him vomit. And what transgression so bitter, but im- Rom. 1. 26.
 penitent sinners can without wambling concoct it? Fourthly, when men are 1. 10. 8.
 asleepe, they dreame of choyce wines, dainty meates, imagine they feed libe- Mat. 7. 23.
 rally; yet being awaked, are faint and hungrie. And is not this the case of a sin-
 ner? How many ignorant persons plod towards hell, arrive there, but conceit
 they shall be saved?

And are sinners like sleepers? Then Ministers may here learne, what to expect, who would awake them. Let a man enter into his chamber, shut the doore, lay himselfe on the bed, call upon him, will hee not hem, and ha? but take hold on him, tell him he shall not sleep, how will he fume, chafe? perhaps throw some staffe at thee? This is a plaine resemblance of a sinner. For, found mercy in his eare, speake gently, will he not beginne to murmur? But if you deale roundly, denounce damnation, rowze him out of his spirituall slumber, then will he rage, storme, seek to worke thee a mischief. This is the cause why powerfull Preachers have beene hardly used, when silent Mutes escaped scot-free.

Let sinners learne to know their soules condition by the sleeper: for, may he not? yes of certaine. Hast thou no pleasure in the communion of Saints? to sing, pray, call upon the Lord? Takest thou delight in solitary places? shunnest the publike Temple? Is it thy practice to haunt disordered houses? to con-

Vse 1.

Vse 2.

sume whole daies in drinking, smoking, gaming? Canst thou swallow such killing poison, concoct it, digest it, without nauſitie, wambling? And for all this, doest thou cry peace to thy soule? dreame of blessednesse at thy latter end? Thou art not in a spirituall slumber, *but dead in sinnes and trespasses, Ephes. 2. 1.* When men waike in the way of the wicked, stand in the counsell of the ungodly, and sit in the chaire of scorn; they are seduced by Sathan, insnared of him, and ledde securely to hell, condemnation. Hee that is not sensible of his wounds, rots, stinks in the grave, where the diuill hath buried him.

That they may recover themselves:] The second observation is this; That

Doct. 2.

Such as are drunke, and sleep in sin, are to be awaked.

Would not Paul haue *Timotheus* to preach, that they may come to their wits, recover themselves? Doth hee not elsewhere cry? *Awake to live righteously, not riotously, Ephes. 5. 14. 1 Cor. 15. 34.* When the Spouse slept, doth not her beloved knocke, and bid her open to him? *Cant. 5. 2.* And is it not reasonable?

Reas. 1.

For, is not the time past, mispent, impossible to be recalled? How uncertaine is the future? Who can tell what a day may bring forth? Are wee not also weake? our worke great? And suppose wee should sleepe in our sinnes, when death strikes, what would become of us? Who would not shudder to thinke where his eyes shall be opened?

Vse 1.

Let the man of God then, awake our sleepers. Are they ignorant, seduced by their leaders? Call on them in meeknesse: but if they professe themselves wise, learned, yet live in open profanenesse; cry aloud in their eares, denounce death, threaten damnation. Will they storne? Feare not their frowning; but strike home, and leave the successe to thy Master. What if such seeke to doe thee (as its likely) a mischief? Let this comfort thee, that thy dutie is discharged; and of him, who set thee on worke, thou shalt be rewarded. But because its a thanklesse labour, to awaken sleepers, observe these succeeding directions; and then let them kick, and care not.

Rules in awaking the sleeper.

First, see it be a dutie of thy personall calling: awake none, but where thou art commanded. Secondly, be assured, that he, whom thou wouldest awake, be a sleeper. Old *Eli*, not observing this, wronged *Hannah*. Thirdly, and that thou thy selfe art awaked. Is it meet for one sleeper, to wake another? *Judah* is no fit Judge to condemne *Thamar*. Fourthly, wisdom in this is required. *Nathans* practice is worth our imitations. Fifthly, what thou dost, doe it quickly; else the sleeper may dye in his sinne, perish eternally. Sixthly, finally, and if it fall out thou awakest any, doe not upbraid him, but blesse God for him.

Vse 2.

Such as sleep in sinne, must suffer themselves to bee awaked. Shall aged men, like old dogges, snatch and rend him, that would rouze them, who have slept so long? This is a sure signe, that sinne is delightfull to them: and that their damnation slumbreth not. Its the sluggards cry, *Yet a little sleepe, a little slumber: suffer me yet a while to fold the armes, Pro. 6. 10.* And that thou mayst be awaked out of this sleep of sinne, thinke on these things.

Motives to awake out of sin. 1 Pet. 4. 3.

First, that thou hast slept too long already. Is it not sufficient, that the time past is mispent? Shall wee still walke in wickednesse, drunkennesse, revellings? What wee may thinke I know not: but sure I am, the Apostle makes this a motive, why we should not deferre our amendment.

1 Thel. 5. 7.

Secondly, the Sunne, as I may say, is up, shines in at the windowes; is not the night past, the day come? and shall wee not awake, fall to worke? They that are drunke, walke in darknesse, not in the light. *Paul* thought, that when the Gospel was preached, the people should not slumber.

1 Cor. 8. 1.

Thirdly, and are not many awaked? What a shame is it to sleepe, when our brethren be up, and working? What a cloud, a skie of workemen have wee? Did not the zeale of the *Corinthians* awake many? and shall our Zealots rouze up

up no body? What then can wee expect, but that they shall rise up to condemne us?

Fourthly, *Is not our salvation nearer, than when we (first) beleev'd?* Rom. 13.11. And shall we not awake, but sleepe securely? When great things are at hand to bee possessed, who will not watch? eagerly expect the opportunity? and what, with a mans salvation, is worthy to be compared?

Fiftly, What more precious than time? and being lost, who can redeeme it? shall we thinke this creature is not countable for, to the Creator? Will you credit me? might I wish any externall thing, time should bee it. Know, that time mis-spent, in this sleepe, will cause thoughts of heart, when thou art awaked. *Ier. 31.49.*

Sixtly, How many judgements, in this sleepe, are we subject unto? Did not the envious man sow tares, when the husbandman slept? Was not the ship tossed, when *Jonah* slept? *Saul* lose his speare, *Sampson* his strength, *Enrichus* fall downe dead, and *Sisera* slaine, being asleepe? Certainly the whilest we slumber in sinne, *Sathan* corrupteth our mindes with error, tosseth our soules, hindreth faith, deprives us of spirituall power, puts out our eyes, and wounds us to death.

Were these things well considered, who would, durst continue in this fearfull condition? Will time past bee recal'd? is future certaine? or our taske so soone performed? Shall it not awake us to thinke how long wee have slept? that the sunne of the Gospel shineth among us? and for ought thou knowest, is neare the setting? Will the examples of so many, who are at worke, stirre thee nothing? Then thus thinke: What if death strike me, kill mee before I awake, what shall my last end profit me? Must not I sleep everlastingly? or, if not, come to my selfe in the land of darkenesse? What more terrible to nature, than suddenly to bee slaine in sleepe? Whose heart would not tremble to shut his eyes, were he assured they should never bee opened? When I have beheld a man cut off, in an houre hee never thought on, my spirit, as in a maze, hath whispered in mee, *where is his soule become? what object now is presented to it?* What did the Prophet apprehend, when he prayed? *Lord uncover mine eyes, that I sleepe not in death.* An unwise man understandeth not these things: little doth he know, when his change approacheth, the miserie that shall ceize upon him. Good God, bring such, before it be too late, to see their fearfull condition: Amen. *Ier. 51.39.*

Out of the snare of the Divell: From this sentence, we will first observe; that *The Divell is mans adversarie.* *Psalm. 13.3.*

This is plaine in the text; and the truth by his name, will be confirmed. For, is he not called an accuser, *Sathan*? which signifies an hater, an enemy. His malice towards mankind appeares, in his temptations, accusations. How doth he walke the world, seeking whom he may allure to sin, by honours, profits, pleasures, feares and terrours? Christ was not for all his holinesse and power, free from his enterprises. And shall wee his servants? Its a fond conceite of Babels brood to thinke, that oyle, salt, spetle, ringing of bells, crosses, crucifixes, and, (as they call it) holy-water will exempt them from temptations, when our Lord, being full of grace and truth, in whom the God-head dwelled bodily, was violently assailed, *Joh. 1.14. Col. 2.9.* *Luke 4.2.*

And when he hath by his methods prevailed; how will he then accuse us of our sins, & plead against us? Temptation procures the Divell matter, that, by accusation, he may worke the more compendious mischief. First, he is not ashamed to accuse us before God, night and day. But how? He keepeth a register of all our transgressions, suggests them to God, aggravates our sins, and cryes to him for vengeance to be poured upon us. For, is not the Lord just? and we worthy of damnation? Why then, saith the Accuser, wilt thou not condemne them? Did he not slander *Job*? say, he served God for gaine? petition to have him under his owne hand? that (if possible) he might blaspheme the Lord, and be cast out of *Rev. 12.10.* *Iob 1.9.10.*

of his favour? Did not Sathan desire to winnow *Peter*? All the Divels petition, that they might have leave, to goe into the Swine? What cared he for Hogges? Was it not his plot, thereby to deprive the people of the meanes of grace, that he might rule amongst them, still possesse them?

1 Sam 26. 18,
19, 21.

Secondly, he will set enmitie, by his devices, betwixt dearest friends. Was he not an Agent, when God sent the evill spirit, betweene *Abimelech* and the men of *Shechem*, that such a fire of contention was kindled, to their destruction? *Judg. 9. 23.* *David* married *Saul's* daughter; none did the King better service of all his Subjects: but the Divell suggested, that so long as *David* lived, his kingdome and children could not be established: whereupon *Saul* conceives evill against his Sonne in law, seekes to slay him. Who but Sathan informed *Saul* of this, working on his melancholy-distempered fancie? How will this Accuser open mens mouthes, to lye and slander? For this cause, the Tongue is called, a fire, a world of wickednesse, defiling the whole body, burning the course of nature, and set on fire from hell, *James 3. 6.* When in our words, there is no ease, nor credit, nor pleasure, nor profit, its an evident signe, our lippes are toucht with a coale, taken from the Divels altar.

1 Chro. 31. 1.

3 Sam. 24. 1.
& per totum.

1 Kin. 12. 21.

1 The. 2. 18.

Thirdly, his malice is further manifested sundry waies. When *David's* people were multiplied, the Divell puffs him up with pride, provokes him to number them. Why did he this? That God might be incensed, the plague inflicted, the Kings Subjects destroyed, and hee himselfe sharply corrected. Did not the event discover his malicious intention? Was hee not also a lying Spirit in the mouthes of all *Ahab's* false Prophets? Did not *Paul* often purpose, to have gone to the Thessalonians, but was hindered? whether by sicknesse, persecutions by land, or raging stormes raised on the seas, is not revealed: But Sathan, as the chiefe instrument, is mentioned. And this is not all: for, he will make men at variance with themselves. This Serpent turnes everie way to hurt us: sometimes excusing, sometimes accusing. Hee caused that good man to thinke, that God was become his enemy; and to cry out, *Why hidest thou thy face from me? Job 13. 24.* *Art thou angry with me for ever? Hast thou, O Lord, forgotten to be mercifull? Psal. 77. 7.*

Luke 13. 11. 16.

Mar. 9. 17, 18.

Mat. 17. 15, 18.

Luke 8. 17.

Isay 13. 21.

& 34. 11, 13.

Psal. 74. 48, 49.

Iob 1. 13. &c.

Reas. 1.

Fourthly, what shall I say more? Hee declares his malice in hurting us in all things. Is it not written. *that he casts the faithfull into prison? Rev. 2. 10.* Doe we not reade, that a poore Woman was bound of Sathan eightene yeares; being all the while not able to stand upright? How complains a Father, that a dumbe spirit did teare his Sonne, cause him to fume, gnash the teeth, and pine away? Is not mention made of one, whom Sathan cast into the fire, and water? of another that haunted the graves, cutting and wounding his flesh with stones? Where notorious sinnes have beene committed, as murders, adulteries, idolatries, uncleannesse, he possesseth the houses, frights the inhabitants; and (as I my selfe have seene) teares garments, spoiles the insensible creatures. Shall not Babylon be an habitation of Divels; an hold for everie foule spirit? *Revel. 18. 2.* What were they that killed the Egyptians cattell, but evill Angels? that raiseth mighty windes, blowes down houses, throwes thunder-bolts, slayes men, women, children, but divels? Who can tel the tenth part of Sathans malice, delusions, devastations? But why doth he all this? What wrong have we done him?

Because of his hatred to God: therefore having no power to hurt him, hee seekes to doe mischief unto his children. He takes it ill, that Christ should redeeme man, and not him; and this moveth him to rage, storme, and to burne with rancor, implacable envie, *Gen. 3. 15.* Will not God finde out a way to redeeme him? He will use all his power, policie, and do his uttermost to dishonour the Lord, destroy whom hee affecteth, exalteth.

Reas. 2.

Again, as he is malicious to God and man: so is hee proud, loves to have the preheminnce. The divell glorieth in the multitude of his subjects, swelling titles;

titles; and would be indeed the *God of this world*, 2 Cor. 4. 4. What a large prof-
fer makes hee Christ, shewing him all the kingdoms of the earth, calls them his
owne; and upon condition he will worship him, his bountie is so great, he will give
all to Christ *Iesus*? Luk. 4. 5. 6.

Here might Witches, Conjurers, and all profane persons take warning, how *Vse 1.*
they have to deale, or make any league with the Devill. Let him pretend love,
promise liberally to his Disciples: all the fruit they shall reape in the end,
will bee shame, horror, endlesse damnation. Was it not a noble commen-
dation, *These are the servants of the most high God, which shew unto us the*
way of salvation? Acts 16. 17. But was it not Sathans scope to deprive the
people of the meanes of salvation? Yes of certaine. And here wee may
take knowledge of one of his profound Stratagems: and thus it was. This Da-
mosell got, as faith the text, her Masters much gaine by soothsaying; *Vse 1.*
Verse 16. What then? Why, thought Sathan, I will move her mouth to commend the
Apostles, which will provoke *Paul* to cast mee out, Verse 18. And when the
men see, that their gaine is gone, out of discontent, they will cause *Paul* and *Si-*
las to bee imprisoned, Verse 19. it may bee, put to death, and then the prea-
ching of the Gospel will bee hindred, Verse 23. for so it came to passe, as the
event declared. Here was a depth, which peradventure, at the first, *Paul* him-
selfe had not sounded. Let wicked men barter with the Devill, run to wizzards,
make a league with death, a covenant with hell, a scourge shall overtake them,
and in conclusion they shall be destroyed.

And is Sathan mans adversary? This should stirre us up, as *Peter* exhorteth, *Vse 2.*
to vigilancie, sobriety; and by faith stedfastly to resist him, 1 Pet. 5. 8. 9. Trust
not the Divell, obey him not, give not the least way to him: But labour to di-
scerne his plots, avoyde them, shunne them. Are they not millions in number?
of one minde, judgement? Doe they not all, with joynt consent, seeke whom
they may devour? From the beginning of the world, hath there beene any
divisions in their kingdome? Were long peace and unanimity, as *Romes* brats
hold, a marke of the true Church, were not the Devils to be commended? For,
they all agree, never have they jarres; but with one head and heart consent in all
things. Will not *Ephraim* and *Manasseh* bee both against *Judah*? *Herod*
and *Pilate* conspire to crucifie *Iesus*? and the *Epicures* and *Stoicks*, (men as
opposite as gluttony and sobriety) persecute *Paul*, call him a babler? Then
let us who are sonnes of one Father, members of the same body, bee knit to-
gether, and hand in hand, withstand the common adversarie. If a kingdome
bee divided, it cannot continue: and if wee wrangle amongst our selves, the
Devill will give us the foyle. What desolations hath he made? How doth hee
at this day prevaile? Are not thousands ruled by him, fast in his snares? His do-
minion spreads, hath enlarged it selfe like hell.

Doth the Devill tempt us, accuse us before God? Let us get another *Vse 3.*
Advocate to pleade for us, *Iesus Christ the righteous*, 1 John 2. 1. Doth Sa-
than say, wee have many sinnes? Hee will pleade with his sufferings. Craves
hee leave to doe us mischief? Christ will intercede for mercy. Christ will
intreat his Father to pardon us, spare us; and hee will heare him. But would
you have Christ to bee your Advocate, pleade against Sathan in heaven for
you? Then labour to have the spirit for your solicitor, Rom. 8. 27. so neede
you not to feare all his accusations. Whats the cause that wee pray to Christ,
and the Divell hath the day, sentence goes out against us, wee overthrowne?
Wee want the Spirit of God to sollicite for us. What if the Father bee a
just, terrible Judge? our debts great, many, innumerable? The Devill,
our malicious Accuser, pleade mightily against us? It matters not, if wee
have the Sonne for our Advocate, and the Holy-ghost to bee our Solicitor.

Undoubtedly, he that hath the Spirit, hath the Sonne; and he that hath the Sonne, hath the Father. Wherefore, maugre all the Devils malicious accusations, such a person shall not bee cast, but cleared. And here I would have thee to take knowledge, why the sinne against the Holy-ghost is unpardonable, : and, to say as I conceive the truth is, its from the order of persons in the Deitie, and their peculiar manner of working. For, hee who sinnes against the person of God the Father, may have the person of God the Sonne to plead for him: and hee that offends the Sonne, the person of God the Holy-ghost to sollicite for him: but hee who hath sinned against the Holy-ghost, hath none to intercede for him. Why? because there is no fourth person in the God-head: and having offended all the three, wee finally perish. Hee that hath but three speciall friendes in an house, and displeaseth all, who shall, if shut out, open the dore? And are there any more, that can open and shut the gate of heaven? Take heede above all things, that thou dost not resist the Spirit: for, if hee bee with us, hee will sollicite our cause, Christ be our Advocate; and the Father will deny him nothing.

1 Ioh. 5. 7.

Out of the snare of the Divell:] From this borrowed speech, wee may observe; that

Doct. 4.

Sathans temptations are like snares.

The Devill is as a fowler, beholds the world like a great and spacious forrest, full of all kinds of beasts and birds; and setteth snares and ginnes in every corner to catch them. This point will the better appeare in these following particulars.

Rev. 2. 24.

Eph. 6. 11.

2 Cor. 3. 11.

Gen. 3. 1.

First, In a snare theres subtletie: so in Sathans temptations. Hee lyeth lurking in his denne; windeth a man into his snare before hee bee aware of it, or him. For this cause, they are called depths, wiles, methods, and enterprizes. His cunning in setting these snares, is almost incredible. First, For, hee never propounds a temptation in his owne name: No, should hee doe so, his plot would bee discerned, prevented. How cunningly crept hee into the Serpent, and seduced the woman? Hee conveyeth himselfe into such things, as wee are least suspicious of. Who would have thought that any snare had been in the words of the Apostle, *Master pity thy selfe?* yet doth not Christ reply, *get behind mee Sathan?* Mat. 16. 23. How wisely, and holily spake all *Jobs* friends? Notwithstanding by the dictate of the Devill, *Job* 4. 6, 7. The matter was good, but misapplied. Secondly, He can lay a snare in the very Scriptures. Though they be milke for babes, strong meat for growne men, he can poyson all, *Heb.* 5. 13, 14. Art thou the son of God? Then declare it by miracle: *command that these stones be made bread,* Mat. 4. 3, 6. Let Christ answer him by Scripture, straight hee replies, tempting him by a place of Scripture; *Cast thy selfe downe: For, its written, God shall give his Angels charge over thee, that thou dash not thy foote against a stone,* Ps. 91. 11, 12. How easily can he suggest Scripture to seduce men? One to Arrianisme, another to Atheisme? but millions to Schisme, and all profanenesse? Thirdly, he can convey a temptation in the frame of a mans spirit. Hee conceives, that some are apt to pride, malice, covetousnesse, melancholy, mirth, silence, liberalnesse of speech; and according to our naturall inclination, hee sets his ginnes for us. Thus he provides a wanton object in the time of idlenesse, a beautifull woman washing her selfe, and so the good King is caught in his net, *2 Sam.* 11. 2. What way the tree leanes, he thrusts it; and where the fence is weakest, he seeks to enter. So subtly will he here lay a snare, that we will hardly be brought to beleve its a temptation of Sathan; but thinke rather it proceedes solely from our naturall disposition.

Secondly, In a snare there is cruelty: so here. This is the cause, why the Divell is compared to a roaring Lion, that seekes whom hee may devour, *1 Pet.* 5. 8. called

called also, *Abaddon*, *Apollion*, a murderer, a destroyer. Hee hath not, as wee Rev. 9.11.
 say, his name for nothing. How cruelly doth hee tempt, fight against us? Ioh. 8.44.
 If hee prey on any man, hee breakes all his bones. Gets hee one into his paw?
 with open mouth, hee gapes and roares upon him. Hee will present to a
 poore soule all his finnes; and so affright and terrifie him, that hee is ready
 to give up all into his hands. Let the prey bee over-swift for him; hee will
 so roare, yell so hideously, that it stands still, trembles, and hee devoures it,
 2 Cor. 2. 7, 11. If Sathan once overtake *Judas*, enter into him, straight hee
 hang himselfe, throwes himselfe downe headlong, *all his bowels gush out*,
Acts 1. 18. Hath a man faith so strong, stedfast, that hee cannot for the pre-
 sent insnare him? Then will hee plucke him from his hold by presumption:
 or intice him by some pleasant baite, from one sinne to another, that by de-
 spaire hee may devoure him. When God gives him libertie to possesse a
 person, how will hee rend and torment him? cause him foame at the mouth?
 gnash his teeth? bow together? *Marke 9. 18.* it may bee, lay violent *hands*
upon himselfe? *Luke 13. 11.* Hath hee leave against *Job*? Hee wasteth his
 corne, steales his cattell, blowes downe houses, murders all his children,
 strikes him with biles, sores, vexeth him in soule, makes his friendes his
 cruell foes; and, O the depth of malice! tempts him to curse *Jehovah* and dye,
Job 2. 9. Come and see, what bloudy acts are done; desolations are effected by
 the Devill.

Thirdly, In a snare is strength; and is it not to be found in Sathans temptati-
 ons? Let him propound a temptation, hee strongly followes it: hee will hold
 the object so to the eye of our minde, that wee cannot easily bee ridde of it.
 Whatsoever might qualifie our desires, hee removes: Turne we from it, as a
 Nurse the childes face in a glasse, whether wee will or no, hee keepes our un-
 derstanding still to view it. Moreover, Sathan stirres up all our affections, hu-
 mors, passions, mightily, to bring his purpose about, that hee may intangle
 us. This will hee doe, partly by proposing of objects; and partly by keeping
 our affections fixt upon them. Againe, many times hee useth strong externall
 meanes, to accomplish his purposes. Thus hee went up and downe, for a long
 season, like a roaring Lyon, in Kings, Princes, Emperors, to root out the Church,
 and to murder her children. The Devill knowes, *how the wrath of a King, is like*
the roaring of a Lion, Pro. 19. 12. that such a gin is not easily broken. For, where
 God by weake things, brings great things to passe; Sathan doth the contrary. He 1 Cor. 1. 27.
 had wound himselfe into *Nero*, out of whose paw *Paul* was delivered, to have
 devoured him. And were not *Pharaoh*, *Herod*, and other mighty ones, his snares 2 Tim. 4. 17.
 to catch the innocent Doves of the Lords Temple?

Fourthly, Besides these wee have mentioned, you shall finde in Sathans
 temptation, as in snares, pleasure, and suddainnesse. Were it not thus, they
 were not snares properly. Was not the tree, in the eye of *Evah*, good for meat,
 pleasant, and to bee desired to get knowledge? *Gen. 3. 6.* Were not the daugh-
 ters of men faire? & 6. 2. And in these, was not a baite to catch the beholders?
 Have not fowlers a Lure and Call, as if they were birds themselves, to allure,
 and deceive? Will they not make shrap, cover the net, scatter corne, and all to se-
 duce, and bring within danger, the little-suspicious birds? Do they not creep on
 their hands & knees, stand in close & secret places, and when the fowle is within
 the reach, how suddenly is the net pulled? the Piece discharged? peradventure,
 when shee is singing, playing, suspecting nothing, shee is wound in, or killed.
 When Sathan assaults, how eagerly, busily, & suddainly will he follow the prey?
 He sets a mans affections on fire, kindles such a heat within him, that for the pre-
 sent, the object of temptation seemes wonderfull faire, delightfull, honourable:
 though when he is insnared, he perceives no such thing, but the direct contrary.
 Were not his temptations suddaine, why is Sathan said to buffet *Paul*? Are not

2 Cor. 12. 7.
Mat. 11. 43.

buffets suddaine? unexpected blowes? And thus they be.

First, because Sathan is a spirit, wise and swift as an Angell. He conceives of our naturall inclination, suits objects fittest to our severall dispositions, likelyest to insnare us. This fowler well knowes, that *in vain were the net spread in the sight of all which have wings, Pro. 1. 17.*

Secondly, He hath also a most corrupt conscience: so that no creature is more cruell, carried with such desire of doing mischief, as he. He puts forth his power to the uttermost; with all extremity of fiercenesse is he carried. Many a man falling into his hands, hath beene his owne executioner; not fearing the torments of hell.

Thirdly, His temptations are strong: otherwise he feares the snare might bee broken, and the prey delivered. We need not doubt of his strength: for, what mighty winds hath he raised, buildings subverted? Without controversie, if God permit him, he can shake the earth, cause it to tremble. By his wisdom he makes way to exercise his strength.

Fourthly, The Divell is not cumbred and clogged, as other creatures, with matter; and though he be not a pure act: (for thats Gods only prerogative) yet hath hee much forme, is nearest to that excellent nature. Whence hee can move suddainly; and will, lest his desired prey might escape. Fire and wind are active, swift in motion: but slow in comparison of him.

Ps. 1.

Hence may we discern how to judge of a temptation, wherewith we are exercised. Sometimes are wee of our corrupt nature allured to doe wickedly: sometimes also by the Divell. But when a temptation is followed cunningly, beyond the wit of mans comprehension; and so exquisitely, that we cannot reach to the discovery thereof, untill we be wrapped in it, this plainly discovers, that Sathan had a finger in the businesse. His secrecie is such, in setting snares, that our wisdom doth not spie it out, before they be past, and we catch.

Againe, doth a temptation gape on us, affright us; and tell us that we have sinned unto death, our iniquity cannot be pardoned; and God is become our utter adversarie? Such ginnes are from the Divell: his malice is mixed with them. Is a man tempted to lay violent hands on himselfe, poyson Princes, blow up Parliament houses, imprison the Prophets? We neede to looke no further for the Author of this cruelty; but may, without unjust accusation, father all on Sathan, & his bloody instruments. The spirit of bondage may amaze, affright, and strangely astonish us; but to murder our selves, or others, this is from hell.

Moreover, when a temptation proceeds from corruption, or nature corrupted, it must have a time to worke about a thing: but if it come suddainly, be followed eagerly, and pursued so strongly, that we cannot (though we would) get rid of it, this paw discovers the Lyon: this snare is from a mighty-active spirit. A temptation from nature, is not at the first, suddaine, impetuous; but, like the wind, riseth to its extremity, by leasure and degrees. When an object is proposed to our understanding, affections, are wee violently inflamed, suddainly carried away with it? can we not stay, resist for a little season? moderate our passions? Here is the proverb verified: He must needs run, that the Divell drives. Sathan suddainly blowes all up, like a ball of wild-fire cast into a barrell of gun-powder.

Tis true, men may naturally fall into displeasure, to words, to blowes: but if lightly they be incensed, suddainly transported, to sheath their swords in one anothers bowels, then the Divell hath an hand in the quarrell. We say, flesh and bloud cannot beare it: but if flesh and bloud bee provoked, it moves in a reasonable temper; a night or twoes rest will quiet the minde, settle our passions, if this grand enemy were absent. Is a man tempted beyond the force and power of the object? its certainly from the Divell. Will not Rachel bee comforted? David wish himselfe dead? Jonah burst with anger? the Thessalonians mourne

as persons hopelesse? and that for the present losse of a weed, of a rebellious son, or loving friends, dutifull children? It argueth a strong hand of Sathan. Hath thy neighbour hindred thee the value of ten pounds? Wilt thou, to take revenge, spend an hundred? suspect a cruell paw of the Divell.

To say no more: if a snare bee layd secretly, followed strongly, baited pleasantly, and pursued cruelly, how vigilant should wee bee? how watchfull, that wee bee not devoured? Brethren, wee should strive to bee as wise as serpents, mighty like Angels; that wee may both discover, and burst, as *Sampson* did his bands, all Sathans snares and ginnes in pieces. But, I must tell thee, this will be no easie matter, ordinary enterprize. For, how often are wee in a snare, but discern it not? Or if we doe, want power to breake out of it. Art thou cunningly wound into a businesse? at the first, strangely affected with it, busily pressed by potent and assiduous instruments? If Gods hand bee not apparent, take heed to thy selfe: for thou art in a dangerous temptation.

Vse 2.

Now, because these secrets are little knowne of the world; and of absolute necessity to prevent sin, escape destruction; I will here declare and plainly unfold, what I have either heard, or learned by my owne experience, concerning them. And that wee may prosecute this subject without confusion; let us observe these two things. First, what men Sathan tempteth. Secondly, the method he useth.

For the first; the Devill is an adversary to all the posterity of *Adam*, not one person excepted: he seekes to insnare men, women of each countrey, every condition: and hath snares according to their present estate, spirituall or naturall disposition. For, his malice is universall; and, like a fowler, his desire is to catch birds of all kindes. For order, and to helpe memorie, wee will discover those prodigious plots of his, by handling together, direct opposite couples. And we will begin with the wise and foolish.

What persons
Sathan tempteth.

Its a wonder to see, what wiles Sathan hath, what Stratagems he useth, that wise men may not repent, beleve, nor obey the Gospel: No, not so much as inwardly approve of, nor outwardly professe the true religion.

Snares for the
wise.

First, Let them bee desirous to finde out the good way, the sure path that lea-
deth to heaven, then the Divell puts into their hearts, the sundry opinions of the grave and learned; how they dissent among themselves, contend one with another, and the multiplicite of religions in all ages. This consideration, makes them doubtfull which to chuse, stand amazed; and at the least, for a season, to embrace soundly, and resolvedly none at all. Without question, the woman of Samaria, with whom Christ conferred, was wittie: doe but marke her answer. Art thou, quoth shee, *greater than our father Jacob, who gave us this Well? that dranke thereof with his children?* *John 4.12.* How many understanding persons, in the Church of Rome, with the like temptation, hath the Devill seduced? What, have not wee so many learned Doctors, holy Popes, reverend Cardinals, that have dranke of the water of Romes well, with their Disciples? Is *Luther, Beza, Calvin* greater than these? And with what bucket could they draw better water?

Secondly, When Sathan cannot prevaile with this, hee hath another shaft for his bow. Whats that? He still suggesteth to them, how such as teach and professe the truth, are hated, persecuted, disgraced, disofficed, many times imprisoned: now when a wise man observes this, he is not apt to imbrace it. This consideration made the Prophet to stagger; *his feet had well neere slipt, and beene turned out of the way, Psal. 73.13.* Rome hath had long peace, abundance of blessings; her children live at ease, have what their hearts can wish: But France, Bohemia, Germanie, the Palatinate, (and (sometimes) England too) have beene in great extremitie, afflicted every morning, in bands of death: and may not these cogitations deterre a wise man? betwixt him and the truth, make a wall of separa-

rati-

ration? Doubtlesse, the constant miseries of the Church, and her sincerest children, hath kept many a one from being a Profelite.

Thirdly, The seeming foolishnesse of Gods ordinances, may bee an impediment: with the simplicity of some that are sent from God to use them. What, will Sathan buzze into their mindes, is it probable, that so great a matter as the soules salvation, should bee effected, and necessarily depend on no stronger meanes? Will the fountaine of all wisdom derive the cleere streames of the water of life, into such earthen vessels, broken cisternes? Shall so Omnipotent, and chiefe a Commander of all creatures, reveale the deepest, divinest mysteries to plow-men, fisher-men? infuse grace, renew his glorious image, worke the noblest acts by sprinkling of water, breaking of bread, and uttering of a few short and incompounded sentences? Shall the supposed sonne of a Carpenter, bee the *Messiah*, redeeme the world? Such thoughts as these, have caused Preaching to bee accounted foolishnesse, and rejected of the wisest people, 1 Cor. 1. 23. Who wiser, more learned, than the Gracians? and was not Christ crucified a vaine thing in their eyes?

Mat. 11. 25.

Fourthly, When wise men consider, that the rules of religion are not in all things correspondent to the Lawes of kingdoms, they looke awry at them. Galio for this cause, thinks the doctrine of the sacred Gospel to bee but a matter of names and words, Act. 18. 15. They imagine it a thing impossible, that so many grave Princes, famous Governours should so much erre, be so far deceived. Shall Ahab the King say it, and Elijah crosse him? What if hee doe? the subjects will obey: for, hee and his Counsell cannot all bee in an error, 1 King. 22. 22, 23, 24. By such devices as these, the Devill in all ages hath insnared thousands: which occasioned Paul to say, that *not many wise, not many noble men were called*, 1 Cor. 1. 26. And its not to be omitted, how the wiser sort of Auditors, for some harsh sentence, are so offended, that the truth is not received. *This is an hard saying, who can heare it? Joh. 6. 60. And from that time, many of Christs Disciples went backe, walked no more with him, Verse 66.*

Snares for the simple.

The Divell also hath his baits to insnare simple persons. First, From the example of their forefathers: for, they knew them to bee honest men, good house-keepers, well reported of; what reason then, they should not bee of their religion? Shall they imagine that such are damned? would our soules might goe where theirs now are. Millions of the ignorant Papists, by this delusion are seduced.

Secondly, Sathan tels them, that it suits not with them to be booke learned, to heare sermons, reade Scriptures, and say many prayers. No: these belong not to men of so meane a condition; but to Schollars, Church-men, and to such as have little else to doe. Nor God, nor any thats wise will expect such things at their hands: if they doe, they are like to be deceived.

Thirdly, The Divell writes this on the tables of their hearts, how that they are not worthy to know, their sins bee remitted, their persons justified, their names inrolled in the number of the Saints; and that certainly they shalbe saved. They have no such good opinion of God or themselves, nor any reason for it: but they will thinke well, and meane well; and then they hope all is well enough.

Fourthly, Such are deluded by scandalous Ministers: Sathan here hath a strong snare. For, hee suggesteth to the simple, that such are learned, discern truth from error; and that if what things they doe were not lawfull, they, who are Preachers would never doe them. And, I pray you, when knowledge runnes to hell, shall not ignorance follow? What letteth? More there bee: but wee omit them.

The next paire are Hypocrites, and civill honest persons. For the former, as cunning as they bee, Sathan can delude them; and hath snares meete to catch them.

First,

First, With the common gifts of the spirit. For, such have understanding in the Scriptures, can exactly repeate sermons, conceive long prayers; and, it may be, are profitable preachers of the word. *Have not we in thy name prophesied, cast out Devils?* and by these, the Devill deludes them. Snares for Hypocrites.

Secondly, Another is legall humiliation. When an Hypocrite hath had a glimpse of his sinne, some sense of Gods anger; and sorrowed a little for his folly, hee concludes, that all is pardoned, the Lord well pleased, and hee shall bee saved. But these thoughts are but Sathans delusions: its neyther so, nor so.

Thirdly, A forme of godlines is not the weakest snare to delude an Hypocrite. When common graces, legall repentance; and an externall profession meet in one person, as a threefold cord, they keepe him fast. Were not the Scribes and Pharisees Hypocrites? Are not our cowed Monkes, ragged Mendicants of the same impression? and all deceived?

Fourthly, The good opinion others have of them, is a sure ginne to insnare them. Let *Jehonadab* give to *Jehu* the right hand, though an Hypocrite, how is he puffed up? swells he with zeale? Usually such goe no further, desire no more to settle them in an hope of happinesse. These are strong delusions of this crafty fowler: and not easily discovered.

Now civill honest are insnared with such as follow. First, Sathan possesseth them, that Religion is very large, the way to heaven is not so narrow as *Moses* would make it. Is not all the congregation holy? yea, every one of them? Men are, such thinke, more precise than wise. Snares for civill honest.

Secondly, They conceit, that their true, just and faithfull dealing will serve the turne. For, you are to know, that these wrong no man, defraud no man; and if they doe, reprove them for it, their reply is; That they are not Angels.

Thirdly, Sathan reveales unto them the falls and slips of Gods dearest children; such as themselves are not guilty of, & this rivets them to the earth, makes them his prey for ever. Let *Abraham* in one thing come short of *Abimelech*, he will contest with God for his uprightnesse.

Fourthly, Hee bewitcheth them with the various dispositions of Ministers; and how all are divers from their owne temper. *John* was too austere, Christ too good a fellow: in so much, that they will neither mourne with the one, nor dance with the other, but be seduced by the Devill.

Some devices Sathan hath, to take captive stout & timorous persons. Let a man be proud, couragious, bold and of a generous spirit, he will thus intangle him.

First, He whispers in his eare, that Religion is every where spoken against; and that, if he take such courses, it will blemish his reputation, lay his honour in the dust, and make him an object of scorne amongst the brave spirits of these times. Will you, saith Sathan, who have hitherto lived in fame and credit, haunt the Church? change your conversation? Snares for generous.

Secondly, And this is not all: but hee falleth to his interrogatories. When was a person of your noble spirit a Precisian? Are not these, who take this nicenesse upon them, Tinkers, Coblers, Weavers? Doe any of the Pharisees and Rulers follow him, but this people that are accursed? Will it suit with your credit, to have such for your companions? Bee you not so simple. O the depths of Sathan!

First, As for the timorous minded, hee puts in their hearts, rackes, strapadoes, sawing in sunder, and shedding of bloud. The very thought of such tortures, will make them to bee of any Religion. Alas, thinke they, if persecution should come (and why may it not?) how is it possible, that wee could endure it? Snares for timorous.

Secondly, Againe, saith Sathan, are not your Land-lords of another Religion? Will you not tread in their steppes? make them your patterne? Then expect

to be dis-regarded, evill intreated, and cast out of your cottages; both you and your posteritie. Are ye not so undone?

The rich and poore are not secure from Sathans Sophistry. Art thou covetous, voluptuous? then beware of these ginnes.

Snares for the rich.

First, What, saith this hunter? Hast thou not a calling, that must be followed, a farme to be husbanded, oxen to be proved, and a wife to be pleased? Here are snares able to catch thousands of worldlings.

Secondly, He tels these men, that piety brings poverty; and is the high-way to beggery. Is not such a one, with gadding to sermons, entertaining of Preachers, brought to a morsell of bread? lives he not by contribution from such as your selves?

Thirdly, The Divell shewes them, how these forward people are melancholy, never merry. Doe not they hang the head, fold their armes, shed teares, and goe mourning all the day long? Who (if not weary of his life, besides himselfe) would be of this sect?

Fourthly, And, singeth this fowler, have not you a loving yoak-fellow, dutifull children, a commodious seat, competency of maintenance? Would God have done all this for you, had he not a purpose to save you?

Snares for the poore.

Concerning the poore. First, Sathan perswades them, that its no sin to steale in time of want: and the rather, because no man will set them on work, nor in necessity relieve them.

Secondly, They are carried headlong to hell, with another wile of Sathan. For, hee preacheth this doctrine to them; that Christ was poore, came to save the poore, rich men are hardly saved: and that it will not stand with Gods justice, that they should have one hell here, another hereafter.

The last couples we will mention, are aged, and young people: and, as all the former, these are many waies deluded.

Snares for the aged.

First, For the aged: Sathan possesseth them, that God loves them. For, is not long life, a speciall blessing promised to his dearest children? How many dangers have they escaped, acquaintance buried? and are not such as these, signes of the Lords mercy?

Secondly, Suppose they breake this ginne, hath hee not a second? Yes, the Divell would have them know, that they have seene good daies; God, as yet, hath not been angry with them; and now, to alter their long continued course, were to question his love, and shame themselves. *Shall a man thats old, be borne againe?* Briefly, if they be in an ill beleefe, so it is: but now its too late to be of a better.

Snares for youth.

As for young people, this fowler can, at his pleasure, inlnare them. First, He teacheth them this principle; that yong Saints prove often old Divels. This we may boldly affirme to be the Divels proverb: and, of old, who were the Lords choyest worthies? any but such as served him from their youth?

Secondly, Have they a purpose to amend? He will cause them to deferre the time. What, saith he, wil you now leave your sports, pleasures? If you will needs become religious, make choice of a fit season, stay till the next Communion; or rather, till New-yeares day; and then begin a new life: so maist thou know the time of thy conversion, and ever after celebrate it as holy to the Lord.

These are some of Sathans snares, wherewith hee causeth all sorts of people to put off the houre of repentance; live and dye fast fettered in his chaines and ginnes. Art thou wise? Let not the diversity of opinions amongst the learned, the constant miseries of the Church, the seeming foolishnesse of Gods servants and ordinances, nor the dissention of the Rules of Religion, with the Lawes of some Nations, keepe thee from amendment: If any of these doe, the Divell hath insnared thee, and thou art his prey. Art thou simple, continu-est in sin? Then be it known unto thee, that either the example of thy forefathers, the

the meannesse of thy calling, a conceit of thy unworthinesse, or the scandalous lives of some Ministers, hinder thy reformation; and makes thee the Divels prisoner.

Hast thou no better ground to build thy salvation upon, than common gifts of the spirit? Legall repentance? an externall forme of godlinesse? and the approbation of the best people? for all this, thou art no better than an hypocrite. Dost thou beleieve, that the gate to glorie is spacious? the most are holy? puttest thou confidence in thine owne uprightness? cryest all men have their infirmities? that one Preacher is too harsh? another is too meeke? Be not deceived, thou art but a proud justiciary, and the Divels base subject.

Seemes religion not to suit with thy place? to be a disgrace to thy greatnesse? Are religious actions base in thine eye? honest people rejected, contemned? dissolute affected, entertained? or dost thou scorne to bow the knee? lift up thine hands towards heaven? I dare tell thee, that for all thy magnanimities, thy present estate is miserable. Will the frowns of thy Land-lord, cause thee to go against the checks of thy conscience? feare of suspected afflictions deterre thee from an holy conversation? Sathan is thy God, and hell shall be thy portion.

Art thou cumbred with corne, cattell, wife, children? Thinkest thou gaine to be godlinesse? the waies thereof unprofitable, uncomfortable? and such as are religious and poore, wretched? Be these the best evidences, that God loves thee? Hast thou no better? Know, that thou art in the way of damnation. Doth poverty licence thee to sinne? hardnesse of wealthy mens hearts, provoke thee to filching? and shall a forced want dispense with thy wickednesse? The Divell rules in thee, leades thee post-haste toward perdition.

Hast thou seene many good dayes? alwaies been of the same minde? never knew God to be angry with thee? if thou be in a bad way, wilt thou not turne from it? thinkest its a shame now to amend? folly for old people to beginne a new life? Sathan hath blinded thine eyes, and thou art his aged disciple. And O thou young person, is it too soone for thee to bee holy? Will time serve hereafter? Must thou yet follow thy pleasure? set God a day, when thou wilt become his servant? Assuredly the Divell hath thee fast in his ginne; and take heede, lest the Sunne of thy life be not past, before thou repent and amend.

Thus you have seene what wiles this fowler useth, to keep all kinds of persons from imbracing of the true religion, sound conversion, and unfained repentance. When hee cannot hinder our resolution of amendment, marke then what method hee hath, what snares he layeth (if possible) to destroy us, by weakening, wasting our faith. Is it but historicall, temporary? Hee can easily cause a man, as we see of *Hymeneus, Philetus*, and others, to make shipwrack of it, *2 Tim. 2. 18, 19.* But this is not saving, neyther that which hee principally seeketh to blast and wither: its the prime branch of the tree of life, that Sathan would loppe off, and devoure. For which purpose hee hath many instruments.

I. Art thou a young convert? and hast a resolution to amend? the Divell will now use all his power, set ginses thicke and threefold, to prevent thy faith in God, and swallow thee up of desparation. Hee who hath not had some experience of these things, will hardly give credit to them.

How Sathan
hinders faith.

First, Sathan will now goe about to perswade thee, that thou hast omitted the season; and that the houre of grace and mercie is past already, especially if thou beest an aged person. Did not the Lord call on thee, will hee suggest, and thou refusedst to heare him? stretch out his hand, but thou regardedst it not? *Pro. 1. 24, 25.* Now therefore hath hee sworne, thou shalt not enter into his rest: hee doth laugh at thy destruction, *Psal. 95. 11.* And is not this snare of some strength? not easily broken by an old habituall sinner?

Snares to bind
der faith in
young converts

Secondly, will not this destroy thy faith? Then will he seek to possesse thee
Cccc with

Per 3. 10.

Job 5. 4, 5.
1 Pet 2. 10.

with an opinion that thou hast sinned against the holy Ghost : for, saith the enemy, at such a Sermon did not God knock at the doore of thy heart, let thee see that thy actions were wicked, thy present estate miserable ? And for all this wouldest thou not amend. Hast thou had any *common illumination, invitations from Gods spirit to change thy course ? taste of the comforts of heaven ?* As sure as Sathan is Sathan, if thou hast resisted, quenched these, he will strangely astonish thee, shake thy little faith.

Thirdly, suppose thou breake thorow this snare, which may prove no easie taske ; what then ? He will set all thy former sinnes in order before thine eyes, aggravate each circumstance, to worke thy confusion : He neyther wanteth malice or memorie ; nor power nor policie to effect his purpose. The Divell, that in a moment shewed Christ all the Kingdomes of this world, and the glory of them, can, in a trice, present by injection, all thy transgressions to thy view. And shall not such a terrible object, cause thee to stagger, stand astonished ? Let *Ephraim* remember the iniquities of his youth, how is he confounded ? *Jer.* 31. 19. Such a snare will provoke a man, like the Jaylor, to kill himselfe, if God prevent not, with his own sword, *Act.* 16. 27.

Gen 4. 11.
1 Pet 4. 11.

Fourthly, when the young penitent is wounded in spirit, his conscience set on the racke of Gods justice ; now hath this Lion his weapon ready, to rend in pieces the silly prey. Hee will tell him, that such feares are evidences of the Lords implacable wrath, punishment, for his former rebellion, the earnest of a rejected mi-crant, and the ordinary forerunner of inevitable damnation. Dost thou conceit, whilst eth this Fowler, that ever man was in thy condition ? *his sorrow, like to thy sorrow ? Lam.* 1. 12. had his sinne pardoned, his conscience quieted, and found rest to his soule ? No, no : thou, if such thoughts possesse thee, art in an error, grossly deluded. That which God doth to humble us, Sathan makes a gin to intnare us.

1 Kin. 17. 19.
Mat. 17. 34.

Fifthly, he takes advantage to hinder his faith, by other devices : As, to question the nature of his Repentance, the degree, constancie of it ; or the roote from which it springs. What is in thee, sings Sathan, that was not in *Cain, Ahab, Judas* ? or, that may not be found in a very Reprobate ? What cares God for water, that issueth out of such a corrupt fountaine ? for a verball confession, not mixed with holy sorrow ? empty petitions, devoyd of true faith ? Poore foole ! know, that such prayers displease him, are abominable unto him. Hath not the Lord of hosts millions of servants ? legions of glorious-holy Angels ? and that who never went astray ? Did he so severely punish his first child *Adam*, for so smal an offence as the eating of an apple ? *Gen.* 3. 17. And shall he spare thee, that hast comitted a thousand greater ?

Mat. 4. 11.

Sixthly, that he might make the former ginnes hold fast the penitent person : What will Sathan yet doe ? What ? It may bee keep him from revealing his condition to a Preacher, upon a conceit, that to doe so, would for ever be a reproach unto him : To shunne the societie of godly Christians, as one unworthy of their communion : To eate the coursest meat, drinke water, as too good for him : And all this, that his body being distempered, hee may have a fuller blow to kill the soule. If, after a constant course in the use of Gods ordinances, he find no comfort, then will he ply him with thoughts of fearful blasphemie ; as, that the Scripture is a fable. Christ is not yet come, or not true of his promise ; or that hee is out of the true Church. For, were it not thus, why (saith Sathan) hast thou not of all this time been comforted, released ?

Snakes to wea-
ken faith in old
converts.
Job 2. 1.
Luke 23. 31.

Now when God out of his rich mercie, hath sealed to the long perplexed penitent, the pardon of his former offences, expelled his slavish feares, quieted his raging conscience, and that he hath spent some months & years in peace and comfort ; the Divell (if he can procure a licence) will againe set upon him, seeke to shipwrack his faith. And that will he do with these following devices :

First,

First, by drawing him to commit some new sinne, or returne, *as the dogge to his vomit*, unto his old. When a man hath made a resolute covenant with his God (in the terrible time he lay groaning under the burden of sinne committed in his unregeneration) that if he would passe by his former failings, receive him into his favour, he would change his companions, alter his conversation, and be his servant for ever: (and who in such a case will not doe so?) but hath not kept it: How will the Divell freshly set upon him, seeke to waste his faith? Now will he bring to his minde such sinnes, as hee thought God had forgiven, and long agoe forgotten: set them as a cloud betwixt him & his wonted favour, that he might doubt of the same. Thus did he with *Job*, whereupon hee complained; *Lord, thou writest bitter things against mee, and causest me possesse the iniquities of my youth*, *Job* 13:26. Latter sins awaken former, to the amazement and astonishment of our spirits.

Secondly, Sathan, if he cannot draw a man, as he did *David* and *Peter*, to commit some open great transgression after his conversion; yet will he goe about to shake our faith, by burthening our conscience with the sense of some inward-stro: g corruptions; which, as the Canaanites amongst the Israelites, still abide within us. Is it possible, saith he, that such as are dull in hearing, cold in prayer, so full of deadnesse, hypocrisie, under so great meanes of grace as thou art, should be no more holy, heavenly minded? Doth God take pleasure in such an unprofitable servant? with such suggestions he worketh mightily, to winnow our faith. For, which of us may not feelee in himself, *a Law in his flesh, rebelling against the spirit? leading him captive to evil? And a very body of deadly corruption, chaining him up from the cheerefull practice of good duties?* *Rom.* 7. 22, 23, 24. This dejected that worthy Saint: but much more will it, the best now living. Though we have many and strong corruptions: yet Christ by grace, ruleth amidst all these potent enemies.

Thirdly, when the childe of God cannot pray as in time past; or if hee doe, cannot finde the like acceptance; here is matter enough for the divell to make havocke of our faith. Which of the best of Gods people, but have been strangely astonied with this: when they have poured out their sinnes by confession, emptied their spirits by petition, and cried mightily to the Lord, but he hath not heard them? *My God, my God, why hast thou forsaken me? I prayed, and my soule was full of anguish: called day and night, but thou art farre from helping mee*, *Psalme* 22. 1, 2. The more the Prophet prayed, the more was his spirit troubled.

Fourthly, the Divell, when God giveth him leave, will shake our faith, by crosses, afflictions. When great calamities befall us, strange miseries seize on us; shall wee not reele and stagger, call the love of God into question? *How can he bee with us, seeing all these evils are come upon us?* *Judg.* 6. 13. *I am deceived, and thou Lord hast deceived me*, *Jer.* 20. 7. *Verily, I have cleansed my heart in vaine; and washed my hands in innocencie to no purpose*, *Psal.* 73. 13, 14. Why so? For, *all the day long have I beene plagued, and chastened every morning*. When we walk uprightly, keep a good conscience in all things, seek principally the Kingdome of heaven, yet want food and raiment; such is the subtiltie of Sathan, that he will cast it into our thoughts, to question the truth of Gods promises. What will he suggest, *Hath not godlinesse the promise of this, and the life to come?* & art not thou in extreme poverty? This is nothing else, but a temptation. *1 Tim.* 4. 8.

Fifthly, Sathan, with all his might and cunning, striketh at the root of faith, by eclipsing and obscuring the light of Gods countenance; that, as in the daies of old, it may not shine into our soules. When wee have, with cheerefulnesse, runne the pathes of his commands; but, on the sudden, our eyes were dimme, our feete are benumbed; then is this Adversarie busie about us, tempting us to

thinke, that the spirit is taken from us, and wee have sinned unto death. Thus was it with the Prophet; *I said in my prosperity, I shall never be moved, thou O Lord of thy grace hast made my hill so strong: But thou didst cover thy face, and I was sore troubled, Psal. 30. 6, 7.* No sooner felt he a change in him selfe, but suddenly he questions his condition: for, observe his complaints ensuing. *What profit is there in my blood, when I goe downe to corruption? Shall the dust praise thee? shall it shew forth thy truth? Verse 9. Heare thou Jehovah, and have mercy upon me: Lord be thou my helper, Verse 10.* Let God hide his face, how apt are we to thinke, we are cut off? *Psal. 88. 14.*

Sixthly, cannot the Divell prevaile with these snares, then will hee kindle in our hearts, melancholy and confused fires of feares, terrors. Wee know not whats the cause; and yet we feele our spirits much perplexed, with anguish and astonishment. When he cannot make us affraid of some thing, he will make us affraide of nothing: certainly this is one of his depths, deuisions. What saith he, who was well acquainted with his enterprizes? *Wee are troubled on every side, fightings without, terrors within: neverthelesse, God that comforteth the dejected, comforted us by the coming of Titus, 2 Cor. 7. 5, 6.* How complained Heman the Ezrahite? *Thy fierce wrath goeth over me: thy terrours have cut me off, Psal. 88. 6.* Hee tels you not, what feares, what terrours. Doubtles hee trembled to think of death, judgment, hell. By these devices, if it bee but an historicall temporary faith, Satan utterly rootes it up: if saving, he takes away the sense and feeling of it for a season. He ever works with some of these: now and then with all.

Application.

Tit. 1. 1.

By this you may take a sure triall of the truth of your faith; without which, no Christ, no salvation. Hast thou never beene thus exercised? Art thou ignorant of such depths, methods, enterprizes? Suspect thy faith, not to bee the faith of Gods elect: for, as certainly as Satan winnowed *Peters*, hee will winnow thine. Shall we thinke, that his malice is weakened, his arme shortened? Nothing so: *for as his time expireth, the more he rageth, Rev. 12. 12.* What saith he, who was often assaulted by him, had many a strong conflict with him? *When the armed man keeps the house, all hee possesseth is in peace, Luke 11. 21.* Where the true treasure is, this Thiefe we have in chase, will seek to re-enter, carry it away.

When I seriously consider, how secure the most are, what strangers to temptations; thinke I then, Why am I thus? Is any man as I my selfe am? Is every soule, in its journey, thus assaulted, scared, and affrighted? Hath the common enemy a greater malice to me, than to others? Am I more rich in grace, more full of faith, more hurtfull to his projects, than the rest of my fellow-souldiers? Or, are they not his slaves, subiects, fast in his chaines? Where shall you meet with a man, that hath experience of these things? Thou saist thou art rich, wastest nothing: but beware, that thou beest not poore, naked, blinde, and miserable.

Did the Divell never seeke to perswade thee, that the season of Repentance is past, thy finnes are unpardonable? Hath hee not presented to thine eye, the number, greatness, ugliness of them? told thee, that such sparkes of terrors be signes of Gods inolacable vengeance? thy sorrow, but hypocriticall? and, if thou reveale thy estate, thou art utterly shamed? I wish thee to suspect the truth of thy conversion. Hast thou long professed the Gospel? And was thy faith not as yet shaken? Are not old finnes, by the commission of new, revived? Was thy soule, with the heaue weight of inward corruptions, never burthened? Doth not Gods absence in his ordinances somewhat affright thee? the long denia'll of thy most fervent prayers, cause thee to call his love into question? Doth not prosperitie puff thee up? nor adversitie deject thee? Hast thou

thou no fightings without, terrors within? Wast thou to this day never fearefull of being cut off, cast into hell? Wilt thou heare thy verdict? Eyther I, or thou art Sathans captive, and strongly insnared.

Wee, in part, have declared what snares this fowler sets, to hold men in a wrong course; or, if they revert, to hinder the operation of faith, in young Converts, aged Christians. And now we proceede to discover, when the Divell cannot extirpate and enervate our faith in God through Christ, what wiles he hath to withdraw us from sincere, constant, and universall obedience. Here he will shew his most cunning plots, that ever his deep head hath hatched: and they are conversant about thing, externall, internall.

First, he fits his tentations sutable to every mans personall calling. For this purpose he moves the tongue, makes it a weapon of unrighteousnesse. *Its naught, its naught (saith the buyer) but when hee is gone his way, then he boasteth, Prov.*

20.14. Aske a corrupt Lawyer, why hee pleades a bad case, fels his Client for ready silver? Like *Tertullus*, he will tell you, its for his fee; and but an act of his calling. Let *Paul* preach, that they are no gods, which hee made with hands; will not *Demetrius* cry out? By that craft they get their living, *Act. 19.25*. Diswaile Tailors, Millers, Inne-keepers from cozening, filching, stealing; its their calling, and you must have them excused. It would be endlesse to relate all the Divels devices, whereby he hindreth men from sincere obedience, in regard of their calling. What lying, cogging, dissembling, doe many use, to raise their estates, maintaine their charge?

Secondly, how hath Satan, in all ages, kept peop'le from obedience, by unlawfull marriages? Here he hath deceived the whole world, tript up their heeles. Have not the sonnes of God been bewitched with the Divels daughters? and thereby was not the earth pestered with gracelesse Giants? When *Abraham* went in to his hand-maid *Hagar*, the end seemed good; but the act was wicked. Why mayst not thou, suggests Satan, by her bring forth the promised seed? A faire bait, but a dangerous hooke in it. Little did the old man thinke, that hee, by that match, should bee a father to a generation of scoffing *Ishmaelites*, who would support and augment the Divels Kingdome.

Thirdly, Satan workes out his ends, by our outward estates. Doe we prosper, grow rich, get aforehand? Hee will puffe us up to over-prize our selves, under-value others that come short of us. When *Uzziah* abounded with externall blessings, was not his heart lift up to his destruction? *2 Chron. 26.16*. Good *Ezekiah*, after his recoverie, grew proud, rendred not according to the benefit done unto him. Therefore came wrath upon him, upon Judah, and upon Jerusalem, *2 Chro. 32.25*. and now had the Divell what he angled for. It is much, if we kisse not our own hands, when we are rarely qualified, beautified with gifts of the minde above our brethren. To prevent this, there was sent to *Paul*, a thorne in the flesh, the messenger of Satan to buffet him; lest hee should swell with the abundance of revelations, *2 Cor. 12.7*. Goe we downe the winde in our estates, waxe poore? Hereby the enemy takes occasion, to cause us renounce our religion. Continueth thou in thy uprightness? blaspheme God, and dye, *Job 2.9*. The Divell presumed, hee should have made him doe so; though his hope was frustrate.

Fourthly, hee takes occasion by our companions. *Herod* did reverence *John*, heard him gladly, reformed many things, thought him a good man: yet for their sakes, who sate at Table with him, will cut off his head, give it to them in a platter, *Marke 6.20,27*. Will *Peter* warne his hands in the high Priests hall, sit with swaggers, Satan will winnow him, so worke upon him, that you shall have him to lye, sweare, curse, and in conclusion, deny his Master, *John 18.18.&c*. Many a man that loathes drunkenness, in lewd company, will bee over-taken,

Snares to hinder obedience, from outward occasions.

Act. 24.1,2

Gen. 6.1,4

Gen. 16.4,15

Gal. 4.25

over-taken. This Fowler takes advantage by outward objects, reflecting suddenly on our senses. Let *Achaz* spy, among the spoyle, a wedge of gold, a Babylonish garment, he is straight intinared: he thinks, as others in the like case, that its but a cleanly conveyance. Will *Evah* talke with the Serpent, keep him chat, observe how faire the fruit is, the ginne strangles her. When men looke on women, the g'ance of a wanton eye, seconded with Sathans provocation, kindles lust.

Some of the outward occasions, wherewith the Divell insnares, we have related: the inward are now in order to bee expressed. And these take notice of.

Snares from inward occasions.

1. The first is our complexions and corporall constitutions. Are we cholerick? Sathan will provoke us to wrath, sedition: Sanguine? to lust, wantonnesse: Flegmatick? to sleep, idlenesse: Melancholly? to vaine feares, jealous suspitions. *Let no man say when he is tempted, hee is tempted of God, but of the divell and his owne concupiscence: for God so sinne tempteth no man, Jam. 1. 13, 14.* When *Paul* had said, *Be angry, but sinne not*; he presently addes, *Neither give place to the Divell, Ephes. 4. 26, 27.* An evident prooffe of the point in hand.

2. The second is our vices. Art thou inclined to covetousnesse? Sathan will worke on that. For, *They who will be rich, fall into temptations and snares, into many foolish and hurtfull lusts, which drowne men in destruction and perdition, 1 Tim. 6. 9.* *Ahab* for *Naboths* Vineyard, will commit murder: *Judas* for mony, betray his Master: *Ananias* and *Saphira* for gaine, lye against the holy Ghost. Let *Demas* love the world, how easily can the Divell cause him to imbrace it? Or, art thou proud, ambitious? Here *Achitophel* with all his wit, if but crost in his counsell, will hang himselfe.

1 Cor. 8. 7.
Luke 4. 9.
Rom. 14. 1, 3.
Eccles. 2. 2.

3. The third is from our vertues. Hast thou knowledge? Sathan can make thee swell, strangely puffed thee up. Confidence in God? hee will tempt thee to presumption. Is thy conscience tender? to deny thy lawfull libertie. Art thou well groundd? to runne beyond thy bounds. Hee can worke wonderfully on our best graces, to sinne by excesse. Sometimes hee converts zeale into furie; love into passion; joy into madnesse; and feare into desperation. In this respect he is sayd, *to transforme himselfe into an Angel of light, 2 Cor. 11. 14.* Certainly, none but the searcher of all hearts is acquainted with his profound depths, methods.

Luke 4. 3 9.

4. What shall we more say of this Sophister? Are our sinnes great? He seeks to extenuate them, makes them small in our eyes, as *Lot* the Citie *Zoar*; *Is it not a little one, and thy soule shall live?* Is the action good? Hee puts an ill end of it: What needs this waste? Is it evill? Hee clothes it with comelinesse. Have I not spared the fattest for sacrifice? *Judas* pretends the reliefe of the poor, *Saul* the service of God; both of them lye; and is not that from the Devill? Wilt thou not despaire? He will tempt thee to presume; this was his course with *Christ*. Art thou not covetous? Take heede of prodigalitie. This Serpent windes himselfe, to beguile us, everie way. Can he draw thee to a little sinne? Take heede of a greater: for, this Hunter is cunning, beyond mans apprehension.

Thus have you scene whom the Divell seeketh to insnare, and the method he useth. He is willing to catch any man, by any meanes; gracious, or gracelesse; with violence or guile. It resteth now to discover the particular grounds of these his proceedings, which principally, as in part hath been declared, are two; Envie, Subtletie. The former provoketh; the latter directeth him in all his enterprizes.

Sathan beareth an equall hatred to the three persons in the Deity: therefore goeth about to hinder, what hee can, their peculiar honour, in their distinct operations. His method and malice, like threads, are closely woven together; and they

they are exercised to prevent one of these three things ; Repentance, Faith, Obedience.

For, when we are in the estate of nature, dead in sinne, strangers to repentance, the Divell endeavours to make us thinke well of our present condition; and that, if we dye, it shall goe well with us : But if we once discern our danger, see how we have beene deluded, and unfainedly sorrow for our mis-doing ; then with might and maine, power and policie, he labours to prevent and destroy our faith. Can he not doe this? then he layeth about him, that we may not continue, as we have purposed, in obedience. Will you know the reason of this malicious-cunning-method.

First, true it is, that in *Adam*, wee sinned immediately against the person of God the Father : Now, out of envie, he hinders our conversion and repentance, which principally is towards him. By infidelitie, we, in a peculiar manner, offend the person of God the son : Therefore, what in him is, out of enmitie, the Divell opposeth faith in him. Sanctitie is the proper worke of the person of the holy Ghost ; so that hee, being carried with equall malice to him, endeavours also to prevent that.

Secondly, againe, Sathan hath learned, out of the sacred Scriptures, that no Repentance to the Father, no remission of sinnes : no Faith in the Sonne, no justification : and no Sanctification of the Spirit, no salvation. Therefore hee bestirres himselfe, to hinder one of these three ; beyond which we have no Christianity, whereof to make profession. Thus you see the high way, in setting of snares to catch a prey, that this fowler walketh : And is it not worthy of your observation?

Art thou a Christian, called, justified, sanctified? cast up thine account, consult with thine owne heart ; and tell me, what conflicts thou hast had with the Divell, about the forenamed things? Bee not deceived : for as sure as there is a gate to the new Jerusalem : so certainly, this envious man, by all meanes wee have mentioned, seekes to shut thee out of it. Doe thou resolve unfainedly to returne unto God? Hee will lay many a stumbling blocke in thy way. Labourst thou to beleeve in Christ? What fierie darts will he cast at thee? Art thou purposed to reforme thy crooked wayes? At every beck will hee trip up thy heeles. This Fowler hath set snares, in thy calling, companions, matches, and recreations, to catch thee, devoure thee.

Can he not hinder thy Repentance, he will, if he can, thy faith ; or prevent neyther, strive to shake thy obedience. Set thy face towards Canaan, this *Pharaoh* will pursue thee : Plant faith in the soyle of thy soule, this envious person will seeke to rend, plucke it up : Bring forth Christ in thy life, this *Herod* would put him to death, cruelly behead him. Shall Israel goe serve his God? He shall not goe : Christ be King of the Jewes? Hee shall not : The spirit have dominion over the flesh? In no sort, if the uncleane spirit can hinder, prevent these things. What greater dishonour to God, than that his people perish in the wilderness? To Christ, than to doubt of his sufficiency? To the Spirit, than corruption to conquer it?

To conclude this discourse : Let us labour for knowledge, to discern Sathans snares ; for power, to resist him ; new obedience, to give him the foyle. Doth he dissuade thee from a course of amendment? More resolutely set upon it, and bee not discouraged. See thou live in a lawfull calling, abide in it, and let all deceit bee abandoned. Take heede of lewd companions ; have no familiarity with such. Art thou determined to marry? Avoyd base persons. Art thou rich? Let not Sathan make thee proud. Poore? provoke thee to steale. Watch over thy naturall inclination, speake not much in passion, lest the Divell insuuate himselfe into thy tongue, cause thee exceede moderation, See to thy vices,

Vices, thy vertues : for, here will this Hunter worke cunningly, winde his home, as it were the voyce of the Arch-Angel. Can hee not draw thee to desperation ? arme thy soule against presumption. Hath hee intangled thine eye ? Ordinarily the hand and heart are also intared. Will *Salomon* have many wives ? Sathan will cause him multiply them, to take idolatrous women, make peace with the Heathen, tolerate their religion ; and in the end, to erect superstitious Altars, worship strange gods. It, at the first, had bin folly to have tempted so wise & holy a man, to have builded Temples for Idols : But see, how step by step, hee was set on the pinnacle of profanenes, making a rent in the Church : and the Lord, as a just punishment of so foule a sin, made a rent in his Kingdome.

What shall I, can I more say of this Seducer ? His cunning is unsearchable, past finding out. Who hath known his methods, discovered all his enterprizes ? He would thinke him selfe behinde hand, could he not, before wee spy his ginne, intangle us. Such is his subtlety, that he can make us beleeve, how the motions of Gods spirit, are his lying suggestions : That if wee will not returne againe unto Egypt, our olde conversation, wee shall never have comfort : That the wilderness of Repentance, is the way to eternall damnation : That if wee will walke therein, its impossible to persevere till our changing shall come. When wee are within the suburbs of heaven, hee will strongly possesse us to thinke, wee are then in hell ; if not, our friends will for us : so hath hee what hee most desireth. But for all this, cast sinne behinde thee, looke up to Christ, follow his steps ; and experience shall teach thee more, than for the present thou canst beleeve, or ever entred thy heart by imagination. Will you credit me ? I have learned more by Sathan, than of all sublunarie Teachers.

Being, or who are taken captive by him :] Sathan, you have heard, is compared to a Fowler, his temptations to snares ; now wee come to handle the conditions of such as are seduced, who be resembled to birds fast in gins. Wee may here observe this instruction ; That

Seduced sinners are the Divels captives.

Doff 5.

And because this point, as the former, is of speciall use, wee will prosecute it on this manner following. First, declare where hee setteth his snares, to catch fowles. Secondly, the end he aymeth at, in this his fowling. Thirdly, give some arguments of his proceeding. Fourthly, and wind up all with application.

Ephes. 2. 2.

For the first : When God sayd to Sathan, *Whence comest thou ?* Hee replies, *From going to and fro in the earth, and from walking up and downe in it,* Job 1. 7. Though he be called the Prince of the ayre, because hee, for the most part, moves in it ; and in it worketh much mischief, by thunders, lightnings, contagions, infections : yet the place where hee sets gins, layeth snares, is principally in the earth, where men have their habitations. Wil you see his walk fully ? Observe then how he haunteth private persons, Houses, Churches, & Common-wealths.

The Divell walketh about children, young men, aged persons : for, if he can, he will prevent their birth, bury them in the wombe. *When the woman was to be delivered, then the Dragon watched to devoure the childe, as soone as it was borne,* Rev. 12. 4. Some understand it of Christ, others of *Luther*, many of *Constantine* the great : but its true of all hopefull babes under the Sun. Was not *Moses* a proper childe ? And did not Sathan seeke his death, in his infancie ? How did he stirre up *Josephs* brethren to have slaine him ? And he is busie about young people : To such writ the Evangelist, *who had overcome the wicked one.* When *Paul* was buffeted of the Divell, was he not an aged person ? Art thou in a solitarie place ? Hee will assault thee there. In thy journey ? Expect his attendance. Wonder how the Apostle saw him busie about the *incestuous man*, 2 Cor. 2. 7. 11. When *Asa* was sicke, the Divell perswades him to reject God, seek to the Physician. Let *Dives* dye, hee carries his soule to hell. *Moses*, hee would have his bodie, burie

Heb. 11. 23.

Gen. 37. 20.

1 John 2. 14.

2 Cor. 12. 7.

Mat. 4. 1.

1 Thes. 2. 18.

2 Chro. 16. 12.

Luke 16. 22, 23.

it where he please; that the ignorant may worship it. By *Moses* his corps, we may mystically understand the bodie of Legall ceremonies, the which Sathan would have above ground, lest Christ should be received. Jude 9.
Gal. 5. 1. 2. 3.

But he rests not here: for, in families he hath his walke also. What discord will he set betwene masters and servants, husband and wife, parents and children? When the evill spirit came upon *Saul*, they were ready to kill one another. Who moved *Abalom* to seek his Fathers life? Any, but this murderer the Divell? How will he stirre up married persons to incontinencie, uncleannesse? *Defraud not one another, except with consent for a time*: And againe, *Come together, that Sathan tempt you not for your incontinencie*, 1 Cor. 7. 5. Hee is the cause of all that drinking, whoring, gaming, and surfetting in great mens houses. Who, but he, doth provoke Governours to covetousnesse? servants to idlenesse? That the former care not what they get, scrape together: the latter, how little they doe to earne their wages. Nature, wee say, is content with a little, Grace with lesse: if it be otherwise, thats from Sathan. What ever, in common conference, is more than yea, or no, is it not from the Divell? Where two or three are met together, to reade, pray, sing, Christ is in the midst of them, *Mat. 18. 20*. When to dice, drab, drink, the Divell is amongst them: I say not by his visible appearing, but by his secret working. 1 Sam. 19. 9, 10.
& 20. 30, 31.
2 Sam. 16. 11.
1 Tim 6. 9, 10.
Mat. 5. 37.

He likewise hath his walke in Churches. Let *Joshua* the high Priest beginne to prophesie, will not Sathan stand at his right hand, if hee can, to interrupt him? *Zech. 3. 1*. When good seed is sowne, how will the Divell watch to steale it away, by sleepeinesse, vaine fancies, hardening the heart, working sudden distractions, and by a thousand devices? What tares will he cast amongst it, as heresies, wicked opinions, whole handfull of lying errors, to blast it, choake it? To forbid marriages, command abstinence from meates, which are lawfull, 1 Tim. 4. 1, 3. What are these, but doctrines of Divels? Hee hath his false Prophets, who shall come after his working, in his power, with signes and lying wonders, and all manner of deceit, cunning. 2 Thes. 2. 9, 10. Hee blindes mens eyes, that the light of the glorious Gospel of Christ, might not shine into their hearts and soules, 2 Cor. 4. 4. When men have begunne good courses, he breakes them off, causeth them to returne, as the dog to his vomit, and the sow to her wallowing in the mire, 2 Pet. 2. 22. to their former uncleannesse; and to lap up that sinne, the which in times past they have loathed. How were the *Galathians* bewitched? *Gal. 3. 1* the *Corinthians* seduced by him, and his false Apostles? 2 Cor. 11. 14, 15. He endeavourerth, to cast the Saints into prison, and mightily prevailerth. *Revel. 2. 10*. to hinder the true word, and scatter the doctrines of his own invention. Without controversie, whatsoever is amisse in any Church, it is from the Divell. Mat. 13. 9.
Verse 25.

This path is too narrow for him: therefore he makes his walke in the common-wealth. Did he not prevale with *David*, a wise, stout, and godly Prince, to number his Subjects, and so bring an heaveie plague amongst them? 1 Chron. 21. 1. He bewitcheth Counsellors of State with a lying spirit, to mis-conceive in the weightiest matters, 1 King. 22. 22. Doth hee not crosse good motions, petitions? Who stirred up *Rehum* the Chancellor, *Shimsbei* the Scribe, with their confederates, to write to the Prince of Persia, and to hinder a long season the building of Jerusalem; but the Divell? And wee may bee sure, that hee hath his walke, in Schooles, Colledges, and Universities. May it not bee sayd of some of them? *I know thy workes, and dwelling place, even where Sathans throne is*, *Rev. 2. 1*. Good reason this fowler should haunt such pleasant gardens, hopeful birds, and seeke to insnare them. Thus wee have led you thorow the Divels walkes, wherein hee sets his ginnes, baites his shrap, to intangle Gilly fowles. But whats the end of all this, resteth now to be declared. Ezra 4.

First, as in part you have heard, the Divell envieth both God and man: there-
D d d d

therefore he seeketh to worke all manner of mischief. He nips the tender buds, destroyeth the young vines, rendeth up by the rootes the most hopefull plants. For, should such shoot up, flourish, they would subvert his, support the Kingdome of Christ Jesus.

Secondly, he knoweth, that Houses, Colledges, Churches, Common-wealths, are all of the Lords planting: for which cause Sathan would lay them waste, make them like the field of the sluggard. Can hee poyson the fountaine, corrupt the spring, spill the seedes, his desire is accomplished. The Divell, as wee say, hath a farre reach: could he have murdered the infant *Moses*, Israel might not have bene delivered. Had the babe Jesus been beheaded, mans salvation would have bin hindered; or his redemption, at the least, obscured.

In the third place: would you understand how he doth this? Assuredly his motion is quick, speedy, as the lightning. The Sun it selfe goes not with that swiftnesse, the Divell doth. He can set his garrisons, in Townes, Cities, Corporations, all corners of the world; and at every turne, in a short time compassie them, over-looke them. The Prince of Divels hath his inferiour Officers, to effect mischief; to doe what he himselfe cannot. But why doth he this? Why? *He is now full of wrath, because his time is short, Rev. 12.12* What he can, he will rule here: but much more in hell. Besides, he growes not weary in evill doing: but takes as much content in seducing soules, imprisoning mens bodies, as any hunter or fowler doth, to catch and kill his desired prey. He never makes a feast, invites his fellow-labourers, but when he hath made the greatest spoyle, amongst the birds of heaven. For Use.

Use.

Let this teach every one to stand on his guard, have an eye to himselfe, that he become not the Divels prisoner. Art thou a child? Hee will busily seek thy life; and the more hopefull, the more will he labour to destroy thee. Search the Scriptures, aske thy own experience, & tell me, if the most worthy instruments have not been in greatest danger of death, or to be corrupted with heresies from their infancy? Art thou wise? Beware hee winde not himselfe into thee, make thee an engine of some notorious villany. Beautiful? Take heed, when thy haire is grown, thy breasts fashioned, that thou be not deflowred, or by Sathans craft and malice unequally yoked. Art thou bold, strong? Be sure, in one kind or other, he will endeavour to wheele thee about, for the effecting of his own diabolicall ends. From thy child-hood this hunter will pursue thee, with a cry of temptations, to thy old age: and, if one of Christs Harts or Hindes, he will seek to strike thee with one of his fiery darts, upon thy deaths bed. Is thy sicknesse strange? What in Sathan is, he will work, that thou mayst forget thy God, & inquire after Witches. He will want of his will (if holy) when thy spirit is loosed, or make thy body an idoll to be worshipped.

And you Governours of families, see to your selves, and the persons committed to your charge: for, make sure account, that the Divel will haunt your houses, sow dissentions, hinder good duties, provoke to lust, covetousnesse, all uncleannesse. He will seek to make your servants lazy, idle, unfaithfull; your children proud, wanton, rebellious: and, if God permit him, hee will burne your corne, steale your cattell, blast your pleasant fruits, unstock your grounds, overthrow your buildings, slay your first born, & infect you, afflict you, with noisome diseases, hot feavers, consuming plagues: He will hinder hopefull journeyes, set forward worke; cause that person or thing thou hast most affected, trusted, to deceive thee, disappoint thee; & to prove a sharp weapon to whip and lash thee, till thy changing come. Wherefore, when these things befall thee, remember that I have told thee before hand, and that they are not novelties, never acted under the Sun. True it is, that the wise thinke, they have little to doe with the Divell, the simple despise him, and, in the meane while, both may be devoured of him.

Let

Let such as are in Churches, look about them: for, Sathan will have his walke among them. Art thou a Preacher? Hee will use his methods, to corrupt thy judgment, disorder thine affections, or scandalize thy sacred function. Will Christ fast and pray? He will assault him. *Paul* goe to Thessalonica? hinder his journey. *Joshua* prophesie? stand to interrupt him. The Corinthians assemble themselves? make their meeting unprofitable. Will a *Judas* step to the Lords Table? he may eat the bread, drinke the wine, and swallow the Divell withall. How will he send forth his false Teachers? scatter tares? grieve the righteous? harden the wicked? Did the Divell ever, with a Bible, step into a Pulpit, now he doth it: transforme his Ministers into the similitude of Angels, its in these times. He rules in Rome; and, as if hee were lately broke loose, hath his randevouze in Christian Churches. What place can you name, where this Fowler hath not set his gins, baited his shraps? and left some feathers of insinared birds behinde him? How many have a forme, but deny the power of godlines? have left their first love? and, like *Demas*, have imbraced this present world? Christians, in apparell, practice too, can hardly be distinguished from common Curtizans. Is not this true? and shall wee excuse the Divell? Then are wee blame-worthy.

What should I say of the many desolations in ours, and neighbouring Nations? Hath not this red Dragon ranged up and down in them? Who but hee hath set so great enmity amongst Princes? caused such cruell warres, bloody massacres? What fruitfull hopes have been blasted, seditions raised, good hindred, and that by Sathans insinuations, wicked suggestions? How hath this Lion roared in France, Germany, Bohemia, and the Palatinat? His businesse is no easie taske, but full of toyle, labour. Should not this awaken all mens hearts, stirre them up to watch, fast, pray? And O how hath hee haunted the Schooles of the Prophets, seduced some of her most hopefull children? He walkes his round, seeking to lay waste whole and spacious Churches. What are some Temples now beyond the Seas, but a very den of theeves? Doth not *Babels* brood roare in their Congregations? Wherefore let all men be vigilant, be sober, in as much as this grand Adversarie is no respecter of persons.

And are seduced people Sathans prisoners? its our wisedome to search and see that we be not insinared. This Jailor hath many captives in his gyves: this Fowler hath millions of birds fast in his gins; for when he seemes to be at rest, then is he the most busie about us; & when we are least suspicious, we may lye bound hand and foot in his goale. Now for thy triall, take these rules following.

First, are thine eyes opened, to see in what base thraldome and bondage, before thy deliverie thou didst lye in? Wouldest thou not for a world, be in thy former condition? Canst thou now eat thy bread with gladnesse, drink thy wine with cheerfulness? and with a joyfull heart, sing praises to the Lord, who hath set thee at liberty, made thee free of the new Jerusalem?

Vs 2.
Trials if we be
out of Sathans
snares.

Secondly, doest thou loathe nothing more, than thy former spiritual bondage? Abhorrest thou Sathan and his snares, with a perfect hatred? Are his gins of sinne detestable to thy soule? Were it in thy power, wouldest thou pluck them up, breake them all in pieces, and with indignation hurle them from thee? Hast thou a purpose to discover his methods, that others may avoyd them?

Thirdly, what be thy present thoughts, cogitations? Is the remembrance of thy great deliverance strange to thinke of? Doth it, as *Peters* corporall enlargement, make thee astonied, wonderfully amazed? Is it often in thy minde? Doth it work in thee, more than ordinary admiration? For very joy, as the Disciples Christs resurrection, canst thou hardly beleieve it? For this thing are thy meditations many, exceeding deare unto thee?

Fourthly, misset thou much of the means, whereby thou art delivered? Canst

thou, like *Lidia*, willingly entertaine the Minister? Are his steps precious to thee, that brought thee this peace? Is the Gospel of God highly esteemed, preferred above thousands of gold? Rejoycest thou in it, more than in thy appointed food? Dost thou make it the very joy of thine heart? Are all things in comparison of it, but drosse and dounge?

Fifthly, findest thou yet some of the feathers of corruption, still to sticke in Sathans bush? Doth a Law in thy flesh, rebell against the Law of thy minde? When thou wouldest doe good, is evill present with thee? Hast thou daily experience how this fowler layeth new snares to re-intangle thee? Art thou circumspect, where thou settest a foot? what thy companions, words, and actions be? Hath the Divels cunning taught thee wisdom?

Sixthly, when a temptation comes, art thou sensible of it? Doth it drive thee to Christ, to seek for shelter? Wilt thou not goe out of doores, untill thou hast begged the protection of his Angels; nor sleepe, before thou hast commended thy spirit into his hands? Above all things, desirest thou to rely on Christ? to be made like Christ? to walke as Christ? and, that thou mayst trample Sathan under foot, escape the danger of his snares, to be with Christ?

He that findeth these things in himselfe, and can say, they are truly verified of himselfe, and constantly practised by himselfe, and from hence hath comfort with himselfe; let him know for certaine, that hee is none of Sathans slaves, fettered in his gins: but the Lords freeman, and a Citizen of the new Jerusalem, who is the mother of us all. Only here, as one not altogether ignorant of Sathans enterprizes, I would advise thee, to arme thy selfe for the future season: for, assuredly, *he will seek to re-possesse thee, bring seven uncleane spirits worse than himselfe, Mat. 12.45. and, if he do, make thy last end worse than the beginning.* Wherefore have thou respect to the Apostles exhortation, and doe what hee enjoynes thee, *1 Pet. 5.8.*

Helps to continue in obedience.

1 Thel. 5.5, 6.

Luke 21.34.

First, labour for sobrietie. Wee are not, like *Saul*, to prepare mirth and musicke: but spirituall weapons, to drive away the Divell. And this sobrietie is not only in meates and drinckes, food and rayment: but also all the things in the world. We must therefore moderate our inward affections, and passions of the minde. *We that are children of the day, and of the light, must watch and bee sober.* Its Christs caveat, *Take heed to your selves, lest at any time your hearts bee overcharged.* Wherewith? *with surfeiting, drunkenesse, and (marke) the cares of this life.* A man may bee drunke with joy, feare, sorrow, as well as strong drinke: for, saith the Prophet, *wine and whoredome take away the heart, Hos. 4.11.* That which keeps our mind alwaies in good frame, order, and temper, is sobriety. Hee who is sensible of what he thinks, speaks, doth, is a sober man. Speak to him thats drunk with wine or worldly cares, thou shalt lose thy labour: in such a man the Divell ruleth, *Ephes. 2.2.*

He that hath been in Sathans snares, wherewith his flesh, nerves, sinews, have been fret and chafed, is not easily caught with grosser sins: for, the smart hee hath felt, and the danger he was in, will cause him to beware of them. Wherefore this cunning Fowler, knowing it full well, inventeth new baits, sets other gins, to re-intangle the late escaped bird. And what are they? Truly, pride, selfe-love, covetousnesse, rash zeale, and the like. What? (will this Fowler whistle) hath not God opened thine eyes? called thee in a wonderfull manner? heard thy prayers? pardoned thy sinnes? expelled thy feares? quieted thy raging conscience? filled thy soule with joy, peace, comfort? beautified thee with the graces of his spirit? and done for thee and by thee, farre above others? beyond thine owne, all mens expectation? If any man may boast, much more thou. Who better deserves to possesse great things, to have the preheminance, reprove the unruly, than thy selfe? with these he can puffe the minde up, make it drunke, and re-insnare

re-ensnare it. Many a gracious person, for want of this moderation, will swell, grow big, rashly rush into matters beyond his reach, and make himselfe a very foole. Now sobrietie will mitigate those passions, keepe the affections within compasse, and cause a man; not to thinke of himselfe, as *Paul* exhorteth, more highly than he ought to thinke, *Rom. 12.3.*

Who ever knew a young convert but hee was rash, passionate, censorious? in one extreame or other, leapt not beyond his bounds? Our outward senses are the Devils brokers: and every object that reflects on them, hath abait to ensnare us in it. Wherefore beware of that, wherein is excesse. Be able to moderate your love, hatred, joy, feare, anger, zeale, and all your affections; that you may doe good and receive it, see evill and avoyd it. Abandon all high conceits of your selves, bring your spirits within compasse, reach not to things above your desert, be rather better than you are in appearance, never covet person or thing over earnestly: but in every thing be sober, keeping thy affections at command. Let them not once glance at prohibited objects: and in thus doing, the unclean spirit, though he returne to assault thee, shall never re-possesse thee. *Eph. 5.18*

In the second place, strive for vigilancie. This is as necessary as sobrietie, to resist Sathan, that he doe not re-enter. Hee that is drunke or unsober, is unfit to watch. When a mans adversarie is distempered, he hath great advantage against him, and without perill may overcome him: so he, who is not watchfull, is easily surpris'd. Now this vigilancie is a vertue, whereby wee are prepared against all our spirituall enemies. It stirs up the inward man to circumspection. Wherefore saith *Paul*, *Watch ye, stand ye fast, and be strong.* It also keepes the outward man from drowlines, sleepinesse: *Could ye not watch with me one houre?* This vigilancie stirs us up to prepare for the assaults of the Divell: *Watch and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.* And to the carefull discharge of holy duties: *Watch thou in all things, doe the worke of an Evangelist, make thy Ministry fully known.* Blessed is he, that beareth mee, saith *Wisdom*, watching daily at my gates, waiting at the postes of my doores. Pray all manner of prayer, and watch thereunto with thanksgiving. It will likewise stir us up to expect death, judgment. *Watch, lest hee come suddenly, and find you sleeping, Mar. 13. ult.* And behold I come as a thiefe in the night; happy is he therefore that watcheth and keepeth his garments, that men see not his nakednesse, *Rev. 16.15.* *1 Cor. 36.19* *Mat. 26.40* *Mat. 26.41* *1 Tim. 4.9* *Pro. 8.34* *Eph. 6.18*

Were we sober and watchfull, Sathan could not fasten a temptation upon us, never carth us in his ginnes. Why was the Mother of us all ensnared by the Serpent? Want of sobrietie and watchfulness. The Tree was pleasant in her eye, seemed good for meat, for knowledge much to be desired: And thus by the lust of the eye, the lust of the flesh, and the pride of life (unto which the Apostle alludeth, *1 John 3.16.*) the Devill deceived her. Who would (having such varietie of all kinds of choice fruit) have sold so invaluable a birth-right, for an Apple, if not drunke with lust, licourousnesse, or curiositie? so good a person as Christ, for thirtie pence, if not surcharged with covetousnesse? Had not Peter been drunke with feare, would hee have sworne, curst, and denied his Master? it had been a thing impossible. What transported *David*, to commit adultery, drunkennesse, murder? Was it not the want of sobriety, vigilancie? Whence was it, that the incestuous man had almost beene swallowed up of heaviness? Sathan found him drunken with over-much griefe, sorrow, pensiveness. When was *Paul* subject to his buffets? When his spirit was exalted above measure, with a conceit of the abundance of his revelations. Let this hunter find us unsober and heedlesse, he desires no fairer marke, to strike us thorow with the keen arrows of his temptations.

Art thou loosed out of Sathans snares? Cloathe thy selfe with sobrietie, vigilancie in all things, at all seasons. A drunken-headlesse person is like a Citie

without walls, doores, barres, the Devill our adversarie at his pleasure may surprise him. *To whom belongs strife, wounds, rednesse of the eyes? Is it not to such as sit long at the wine? Pro. 23. 29, 30.* Why are men as senselesse as livelesse logs? burn with rageing lusts? rush, like unruly horses, into whoredome? They eyther want sobriety, or vigilancie. When widowes grow wanton, quench not the sparkes of concupiscence, shall you not have them marry, as if they were bruit and irrationall creatures? Why are so many, who professe the Gospel, brought to a morsell of bread, clothed with rags, a shame to Religion, and a burden to their brethren? As *Pharaoh* said of the people, *They are idle, they are idle, & not watchfull to discharge the duties of their callings.* Nay, my beloved, how comes it to passe, that wee have such spots in our feasts? such blots in our assemblies? so few constant in a course of holinesse? men and women to grow secure, carelesse, wretchlesse? Why doth the old man waxe strong, lustie? the new, feeble, livelesse? Doubtlesse wee are not sober, vigilant. Should the spirit in our dayes send Epistles to our famous Cities, would hee not write to London as to Sardis? *Be watchfull, and strengthen the things which remaine, that are ready to dye. Thou hast a few names, which have not defiled their garments, Rev. 3. 1. 4.* To another as to Pergamus? *Repent, or I will come against thee quickly; & will fight against thee with the sword of my mouth, Rev. 2. 16.* To another as to Ephesus? *Remember from whence thou art fallen, and doe thy first works, I feare, hee would give that praise, but to a few Churches, which he doth to that of Thyatira: I know thy love, & faith, & service, & patience, & thy works; & the last are more than the first.* For, *bath not that old serpent, called the Devill & Sathan, deceived the whole world?* The third means, which *Peter* exhorteth unto, that we be not devoured of the Devill, is *to resist him, being stedfast in the faith.* The duty is to resist: the maner, stedfast in faith. Its evident you see, that Sathan will assault the best Christians; and that, not once, but often. When Christ had conquered him, *he left him but for a season.* Why should we resist the Devill? because, if we doe, *he will fly from us; but if not, devoure us.* What is this resistance? It consists in two things. First, For a man to hold what he hath; and not to yeeld unto Sathan. When a Christian keeps his station, turns not to the right hand nor left, whatsoever the opposition be, is a good part of victory. *Put on, saith the Apostle, the whole armour of God, that ye may bee able to resist in the evill day; and having finished all, stand fast. And againe, watch ye, stand yee fast, quit ye like men. Joseph* resisted, and was delivered: *Judas* did not, and was devoured. Secondly, In resistance is implied, so to withstand, that if possible, we may get ground of the Devill. This is *to tread him under foot, or cause him fly away.* When wee are tempted, we should take occasion thereby to advantage our selves, and give our adversary the foyle. Sathan provokes *Job* to curse God, and hee blesseth him. *John* to disgrace Christ, and he honoureth him. This is manfully to resist the Divell, when we can turne a temptation to his utter destruction.

Application. Be not then like our simple people, who to extenuate their sin, lay all the fault on the Devill. I am but a weake man, Sathan is strong; he owed me an ill turn, and now hath he paid it. Is this thy plea? Thou, as the proverb is, belyest the Devill. What if he be strong? is not his power limited? can he force thee to sin? No: its thy base and cowardly yeelding unto him. Wherefore, when thou art tempted, resist him, give no place, but stand thy ground. Doth Sathan provoke thee to blaspheme God? blesse him. Art thou afflicted? rejoyce. Canst thou not? be patient, and pray. In thus doeing, thy temptations shall, like ranke poyson well qualified, prove a preservative; and learn thee greater experience, than ever by report thou wouldest have beleevd.

Little doth this Hunter think, when he first goes about some prey, that he shall catch it: but finding us once to listen to his baite, how unexpectedly are wee in-

snared.

snared? Why did *David* commit adultery? his wife son set up idolatry? so resolute a man as *Peter*, shamefully deny his Master? They did not resist, stand fast: but gave way to the adversary. Were we not tempted, we should not know Sathans malice, our own weaknesse, and Gods powerfull presence to relieve us: its convenient therefore we should be assaulted. Doth he seek to hinder thy conversion? delay not for an houre, dispute not with flesh and blood but more speedily return unto the Lord. Is he busied to make thee doubt of pardon? Let it provoke thee to strengthen thy faith. Would he draw thee to disobedience? Be more resolute to serve thy God. Will we yeeld to him; he will take us prisoners, raise horror in our consciences, but make melody in bell. No marvaile, when we do not resist the Devill, if we find amazement in our spirits, feeble breaking of bones, and be brought to our wits end. But if we manfully withstand him, we shall put him to flight, stand astonied at our deliverance; and, as Christ had, we shall have the good Angels to comfort us. Wherefore keep thy station, get ground of Sathan; so shalt thou beat him with his owne weapons, walke in the valley of death and feare none evill. Doe but make tryall of this course; and tell me, if God speake not peace to thy soule?

Now followeth the maner how, or the instrument where with Sathan is to be resisted; and thats by a stedfast faith. Whence it is, that *abrie all things we should take the shield of faith, to quench all the fiery darts of the Devill*, Eph. 6. 16. But you will say, what is this stedfastnesse of faith? A tree must bee well rooted, before it grow strong: so here. More plainly, in a stedfast faith are these things necessarily required.

First, It must be rooted in Christ. For he is such a fertile soile, that if this seed fall into it, it will spring from a blade, to an eare, from an eare, to a ripe corn; and so to perfection. That which falls an stony ground, wants rooting; and hence it is, that in time of hot temptation, it withers away. This we are exhorted unto; *That Christ may dwell in our hearts by faith, rooted and grounded in love*, Eph. 3. 17. Have we any confidence in our selves, in men, in Angels? When we are assaulted, it will like a sliding foot, faile us. What made *Peter* fly, not confesse his Master? He plac't too much confidence in himselfe, & the grace he had received, else Sathan, with words of a weake woman, could never have prevailed against him. That person who feeles his own weaknesse, walkes in the sense of it, cleaves unto Christ, wholly depends on him, his faith is stedfast, invincible.

Secondly, A stedfast faith, in all events, hath an eye to the hand of God. Let *Shimei* curse *David*, he being stedfast in faith; concludes, *the Lord hath sent him*. Let the Devill breake *Job*, with one breach after another: Lord, saith he, *thou hast broken me with breach upon breach*. When the Centurion saw the sicknesse of his servant, and considered himselfe as Gods servant, Christ professech, and gives this testimony of him; *that hee had not found so great faith, no not in Israel*. This is evidenced notably in *Joseph*, who being sold of his brethren of envy, into Egypt, tels them, *that God sent him thither before them, to preserve them a posterity in the earth; and to save their lives by a great deliverance*, Gen. 45. 7.

Thirdly, This stedfast faith, goes a step beyond sense and reason. It beleeves above hope, against hope: this we see in *Abraham*, who being not weak in the faith, he considered not his owne body now dead, when he was an hundred yeares old, neither the deadnesse of *Sarahs* wombe. He staggered not at the promise of God through unbelieve, but was strong in faith: being fully persuaded, that what he had promised, he was also able to performe. See this likewise verified in the woman of *Canan*; when she first prayed, Christ heard her not. When he did heare, then hee tels her, it was not a duty of his calling. When she continued her petition, hee calls her a dog. For all this, shee would not leave him: then hee saith unto her, woman, great is thy faith, be it to thee, as thou desirest.

Fourthly,

7. 1. 1. 1.

Mat. 4. 11.

Mat. 4. 11.

Mat. 4. 11.

What things are in a stedfast faith. Mat. 13. 6.

1 Sam. 16. 18.

Job 16. 11.

Mat. 8. 9, 10.

Rom. 4. 18. &c.

Mar. 15. 23. &c.

Mal. 4. 7.

Fourthly, the last thing in a stedfast faith, is this: it cleaves to the word of God, relies upon that which is written; and, as with a sword, cuts all the threads of Sathans gins in sunder. When the enemy sets on Christ, tempts him to make stones bread; to cast himselfe from the top of the pinnacle of the Temple, he withstands him by the allegation of Scripture. *I write to you young men: because you are strong, and the word of God abideth in you, and you have overcome the wicked one, 1 Joh. 2. 14.* The whetstone of the word sets an edge on faith, to shread all the cords of Sathans temptations a peeces. This weapon casteth downe all his mighty holds, layeth them wast like a ruined Citie.

Application.

Wherefore, you that are set at liberty, see you to this. For, faith rooted in Christ, empties a man of all confidence in himselfe; and, to build on a sure foundation. *God resisteth the proud, but giveth grace to the humble, Jam. 4. 6.* When we are meeke and lowly, have no affiance in our owne strength and worth; but wholly rely on the hope of Israel, *Jerem. 14. 8.* It will not stand with his honour that we should be taken captive. *The Lord is a refuge to the poore, in all afflictions, Psalme 9. 9, His Name is as a strong tower, the righteous runne to it, and are preserved, Proverbs 18. 10. Hee will deliver them from the snare of the Fowler, that make him their refuge, fortresse, and will trust in him.*

Plal. 91. 3.

What cannot faith doe, if strong and stedfast? And having a promise from the word, will it not enlighten the minde, to discerne an emptinesse in honours, profits, pleasures, and a weaknesse in all the bands of Sathans temptations? Faith did let Moses see, that it was more honour to bee Gods sonne, than any mans; That afflictions for a good cause, were more comfortable, than sinnefull courtly pleasures; That the rebukes of Christ were greater riches than the treasures of Egypt; and to see and feele, that the wrath of a King, in comparison of Gods, was not to be feared. Strange objects to be discerned by the eie of flesh; but to a stedfast faith, familiar.

Now when a Christian souldier is thus armed, what can the Divell doe? Must he not flee, lose the field? for, his weapons are taken from him, and all his offensive provision is wrested out of his hands. Will not faith also let us see an all-sufficiency in Christ our Captaine? That there are more good Angels with us, than bad against us? Doth it not likewise purifie our hearts, of such lusts as fight against our soules? empty us of pride, covetousnes, voluptuousnes, timorousnes, & pusillanimity? When Sathan finds a man thus provided, though he make the fiercest assault, the most furious onset; all his fiery darts are batched, wee nothing wounded; and in the rage and pride of his spirit, slinkes away.

Application.

Here, by the way, I cannot but pity our poore seduced Papiests, with the simple people who are in our Countrey. For, what faith have they? Why, you must beleve the doctrine of the Bible, and what the Pope pleaseth to command. But may not the Divels doe the former? And what confidence can wee have, to secure our soules, in the latter? Doe they not teach, that a man may bee sound in the faith, yet live and lye in mortall sinne, in hardnesse of heart, great feare and despaire? Now what a miserable faith is this? But the faith which Protestants have, shall illighten the minde, kindle an holy affiance in Christ, empty the soule of corruption, reforme the life, and cut in sunder all the strong snares of Sathans temptations. Blesses wee our selves from the present Romane Faith; and pray wee, that they may bee delivered from such strong delusions.

To conclude with thee, that art a true Convert. Strive thou for this stedfast faith; bee rooted and well grounded therein. Why doe so many retorne backe unto their late Egyptian bondage? suffer the unclean spirit to repossesse them? wallow, like swine, in their once-cast-off corruptions? and are now worse than at the beginning? Without controversie, they have not manfully resisted Sathan. Wherefore (wouldst thou prevent a temptation before it come?) bee sober,

ber, be vigilant: Withstand it when it comes? Be stedfast in faith: Or, when its past, make a good use of it? Walke in renewed obedience. If thou carefully attend to these things, happy art thou: but if not, who can tell the tenth part of the evils which may befall thee? Nor man, nor Angel; but thine owne wofull experience.

And are seduced sinners the Divels prisoners? How should such blesse God, who are set at libertie? for, is this a common mercy? a generall Jayle delivery? No, my brethren: this Fowler hath in his snares, townes, cities, and whole kingdomes. Whose bowels would not yerne, and heart melt within him, when hee reads the Travels of that never too much renowned Knight? What millions of people doth he relate, that never heard the Name *Christ Jesus*? Did not some take him, as the *Barbarians Paul*, for a god? *Acts 28.6.* and willingly would have fallen downe and worshipped him? Might not this consideration, constrain thee to breake out and say, Whats England, that we have the Gospel, the glad-tydings of salvation sounding in most corners of it? And what am I, amongst so many prisoners, that I should be delivered? Shall *Moses, David, Deborah*, make songs to blesse God, for a corporall; and we want tongues to praise him, for our spirituall deliverance? Wherefore cast thine eye backe, thinke often of thy former bondage, in what miserie thou lay, how with a strong hand the Lord brought thee out of prison; the happy condition thou art now in, and the great numbers, that were more hopefull than thy selfe, who are yet in Sathans snares, or gone to their long-home, not leaving the least signe of any gate of mercie opened, for their entrance into heaven. What true hearted Englishman, when hee calls to remembrance our great deliverie in *eighty eight*, at the *Gun-powder-plot*, doth not stand amazed, and blesse the Lord? But whats that to this in hand? There we were preserved from the rage of men; here from the implacable envie of the Divell. That was only of our bodies; this of our immortall soules. The one temporary; the other eternall. Wee might have undergone that, and yet have received a better resurrection: but this wee could not, except with the losse of our persons, and an everlasting ejection out of the Kingdome of Heaven. Let us therefore, who are sensible of this invaluable freedome, in way of thankfulness, say with the Psalmist; *Our soule, even as a bird, is escaped out of the snare of the Fowlers; the snare is broken, and wee are delivered, Psal. 124.7.*

And are insnared persons Sathans prisoners? Let us pitie them, seeke to release them. What man, having an Oxe or an Asse fallen into a pit, will not plucke him out on the Sabbath day? Are not men of much more value, than the unreasonable creatures? Why then doe wee not labour to set such captives at libertie? What worke of greater worth, more to be desired? You will reply, How may this be done? For answer.

1. Art thou in authoritie? Constrain them to come to Gods house, where the word is preached; and ordinarily Sathans slaves are set at libertie. This is Christs command, and the practice of his Disciples. Many shall say, Come, let us goe up to the mountaine of Jehovah, to the house of the God of Jacob: for he will teach us his wayes, *Isay 2.3.* No sooner was the woman of Samaria brought into the libertie of the Lords chosen, but she leaves her water-pot behinde her, runnes in haste to her neighbours, and calls on them, to come see a man, that told her all things she had done, *John 4.29.* She hoped, and so it came to passe, that hee who had converted her, might bee the instrument of their conversion.

2. Hast thou a fit opportunity? Then admonish the unruly, instruct the ignorant, & use thou the strongest arguments, to dissuade them from sin. Why may not thy words take impression? work repentance in them that hear thee? *If any man have converted*

Vs 32

S. F. D.

Vs 41

How to set sinners at liberty,

Thes. 5. 14

converted a sinner, he hath saved a soule, James 5. 20. To save a soule is a thing of great worth; and a private person may, next under God, be an instrument to effect it. In this very thing many have a price in their hands, but no hearts to employ it. Little know we, what would come to pass, were not the means neglected.

Thirdly, dost thou live among the wicked? Give them a good example, walk honestly before them; and if occasion serve, doe them a kindnesse. May not such as are without the word, be won by a holy conversation? 1 Pet. 3. 1. I am much mistaken, if a godly life be not more prevalent to reclaim profane persons, than the most powerfull exhortations. Doth not our Lord propound his own practice, to bee a patterne of imitation, and as a forcible meanes to induce others thereby, to sincere obedience? Whats the cause, why so many excellent discourses profit little? May it not be, the Authors lewd conversation? For, if learning follow vice, shall not rudenesse pursue the same object?

Mat. 23. 30.
John 13. 15.

Gen. 9. 27.
& 17. 18.
Is. 54. 18.
Mat. 15. 22.

Act. 12. 5, 7.

Fourthly, be frequent in prayer. Which of the holy men of God have not used this to release sinners? *Jehovah perswade Japhet to dwell in the Tents of Shem. O that Ishmael might live before thee! Lord, convert me, and I shall be converted. Thou sonne of David have mercy upon me: for my daughter is miserably vexed with a Divell.* When neither coercion, exhortation, example, nor any meanes can set a prisoner at libertie: yet then may prayer shake the earth, cast the doores off their hinges, and bring him into the midst of the Citie. It, like the former & latter raine, causeth all good seedes sown, to shoot up and flourish.

Application.

Pro. 11. 30.
Iam. 5. 20.
Dan. 12. 3.

Let all who beleeve, and by blessed experience know the truth of things, seek the release of seduced persons. You that are Magistrates, walke the streetes, search all disordered houses, and constrain the profane to frequent the Sanctuary, heare the good word of the Lord. Should not Ministers also bee provoked to exhort, instruct, with all long-suffering and doctrine? Why doe we not call upon others, knocke at their doores, hale them to the Temple, give them an holy example, pray for their conversion? Eyther we are insensible of such mens misery, or unmindefull of our duty. *He that winneth soules, is wise, covereth a multitude of sins, weakeneth Sathans, strengtheneth Christs Kingdome; and layeth up for himselfe a sure reward.* He that in all his life, sets but one of these captives out of the Divels Jayle, hath as great cause to rejoyce, and a thousand times more, than Abraham had, when he rescued Lot out of the enemies hand.

Thus have we discovered Sathans crueltie, some of his snares; and his method how he bestirreth himselfe, to devoure all sorts of people. We confesse, that as the Queene of Sheba sayd of Salomons wisdom, the tenth part have you not heard. He that is better experienced, may, if please him, adde what we have omitted: in the meane time, let the judicious Reader know, that wee are not of his opinion, who thinks he hath never sufficiently prosecuted a Subject, untill hee can say no more of it. Shall any thing we have delivered seeme strange unto thee? Blame us not: but blesse thy God, that leades thee a more easie way, thorow the Wildernesse, to the promised Land. Will you credit me? Had I received a command from my Master, to give the Christian Beleever a memorable Motto, it should be this; That fightings without, and terrours within, are the inseparable companions of true saving faith.

We should now proceede, to handle the last sentence of this Verse and Chapter: But it being doubtfull, whither to referre the words, lest wee might seeme to presume of our owne wisdom, crosse the judgement of some learned, ascribe that to God, which appertaines to the Divell, and occasion the least just exception, wee will, without any large discourse, passe by them. Render the words, *at his will*; and they look to Sathan: But thus, *to doe his will*; then to the Lord. We may be sure, that such as sleep in sin, are with ease taken captive by the Divell; and also, that hee wils it should bee so. Againe, its without controverfie,

versie, that untill a man be out of Sathans snares, he cannot doe the will of God: and that his will is the rule of all our actions.

For conclusion: Is Sathan so politick, so cruell, and so potent an Adversary? Marvell not then, if his Agents tread in his steps: for, *they are his Subjells; and his Will they will doe, John 8.44.* And is it not the Apostles inference, that *false teachers, deceitfull workers can transforme themselves into Angels of light? 1 Cor. 11.13,14,15.* Paul thinkes this no great thing: and why? Because Sathan can doe so. When I have seriously considered, what policy, cruelty, and potency is in the Church of Rome; what diligence they use, what pains they take; how they leave not one stone unremoved, for to catch and kill all, who will not fall downe and worship the beast: thinke I then, *They call themselves Jewes, yet are not; but the Synagogue of the Divell, Rev. 2.9.* Can you finde in all the Suburbs of hell, among all the Serpents spawn, more subtle, malicious, and mercilesse men, than have beene and are within the wals of the Popes dominions? Who ever taught, that murder was the way to become a Martyr, but our sublimated Friars? That seditions, rebellions, treasons, are warrantable, but the brood of Babylon? Who sendeth forth cut-throats and villaines with pardons, to poyson Kings? stab Nobles? and blow up Parliament houses? Is it not the holy Father of Rome? Where be they, who, like *Jannes and Jambres*, resist the truth with counterfeite miracles, but in the cell of Romane Catholikes? What is he that strives to be the God of this world, except the sonne of Sathan, the child of perdition? Would you seek the most matchlesse miscreant under heaven, that to kill the innocent would but count it a recreation; may you not meet with him, in the lap of the scarlet whore? Did you ever see a Divell in the forme of an Angel, and not in the chaire of that reverend Prelate at Rome? But, if any shall yet doubt, which is the true Church, who be her naturall Children: It is that and they which are the least like to, yet the most maligne of the Divell.

PINIS.

verie, that until a man be out of Satanas power, he cannot doe the will of God: and that his will is the rule of all our actions.

For conclusion: Is Satanas to pollicke, to currell, and to potent an Adversary? Maieill not then, if his Agents tread in his steps: for, they are his Satanas, and his will they will doe. John 8. 44. And is it not the Apostles intention, that false teachers, deceiving workers, should be cast into Angell of light? 1 Cor. 11. 13, 14, 15. Paul thinks this no great thing: and why? Because Satanas can doe so. When I have seriously considered, what policy, cruelty, and potency is in the Church of Rome; what diligence they use, what pains they take; how they leave not one stone unremoved, for to catch and kill all, who will not fall downe and worship the beall: think I then, They call themselves Satanas, yet are not; but the Synagogue of the Divell, Rev. 1. 9. Can you finde in all the suburbs of hell, among all the serpents spawne, more subtle, malicious, and malicious men, than have bene and are within the waile of the Popes dominions? Who ever taught, that murder was the way to become a Martyr, but our insinuated Priests? That seditions, rebellions, treasons, are warrantable, but the brood of Babylon? Who sendeth forth cut-throats and villaines with pardons, to poison Kings? That Nobles, and blow up Parliament houses? Is it not the holy Father of Rome? Where be they, who like Jannes and Jambres, tell the truth with countereit miracles, but in the cell of Romane Catholikes? What is he that strives to be the God of this world, except the sonne of Satanas, the child of perdition? Would you seek the most matchlesse malignant under heaven, that to kill the innocent would put forth a refection; may you not meet with him, in the lap of the scanie whore? Did you ever see a Divell in the forme of an Angell, and not in the chaire of that reverend Prebiate of Rome? But if any shall yet doubt, which is the true Church, who be her naturall Children: It is that, and they which are the least like to, yet the most maligne.

ned of the Divell.

A seasonable
DISCOURSE
OF SPIRITVALL
STEDFASTNES.

WHEREIN

- { 1. It, and a Relapse, with the heads, members, and
degrees of both, are exactly defined. }
- { 2. The Subiects, Causes, and Symptomes of the fear-
full signe of Apostasie clearly expressed. }

As also Directions, Incentives, to recover, re-inkindle the
old-cold-declining *Zelor*.

Together with Arguments, Motives, that the young or
strong standing Convert may be in Grace
firmely established.

*Loe thus have we searched it, so it is: heare it, and know it for
thy good. Job 5.27.*

By I. B. Preacher of the Word. •



LONDON,

Printed by R.T. and are to be sold in Pauls Church-yard
by James Boler and George Lathum, 1632.

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Together with Arguments, shewing, that the young or
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For this book we searched in the most diligent manner for
the best and best.

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by James Bohn and George E. Bohn, 1825.



TO THE RIGHT WORSHIPFULL NICHOLAS

INCE, Mayor of the Citie Chester, And to the
Worshipfull Aldermen his Brethren, the Sheriffes,
with all who beare Office in that much honoured Cor-
poration; 7. B. wisheth growth in grace, and in the
knowledge of Jesus Christ.

Worthy Sirs,



Ts a true saying, *That one sinner destroyeth much* Eccles. 9. ult.
good. For, like a bad Tree, hee possesseth the
place of a better. And (though barren) devou-
reth equall nutriment with him that beareth.
Besides, he cumbereth the ground, brings forth ill
fruit wheresoever he stands. Let Rehoboam bee
rooted in the land of Iudah, the grave Counsell
of the aged is rejected, that of greene youth is ac-
cepted: he finds shieldes of gold, leaves them of brasse: and, in taxing
of the subject, makes his little finger heavier than the whole body of his fa-
ther. Set a Pilate in the soyle of Iudicature, perjurie is approved, Barabbas
delivered; and Iesus Christ the righteous condemned. Plant a proud Pha-
risee in the vineyard of the Church, he glorieth in swelling titles, claimes
the highest roome at the Table, and covets the chiefeest seate in the Syna-
gogue. He tythes Mint, Cummin; omits Mercy, Truth; straines at a Gnat, Luk. 11. 42.
swallowes a Camell; violently pressing the traditions of men, desperate-
ly neglecting the commandements of God: He saith and doth not; point-
ing at the way to heaven by speech, treading the path to hell by practise.
And (O shamelesse hypocrite) the Phylacteries upon his garments are
the largest, his prayers in the Temple are the longest. And if this be thus,
why then are the profane Prodigals reputed kind men, stiled good fel-
lowes, & enemies to none except themselves? Did not one man sin, and
wrath fell on all the Congregation? Was not the whole land plagued, in
the dayes of David, three yeares together with famine, because Saul and
his bloody house slew the Gibeonites? Reade and see. And from this
ground, may we not be glad, when unfruitfull trees are cut downe? What
did Moses, Deborah? Let it goe well with the righteous, doth not the
Citie rejoyce? and when the wicked perish, is there not shouting? Will it Exod. 15. 1.
Judg. 5. 1.
Pro. 11. 10.

The Epistle Dedicatorie.

not also follow hence, that its a worthy worke, by lawfull meanes, to
 remove graceles men? to roote them out of Church, Countrey, King-
 dome? But not to aime beyond the marke, let me be bold, from the
 wise Kings proverb, to advise you, exhort you; that in all your elections,
 you lay hands rashly on no man. Call to mind Iothams parable. Plant a
 bramble in your Citie, he will hang on each good mans sleeve; and if not
 teare your flesh, yet pricke your fingers. Set him in the Sanctuarie, your
 Fathers house will be a den of Theeves. Place him where you please, he
 shall make the ground barren: or else ever hold me guilty of a damnable
 lye. For your selves, like Iob, be cloathed with the garment of justice, filled
 with the fruit of righteousness. In your old age, be fat and flourishing. Go-
 verne your families well: so shall you the citie better. Nurse up your
 children in the feare of God; and (if need require) let them marry. Tread
 not in the steps of bastard Protestants, who will yoke their sonnes to un-
 tamed Heifers, if but laden with thicke clay: their daughters to very As-
 ses, have they pastures large enough. Graffe yours into Gods stocke: and
 account your Prayers their greatest portion. Let others halt betweene two
 opinions, but, as Ioshuah, doe you and yours serve the Lord. If you demand,
 why this little treatise is directed to you, my defence is at hand. Did
 you not (unexpected) give mee a free and generall call, to bee one of
 your Citie Lecturers? Shall I be thought worthy to speake, and not to
 write unto you? Againe, when one meane failes, to manifest affection,
 gratefull minds will use another. The Law, after Adams fall, was una-
 ble to revive him: then did not God reveale the Gospel? In the like
 case, may not his practice be my president? Moreover, (not to boast) of
 all the papers I ever penned, these, by my judicious friends, have beene best
 approved, most desired to be published. And finally, how I love you, my
 soule knoweth right well. But nothing doubting of your acceptance,
 I commend you to God, and the word of his grace, which is able
 to build further, and to give you an inheritance
 among all them that are Sanctified.

Yours (such as he is)

to doe you service,

I.B.



To the Reader.



Christian Reader (according to the Apostles Prediction) 1 Tim. 3.1. &c.

we live in perilous times, *the last and worst age of the world.* For, are not men lovers of themselves, covetous, boasters, proud? and what not? Who can number the dust of *Atheists, Papists, Hereticks, Hypocrites?* or measure the spacious Globe of *meere Formalists,* self-condemned *Apostates?* Have we not a viperous generation among us, who professe themselves to be of the damned crew? will sweare for a wager, drink healths to the Devill, and account it their grace, to be reputed gracelesse? Crying, in the Epicurean language, *Let us eat and drinke, for to morrow we shall dye?* And is not the heavie hand of our God, gone out against us? How many worthy men (some wherof our English Forrest brought forth) in *Germanie, Bohemia,* and the *Palatinate,* are fallen upon the sword? and have spilt their blood, like water, on the ground? Who can tythe the widowes, or tell the tenth part of fatherlesse children, that fold their armes, wring their hands, and shed teares, because the enemy hath possessed the land? Is not their fathers house at *Prague, Heidelberg,* and *Bre-da* made a *den of thieves?* Hath not that noble Prince, and right noble Princessse *Palatine,* beene pursued, as *David* before *Saul,* of the uncircumcised *Philistines?* carried their lives in their hands, and many a time constrained, to refresh their fainting spirits, to put their royall feet under the table of some churlish *Naball?* And (ah my brethren!) is there yet a Prophet gone out, to declare when these things shall have an end? But because this dolefull object is more remote, therefore (though it should not) the lesse lamented, let us draw nearer home, and take a view of our owne Nation. Hath not death, cruell death, haunted the Court, Citie, Countrey? killed our King, slaine our nobles? and turned into small dust, sixtie-six-thousand of the common subjects? Call for the aged, and let them (if they can) tell, when so many, in so short a revolution of time, have vailed the head, and given up the ghost? But what effect hath followed this dreadfull mortalitie? Is not *England* (London especially,) as proud, covetous, prophane, and secure as ever? I doubt not, but that some have laid these judgments to heart, brought forth fruit worthy amendment of life: But, as the *Disciples* said of the five loaves and two fishes, *What are they among so many?* *Mat. 3.8.* Alas! alas! The dead carkasses of neighbours, kindred, friends, like rotten dung, spread on the earth, have caused the seeds of wickednesse, in the lives of a huge multitude, but to shoot up and grow the faster. What then shall we, can we expect (without a change) to bee the end? For, will not *God take vengeance on such a people as this?* You therefore (before the decree come forth) who *Zeph. 1.3.* make profession, like *Moses,* stand in the gappe, petition the Father of mercy, and the God of all consolation, not to enter into judgement with this sinfull generation: but to put the evill day farre from us. Pray for the life of our King, the peace of our Land; and the continuance of the Gospel, to us and our poste-

To the Reader.

Heb. 11. 37.

posteritie, from generation to generation. Cry in the eares of the Lord of
hoasts, to power downe the spirit of wisdom and resolution upon his owne
annoynted, that he may guide the great people committed to his charge, in
the way of truth; be the joy of all his chosen, and a terror to all his enemies.
That the Sunne of that morning may never rise, or that day be numbred to the
moneths of the yeere, when it shall bee said, the adversarie hath invaded the
land, the *Arke* of God is gone from our English Israel. If wee sit secure, take
heed of a Spanish whip, a Catholike scourge. For, what priviledge have we,
Judah, Ierusalem; and our neighbour kingdomes have not injoyed? why then
may we not feare the like correction, chiefly, if we lye in the same finnes? Now
that you may be prevented of, or prepared for, the invasion of *Foes*, fiering of
Beacons, roaring of *Cannons*, sacking of *Cities*, ravishing of *Wives*, deflowering
of *Virgins*, tossing *Infants* on Pikes, rending *Members* asunder, and resisting
unto bloud; consider what I have said, and write in this short succeeding
Tractat. Better counsell to undergoe the harshest torments to flesh and bloud,
than I have in these few lines, I cannot give thee. Reade them for thy
selfe, pray for me; and the rather in that thou little know-
est how short a time thou hast.

Thine in the Lord Iesus,

John Barlow.

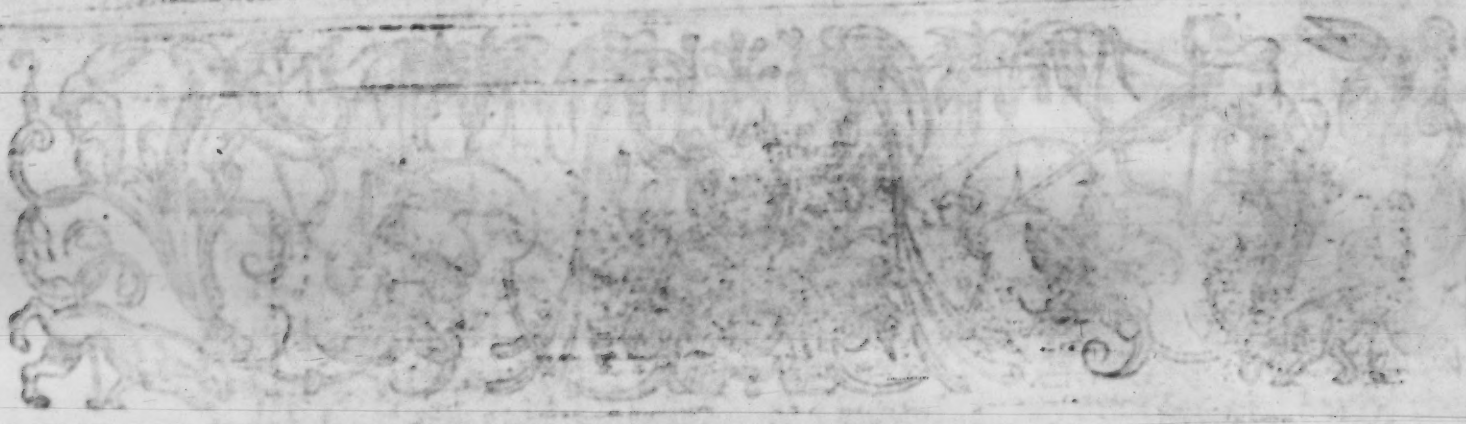
THE



The particulars in this Tractat prosecuted,
are in this Table related.

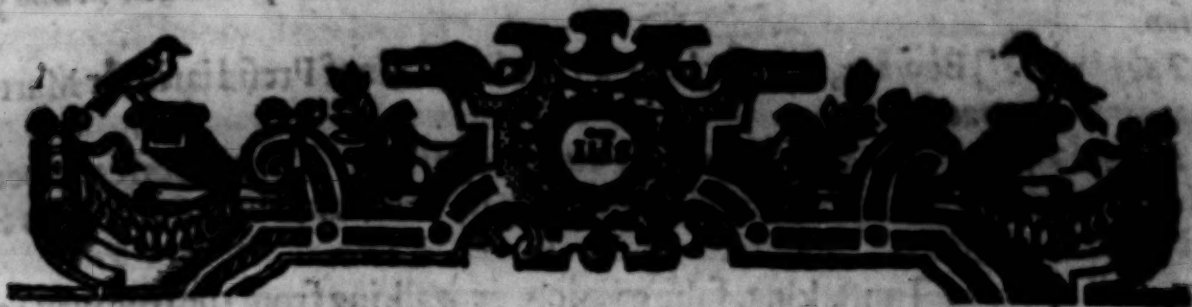
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A SEASONABLE DISCOURSE OF Spirituell Stedfastnesse.

2 Pet. 3. 17, 18.

Ye therefore beloved, seeing ye know these things before, take heede lest ye also being led away with the error of the wicked, fall from your owne stedfastnesse.



He Apostle *Peter*, having the Spirit of prophesie, in the beginning of this Chapter foretelleth, that in the last daies shall come, *Scoffers*, walking after their owne lusts; saying, *where is the promise of Christs appearing?* for are not all things, as they were, since the Creation? The which hereticall opinion, he by many strong arguments, confuteth; and so with severall admonitions and exhortations, concludeth this his *Epistle*. Wherefore, to speake as the thing is, in these verses are contained both an admonition, and a direction; and in the admonition these following particulars may be considered, observed.

First, the persons to whom it is directed; next the ground; and thirdly the matter of it. For the Persons, they are layd downe Collectively, *Ye*; or by an adjunct title, *Beloved*. The ground is implied in the word, *therefore*: and expressed in this sentence, *Seeing ye know these things*. And the matter hath a twofold branch, *ignorance*, and *backsliding*: both which properly adhere to the wicked; yet by occasion may cleave to the godly. *Lest ye also being led away with the error of these Adversaries, fall from your owne stedfastnesse.*

Ye:] my Countrymen, beleevving Jewes; and all succeeding Churches, and grounded Christians.

Beloved:] the object of my affection; I being an agent, but you patient.

Therefore:] In this word is closely implied the ground of this admonition, it being a word of relation.

Seeing you know these things:] Here is plainly expressed the full foundation of the admonition: for, the Apostle doth not intend the things here to be understood, in the *Epistles* of his beloved brother *Paul*; but the misinterpretations which the

Bbbbb

The Logical
resolution.

The Theologi-
call exposition.

unlearned and unstable deduce and draw from them, to their owne perdition.

Take heed;] Beware, watch, have an eye: a kinde of Presidiarie, or Martiall guarding of a mans selfe.

Lest you also being led away;] or led away together. A Metaphoricall speech it seemes, borrowed from a traveller; who, by the wandering of others, is subject to be seduced.

With the error;] mistaking, false opinion, or walking from the true way: the Apostle continueth on in the Metaphor.

Of the wicked;] the proper signification of the word, is one *Lawlesse*; or, (as some will) for whom *no law is put, and appointed.* ἀνομία answereth to the Hebrew word (*rashang*) which is by interpretation, restlesnesse: for ἀνομία, comes of ἀ privative and νόμος; as if we should say in English, unsettled.

Fall;] flyde, or goe downe as starres.

Your owne;] that which, in the use of the meanes, you have obtained, and the Lord conferred.

Stedfastnesse;] Strength, stablenesse, confirmation; and that *Spirituall*, not *Corporall*.

The Meta-
phrase.

Whereas in the last dayes, shall arise scoffers, walking after their owne lusts, and perverting the word of truth to their owne perdition. I doe therefore admonish you, my well affected Countrymen; and, by you, all succeeding Churches; especially knowing these things before, that you be circumspect, and set a martiall watch over your selves, lest, you together with these erroneous and unsettled persons, through ignorance or weaknesse, be seduced and led away from the right path, the doctrine of godlinesse, and so bee deprived of that spirituall stedfastnesse, the which God, in the use of his ordinances, hath conferred, and you your owne selves received.

Now, in the deduction of doctrines, we will beginne with the last words of our text; & as Ruth after Boaz his reapers; glean and gather the fullest & best fed eares, which the hand of the Holy-Ghost hath let fall, for the spirituall bread and nourishment of our soules.

Doctrines de-
duced.

Fall from your owne stedfastnesse;] From this sentence wee, in the first place, collect; that

A Spirituall stedfastnesse may be obtained.

The Prophet David commands it, prays for it; and confesseth, that some did obtaine it, possesse it. And doth not the Apostle also perswade to the same? crying; be stedfast, immovable? For this end, did he not desire to see the Romans? Send Timotheus to the Thessalonians? And doe not his fellow-labourers urge, presse the same thing? Who then hath cause to question the truth of this Doctrine? If any shall, reason may relieve him.

For, is not man a Subject capable of it? may he not be fitted to receive it? Is not the facultie of his understanding, in respect of its essence, sound? his will of power, strongly; since his fall, bent to action? and hath he not affections, violent, passionate? *Memorie too*, to retaine injuries? things done of old? *Fallow ground may be manured, receive good seed, and bring forth fruit, fifty, an hundred fold.* Waxe, if the signet be imposed, will it not take a faire stampe? a semblable impression? a slip rent from the tree, may live, bud, beare in abundance, if set into A flourishing stocke: the Body, though dead, the soule re-infused, will revive, move, and performe its naturall operations. And what if we affirme, that man by nature, is as a livelesse

Doct. 1.

Pal. 37. ult.

and. 51. 12.

and 112. 7

1 Cor. 14. ult.

Rom. 1. 11.

1 Thel. 3. 2

1 am 5. 8.

Rev. 3. 2.

Roaf. 1.

Ier. 4. 3.

livelesse log, a senselesse stone, and a withered branch: Yet this must be understood, *Iohn 15.5.*
in regard of spirituall motion; not graces, and stedfastnesse reception.

Againe, shall we thinke any thing impossible with God? In no sort; except it *Reas. 2.*
crosse his owne nature, and contradict the truth of things; and doth this, wee have *Mat. 19.26.*
in hand, either of them? What? or who is he, dares say so? From a privation to
a habit, there is no regresse, or returne by the rule of Philosophie, but in the Art of *Ioh. 9.6,7.*
Theologie, it may be found. Hath not God opened the eyes of him that was borne *Ioh. 11.44.*
blind? raised the dead to life? and could, if he would, have made stones reasonable
men? Did he not, at the beginning, make all things of nothing? And be there any *Heb. 11.3.*
greater opposites? contradictions, than these? Where may they be had? Is not Lo-
gicke, the Art of reason, silent? or dare we imagine that the hand of Iehovah is short-
ned? his power weakened? What a height of blasphemy were this? Without
controversie, to Create is little lesse difficult, than to remake, and amend.

And if this were not thus, for what end was Preaching appointed? Sacraments *Reas. 3.*
ordained? and Prayer commanded? are these given in vaine? for no purpose?
What greater impietie? deeper degree of indignitie can be offered against God,
and his holy powerfull Ordinances? Is not the word mightie in operation? able *Heb. 4.12.*
to pull downe strong holdes? and repaire his decayed image? his ruinated Temple? *Rom. 1.17.*
Is it not Spirit and life? And hath not Christ promised, that the dead hearing it *Ioh. 6.63.*
shall live? Certainly, this feede, being sowne in the Lords chosen closes, will *Ioh. 5.25.*
prosper; not a corne thereof shall miscarry. Wherefore let Sathans plots, not
Gods purpose, be frustrate, and brought to nought.

Finally, let me aske thee a question? Shall not Christ be of ability to recover, *Reas. 4.*
what Adam of imbecillity lost? The Holy Ghost to build, what the uncleane Spi-
rit did destroy? What if Sathan be strong? Is not the Archangell able to match
him? breake his head, and grinde him to powder? Shall not the Creator conquer *Gen. 3.15.*
the Creature? the younger here shall serve the elder. What a depth of infidelity
were it to dispute? doubt of this? Why then, let it ever remaine as an infallible
truth, That a spirituall stedfastnesse may be obtained. For, what the Sonne hath pur-
chased, by the Spirit shall be applied. Now for our further information, it may thus *Ioh. 16.15.*
be defined.

Spirituall stedfastnesse is a firme retention of the degree of grace received. *Stedfastnesse*

In this definition, two things are chiefly to be considered: the Genus, a firme *defined.*
Retention; and the Difference, a degree of grace received. We call it a firme, stable,
or settled retention; the which truth, is in the holy letters pressed, though under
various termes. That worthy thing which is committed to thee, keep: hold what thou hast: *2 Tim. 3.14.*
Let no man take away thy crowne: and many the like. *Rev. 3.25.*

And it is a firme retention, or settled conservation of Grace and Sanctification;
not of gold, silver, place, promotion: for these we catch as the living, hold as
men dead; nothing shall plucke them out of our hands. We adde, of the de-
gree, or portion: For all the regenerate have not one equall measure of holinesse and
sanctitie; and that for severall reasons. First, One is of ancient standing: ano-
ther of yesterdaies planting. Secondly, Some have had much watering and
dressing: others little in comparison of them. Thirdly, And all are not alike di-
ligent to redeeme the time, and use the meanes enjoyed. Fourthly, Besides, God,
for speciall ends, may conferre more upon some one Christian at his first conver-
sion, than another shall have acquired at the day of his dissolution: yet, for all this,
to keepe and conserve what they have (be it lesse or more) from diminution, is to
continue in the forementioned stedfastnesse. A child, as the aged man, may retaine
his naturall strength: So may a babe, as the growne Christian, his spirituall in
Christ Iesus.

Observe further, that this stedfastnesse is *Habitual.*
Practical. *Stedfastnesse*
Bbbbbz *distributed.*
Both

Both these are in our definition comprehended, by the Apostle intended; and, without question, may be procured. They differ as cause and effect: For the former in nature precedes the latter, gives an essentiall being to it, as the Father to his Son; neither, for a moment, can exist without it. Take away the *habits*, or any degree of it, and proportionably the *act* perisheth: whence (it may be) as a wise Teacher, our Apostle primarily intends, *habituall*; at the second hand, *practicall stedfastnesse*. For conserve the *fire*, and it will heate; retaine the *habits*, and it will worke.

Againe, habituall stedfastnesse is in the

Understanding;

Will and affections.

Rev. 3. 18.

1 Io. 3. 27.

Mat. 12. 33.

Iam. 3. 12.

Rom. 9. 3.

For as the *faculties*, so the *habits* of them are distinct, and may be distributed: God, when he sets upon the *soule* to Sanctifie it, plants a divine light in the *understanding*, whereby *truth* and *error* be cleerely discerned; the *narrow Path* to *heaven*, and the spacious *Gate* that leadeth to *hell* discovered. This is called, *eye salve*; or the *anoynting which teacheth all things*. Also the Lord infuseth a new created power into the *will and affection*; enabling them to covet and embrace good, to reject and shunne *evil*; so farre forth as the understanding part apprehends and presents them. Its a fond dreame of the *Arminians*, that *grace* should not be habituall infused at our conversion; or if it be, no Sanctifying *grace* of the *Spirit* heres a new doctrine indeed. But doth not knowledge expell ignorance? Faith, infidelity? Shall not that then which abolisheth corruption, bee justly stiled a *grace* of *Sanctification*? Nay these men maintaine, that the *Act* in divine graces precedes the *habit*; as if burning should goe before fire. Wit, whither wilt thou? Must not the tree first be good before the fruit can? doth pure water spring out of a troubled fountaine? True it is, that many *Acts* confirme and perfect the *habits*, but yet give not its essentiall being. Passing this, let us goe on.

Externall.

As for practicall stedfastnesse, that is

Internall.

Mat. 15. 8.

1 Cor. 14. 24.

1 Tim. 1. 7.

Rom. 7. 22.

23, 24.

Psal. 139. 17.

Psal. 73. 28.

Psal. 16. 8.

Psal. 17. ult.

Psal. 119. 77.

Christ admits of this division, when he saith; *These people draw neare mee with their mouthes, and honour me with their lips; but their hearts are farre from me*. The former without the latter, is profitable for nothing. Who more frequent and constant in externall shewes and Ceremonies, than the *Pharisees* of old, the *Papists* in our times; and yet both the most abominable *Hypocrites* in the world? Take *Paul* praying, it is in the *understanding and spirit*; preaching, it is in *power and authoritie*; singing, it is with *grace and gladnesse of heart*. Where is the ground of his greatest joy? *He serves the Lord in the law of his mind*. Of his deepest griefe? *The law of his flesh rebels against the law of his minde*. This man would obey God with the whole man; or he accounts himselfe a miserable, a wretched man.

O what sweet internall straines have issued from that settled sanctified spirit! How deare (speaking of God) are thy thoughts unto mee? They are exceeding many. Whom have I in heaven but thee? When shall I appeare in thy presence? I set thee alwayes on my right hand. Thy law doe I love; I will meditate therein night and day: And, When I awake I shall be satisfied with thine image. Where knowledge is planted in the mind, it will see him who is invisible: still calling the eye that way, amidst a million of other objects. If faith be once rooted in the will, let *Heretikes* dispute, *Satan* rage, the world tempt, and death terrifie, it stands fast, is unshaken. Grant it be moved, its but a little; and then afterward with more eagerneffe and affiance, like a resolute soldier his fallen armes, layeth hold on the Lord *Iesus*, cleaveth faster unto him. These are some of the internall motions of *Spiritual* stedfastnesse: as for the externall, it is when we bring the members of the body to a constant course in holy actions; to preach, reade, heare, meditate, sing, pray, with any other outward

act whatever. Now from all which hath beene said, what a large path of application have we to walke in? to pace thorow?

In the setting forth, it confuteth such, who conceite it a thing impossible to acquire this *Spirituall stedfastnesse*, with the *kinds of it*: But what marvaile, when they neglect the meanes, omit the season, conserve a strong habit of corruption in them, by pampering the flesh, and a settled course of evill doing; are strangers from the *life of God*, have not one graine of *grace*, neither ever felt the least wound of *Mortification*? Should we demand of these the like to *Pauls* question; *Have you received this Spirituall stedfastnesse, since you were baptized?* We might expect the like answer; for how many would reply, *We have not so much as heard that there is a Spirituall stedfastnesse*? Or, as *Festus* concerning the *Apostle*, they have no certaine thing to say of it. So these may have milke in their breasts, marrow in their bones, and a corporall stabilitie; be able to plow, sow, runne and ride without wearinesse, this is all they thinke of, care for: yet doe but observe the course of these men, and shall you not see, how they never doubt, question the procuring of any other kind of stedfastnesse, if it fall within the fathome of a created possibilitie? and harshly censure all, who tread not in the *highest step*, and lift not the toe into the *loftiest stirrop of prophannes*? For were it to drink soule-slaying healthes, he who comes not to their pitch, is condemned, casheered as an unworthy companion: to kindle and smoake, if he once deny the pipe, must get him gone, and be packing. Is he unfit for his calling? or carelesse in the execution of it? With open mouth they cry; such a man is simple, an *Idiot*, and worthy to dye a begger. Will he not hold out at Dice and Cardes from sunne to sunne? Then he is no body, nor a commendable *Gamester*. Doth he ever grow weary in getting or spending? Want the least skill, omit any opportunity, untill he become immoveable, invincible in a settled path of impiety? He is reputed a lazy person, a destroyer of good fellowship, and deserves the whipping post. And notwithstanding all this, if they live in *palpable ignorance*, obtaine not the knowledge of *holy things*, never acquire one graine of faith, procure the weakest *Anchor of hope*, purchase any sacred feare of the most high; learne not how to *Call upon God*, Confesse their sinne, petition for what *they would have*, and to be constant in *well doing*; (though they have time and meanes for all these, and their salvation depends thereon;) *Yet God and Man* must hold them excused. O heartlesse people! Most unhappy generation!

At the second step, this serveth to taxe such, who holding that this *stedfastnes* may be had, yet strive not for it. These have a *price* in their hands, but no willing hearts. One must, as in old time, *goe view his farme*; a second *prove his oxen*; a third *burie his father*; and a fourth *bathe married a wife*, that he cannot stand about it. Some log or other letteth. We have too few rooted in knowledge, grounded in faith, or *stablished with hope*. Every windy doctrine puffes them out of the way, makes them stagger and reele like a *drunken man*. The report of a cannon will cause a faint-hearted souldier to quake, to tremble; and any terrible tidings constrain many to *Shipwracke their faith*, *split a good conscience in pieces*. Some, as *Naball*, are halfe dead at a *threat*; others, with *Gaal*, for all their boasting, feare the very shadow of a *mountaine*. Doe not many among us reade the *Bible*, as beasts run into bushes, on stormy rainy dayes? Heare a *sermon*, as he who hath an ague moves his body, when they feele the fit to come upon them? *Pray*, as the deafe man speakes, when God rounds them in the eare by some heavy judgement? sing *Psalmes*, as beggers worke, never but (and scarcely then) when authority ijoynes them? *Give almes*, as *Jordan* fills her banke, rarely in a yeares revolution? and receive the *Sacrament*, when the silly Papists cate an egge to shame *Lent*, and themselves too, and thats but once *per annum*, and then at *Easter*? Our *Understandings* are seldome set on *God the Ob*,ect of all perfection: our *affections* with great difficulty

Vse 1.

Act. 19. 1.

Act. 15. 16.

Vse 2.

Luk. 14. 19.

Psal. 107. 27.

1 Tim. 1. 19.

1 Sam. 2. 1. 37.

Judg. 9. 36.

difficulty are raysted to him: our faith fixed on his never-failing promises; and our wills be weakly bent to runne the pathes of his commands: so that, as the *Lepor* cryed, *I am uncleane, I am uncleane*; We may, Wee are *unsettled*, wee are *unsettled*. He is one of a thousand, who can truly testifie of himselfe, that he meditateth upon God, relieth on him, and hath his heart firmly fixed on the *Lord*: for some, in a great degree, lose the very *habits of grace*; others, the *acts thereof*, and the most, with much wavering, hold what they have obtained. Are we not tossed, like a feather, by the wind? carried about, as a Cocke-boate, with the least gust? ready, as *Peter*, to sinke after a few steps made on the water? With *Ephesus*, we have left (if not lost) our first affection, runne from the husband of our youth, mis-spent our portion: And, as the *Dog to his vomit*, the *Sow to her wallowing in the mire*, turned to our former wickednesse; lapt up that sinne, which in times past, we had spued out, with great eagernesse, greedinesse. They, who (like the *Galathians*) received their *Ministers* as an Angell of God, are growne slacke, in giving to him his deserved honour; yea, peradventure, would (were the power of their hands equall to the malice of their hearts) plucke forth his eyes, doe him a mischief; but beloved, these things are not, ought not to be so.

Vse 3.

And to make a further progresse in following the point, if a *Spirituall stedfastnesse* may be procured; Let us try whether or no, we have obtained it. Hath the *Old man* received his deaths wound? is he pierced thorow the sides? broken in pieces? not able to stand? Doth the *New seed* fat, grow strong, sing like birds in the pleasant spring? is the eye of thy mind opened, to see clearly the wonders of the *Law*? deepe mysteries of the *Gospel*? with the vanity of all *Earthly things*? Is thy soule filled with *Faith, Love, Hope*, and all the graces of the *holy Ghost*? Is the pulse of the *flesh*, feeble? or the *Spirit*, firme? Canst thou preach in season, out of season? Heare, without wearinesse? Pray, continually: and beare crosses, with Contentation? Doe st thou hunger after the bread of heaven? Thirst, for the water of life? And that as often, as for thy appointed food? Where be thy thoughts, for the most? On God, or the *world*? *Earth*, or *Heaven*? What are thy words, ordinarily? *Corrupt*, or *Sanctified*? Thy *Actions*? *Good*, or *Evil*? To be brieft; art thou strong in the *Lord*, and his mightie power? As able now to fight the good fight of faith, as *Caleb* was the baile of his God, many yeares agoe? Is thy life ever flowing with the streames of holinesse, as a never dying Spring? Thy last crop, better than the first? And is it thy meate and drinke, daily to doe the will of thy heavenly Father? Then be of good comfort: for thy labour, in the use of the meanes, hath not bene in vayne in the *Lord*. But alacke; How many are ever learning, and never come to the knowledge of the truth? Full of unbeleefe, notwithstanding their long profession of the *Gospel*? and scarce worthy to be numbred among the stedfast? For, Catechise our people, how many know little? nothing? Looke into their actions, are they not unsettled? Follow them home, view their order there; and how few call upon God? desire his blessing? Or, with the *Noble Bereans*, search the Scriptures to boult out the truth they have heard? May not the Ministers complaine of our people as did their Master, *how long must wee bee among you*? When will you procure this stedfastnesse? O yee of little faith, lesse stabilitie; wee Preach, and you heare; we Pray, and you too in appearance; we give, and you receive, *Angels foode, bread from heaven, the sacred body of the Lord Iesus*; and yet you are not, its to be feared, established. Men, like a greene Nut, sticke still in the huske, are shaken as the reed with the least wind, weake they bee as water, and have need, notwithstanding the long time and great meanes they have enjoyed, to learne the first principles of religion. But is this well done? Will God, think we, take it well at our hands? or be contented to receive his talent with so great damage, disadvantage?

Vse 4.

But now, to finish our course in the pursuing of this doctrine; seeing it may be bad,

had, strive we for this stedfastnesse. Are we not capable of it? God able to give it? is it not promised to them that seeke it? hath not Christ procured it? be not the meanes great to effect it? or shall not the Spirit have will and power to apply it? Why then labour we no more for it? spend our time, consume our dayes without it? And as it may be had; so is it worth the having. Will a wise man take a dwarfe to his prentice? make choyce of weake willowes to be the posts of an house? or presse children for souldiers? I trow not. Then, if ever we would be the servants of the most high God, timber in his Spirituall Temple, fight under the colours of the Lyon of the tribe of Judah, and be crowned with glory immortall, get we this stedfastnesse. For our Captaine Christ, our Lord and chiefe Master, admits of none, but strong men in his armie, tall Cedars to build him an house; and stones of the firmest temper, to be planted in the walls. We live in good dayes, better than our fathers before us; so that lesse strength was expected from them, than will be at our hands. For God is equall in all his wayes; lookes for encrease answerable to the times and meanes. Wherefore be thou assured, that where much is given, much shall be required: and why should it not? Had we a plant in our garden, should we water it morning, evening, prune it, hedge round about it; and, for all this labour, did it not grow, shoote up, flourish, would we not rend it up by the rootes, cast it forth, and suffer it to dye, to wither? And shall not the Lord doe so to us, if we attaine not to the forenamed stedfastnesse? What could he have done more for us, than he hath done? Will he suffer us alwayes to cumber the ground? make the place barren? No, no; he will send forth his Vine dresser, Luke 13.7. give him a strict charge to cut us downe; and say to us, as Christ did to the Fig-tree, never fruit grow on thee more. I can tell you, that this would be a sorrowfull Mar. 9.14. season, a dismall day, and a wofull, fearefull sentence; whose eares would not tingle, and hairebristle to heare it? and rather than undergoe it, with he had never bene borne? Wherefore, get wisdom, and faith, and stedfastnesse, and abound in all. And when thou hast it in the babe, then bring it into act; exercise thy selfe, lay thy policie, bend all thy might to be deeply rooted, grounded in the grace of God, and at all times to be doing. A weake man in the gifts of the spirit, is like to him, who hath many corporall infirmities; both his person and motion are unpleasant, unprofitable. Who will commend a feeble beast? or who desires to backe one that halteth? And so much for this point.

And fall from your owne stedfastnesse:] The next thing we observe out of these words, is this; that

A Spirituall stedfastnesse may be fallen from.

It may, though it should not, ought not; else why did the Apostle give out this charge? publish this Caveat? Or why are beleivers so often fore-warned, premonished to beware, to take heed of it? And what a cloud of witnesses, in the holy letters have we recorded, who fell from it? What a fall had David, one of the Lords Worthies? his good sonne was a long time carryed downe the wind, went backe many degrees; Peter had a sudden, but a shrewd slip, pulling Barnabas downe with him. But what doe I talke of, tell of single persons, when as whole Churches, tribes, nations have turned backward, as Galatia, Ephesus, all Asia, and the Jewes? Doct. 1.

Now for the more full and profitable prosecution of this point, we will first declare what this defection is, with the kinds and degrees of it: next, the grounds and causes of it: thirdly, the symptoms that attend it; and last of all, from the forenamed particulars, make application; where, First, Remedies to recover the declining Christian, shall be prescribed. Secondly, Helpe, to support him who standeth, annexed. And thirdly, Directions, for the young convert, added; these things being premised, let us goe on.

A falling from Spirituall stedfastnes, is a decay of the degree of grace obtained.

For

The fall from
Spirituall sted-
fastnesse defi-
ned.

For as Spirituall stedfastnesse is a *firm retentio*n of the degree of grace acquired : So, by the rule of contraries, this must be a *losse* of the measure thereof received.

Distributed.

And this decay, may be of the

Habit,
Acts.

The habit of
grace may be
decreased.

Some there be, who hold that the *habis* admits not of the least losse or damage : for as the Moone (say they) hath various *aspects*, yet her body nothing diminished ; So would these have it with the *habis* of grace, in a sanctified person. But I rather accord with them, who are otherwise minded ; and that for these succeeding reasons. First, For is it not a created thing ? Secondly, It is a separable adjunct, may be rent from its proper subject ; for it results not out of principles which give man his essentiall being, as the *facultie* of *risibilite* doth. These arguments make it possible. Thirdly, As the *habis*, in the use of the meanes, may be strengthened : So, by the neglect thereof, why should it not be weakened ? Fourthly, From the rule of opposites ; *corruption*, we will agree, may be decreased ; and then, why may not *grace* be also diminished ? These two latter reasons, make the position, as the former, possible ; if not more than probable.

Quest.
Sol.

To take it then for granted, that the *habis* may be decayed in a sound Christian, it may be demanded, in what degree ? For the solution of this question, may it be thought worthy to passe, we answer ; that seldome, if ever, is it wasted to that degree, it was of at the first infusion : or if it should proceed so farre, yet never beyond it : our reason. For, as wee were *meere patients* at the first *reception* : So, are we no *agents* in its *destruction*. Lose we may, what *addition*, by our Cooperation with it, we have *gained* : but not the least *drumme* of that, the which, without our cōworking, was, at our effectuall call, *infused*. A naturall father (could he prevent it) would not suffer his sonne to waste the stocke, he primarily conferred on him, although he might winke at the mis-spending of what he by the use thereof, hath gained : And then shall our *heavenly* (who can let) permit his children to consume his *talents*, he first imparted to them ? Again, our *Apostle*, in this place, admonisheth the *Saints*, to beware that they did not fall from their *strength*, or *strengthening* ; not from the *habis* of grace, or the *bulke* (as I may call it) the which, as a seed in the soyle of their soules, was at the time of their conversion, scattered ; but from that degree, they, since that time, had acquired, obtained.

But be it granted, that the *habis* cannot bee decreased ; yet the *acts*, without doubt, may be remitted, being by some strong enemy, from within, or without us, opposed. The Sunne may be eclipsed, his beames restrained ; when his body remaines perfect, nothing wasted. So is it here. However (though wee thus write) we are of opinion, that were this Spirituall cessation of long duration, it would greatly indanger the *habis*. For (as we have said) it growes by *use*, decays by *disuse* ; as we find by experience, that naturall *habits* doe, by naturall operations, relaxations.

Habituall fall-
ling subdivided.

Observe further, that this decay of
the *habis*, and *acts* of grace, be

Totall,
Partial.

Rom. 5. 14.

1 Tim. 4. 14.

Totall, when the *habis* is wholly destroyed, or all the *acts* of it universally suspended ; the former befell *Adam* of speciall grace at the *creation*, and *Alexander* of common, after mans *redemption*. But this kind of fall (we take it) is not in this place by our *Apostle* intended ; nor incident to them, who are, unto *Christ Iesus*, by the *Spirit* united. *Partiall* is ; for the *habis* of grace may be decreased,

sed, and its *acts* remitted in the most regenerate person. Now this latter kind,

Is {
Inward,
Outward.

Inward, in *judgements*; then in the *will* and *affections*. For the understanding may not onely be weakened from the cleare apprehending of the truth formerly obtained, but, also, as in the *Galatians*, with error corrupted. For, they fell from the doctrine of justification, in the true rule and ground of it, mixing their owne workes with the object matter of it, which is *Christ*, and his obedience; *active, passive*. This was their *judiciall fall*. Gal. 3.1.

Again; in the *will* and *affections*, there may be a partiall decay. This was the fall of the Church of *Ephesus*, which is said to have lost her first love; And a truth it is, that a man may hold the doctrine sound in respect of *judgement*; and yet fall from it in regard of *practise*. For the *habits* of grace in the understanding, is distinct from that in the *will* and *affections*; whence spring these various declinings. And as inwardly; so outwardly may we fall from the *acts* of grace, the which in time past wee have performed. *David* (doubtlesse) was found in *judgement*, when he fell so foully in his *practise*. And a man may have a *will* to doe well, when the externall effects may be blasted, as of *Peter* in the deniall of his master. The Prophet purposed, to looke to his wayes; not to offend with his tongue. But this was too painefull for him: therefore he spake unadvisedly with his lips. When that godly king imprisoned the Seer, his judgement was sound; yet his *practise* corrupt. But ordinarily, when the inward *acts* be remitted; then the outward are stunted. Rev. 2.4. Video meliora &c. Psal. 39.1.3. 2 Cor. 16.10.

I I. Thus having finished the first thing proposed, we proceed to the second; the causes of these declinings.

And they be {
Within us,
Without us.

First, *Melancholie*; for its a true axiom, that the soule followes the disposition and temperature of the body. The forenamed humout hath various and strange operations, drawing a black and mournfull curtaine over the New man, casts hideous conceits into the minde, and presenteth to the eye of reason, the manifold mishapen ugly formes of approaching death; burnes and consumes the purest spirits, the immediate instrument of the soules *acts*; or so clogges them with thicke fumes, that she cannot lift up the wing, and soare into the third heaven; but like a weather-beaten, or limed fowle falls downe, and makes her motion on the earthie Center, creepes on the Globe, and daily, houely raiseth such cogitations as these: *Love*, why thou art but passion; *zeale*, *furie*; *joy*, *madnesse*; *hope*, a groundlesse conceit: And all the graces of the spirit, but the operations of *meere nature*, or a more pure disposition of corporall temperature; whence it often comes to passe, that such, who bee pestered with the forenamed peccant malady, complaine of the soules corruption, when its nothing else, but the bodies bad indisposition, grow thereby to be out of heart, cease from spirituall action; and so consequently, fall from their former *stedfastnesse*. Hee who is ignorant of this thing, well may hee be an aged person; but (I am sure) no *experienced Christian*. Causes from within us.

Secondly, *Some raging lust, untortified affliction*. When such a passenger is in the ship of mans soule, like another *Jonah*, it will unsettle all. Was not *David* strong in the grace of God? how came it to passe then, that he in some degree, fell from his former *stedfastnesse*? Why? he was of an hot sanguine complexion, which provoketh much to the *sinne* he committed; now being not carefull enough, to curbe that naturall pronenesse, it, of certaine, was an internall cause of his soule declining. *Joseph* in this, it seemes, out-stripte him: For, he resisted, though strongly tempted; was (likely) as young as *David*; had none, he six wives, as appeared; and had he disputed

C c c c

spued

Neh. 13. 26. spured with flesh and bloud, as forcible arguments to have allured him. What a broad difference was this, for David a king, to goe in to a subject; and Ioseph a servant, to runne from his mistress, had no more beene mentioned? Was not his sonne Salomon, in his youth, a rare young man? yet in his elder yeares, carryed away with outlandish women? Why so? in plaine english, his lust was let loose, his affection not mortified. He trod not in the steps of holy Paul, who laboured with his hands, fasted often, brought his body into subjection, that the flesh might not overmaster the spirit. The like might be the fore-runner to Noahs drunkennesse, Lots incest, and his wives looking backe to Sodome. If the reines hang under his feet, the strongest, readiest footed beast, may stumble, catch a fall. Cut all the feet equall, the table stands stedfast, else not.

Thirdly, *Vnbeleefe*: this workes greater wounds in the soule, than ever any mountaine profest to cure in the bodie. It, as a moth the garment, eates vp the glosse of grace; like the worme the Gourd of Ionah, smites faith at the roote, causeth it to wither, and makes the acts thereof feeble, ineffectual. What mists will this Ingler raise in our vnderstandings; Earthquakes within us? Blind it will the eie of reason, to question common principles; doubt of what we haue knowne by experience. How subtilly will this Sophister argue? dispute? what? are not all things alike from the beginning? Where is the promise of Christs comming? When shall the Jewes bee called? Rome overturned? Gog and Magog destroyed? and all Israel saved? Are not the wicked advanced? they who tempt God delivered? and he that refraineth from evil made a prey? What profit is there in serving the Almighty? seeking the kingdome of heaven? calling upon the name of the Lord? Art thou not poore? despised? persecuted? Who flourish, but the ungodly? are without bonds in death, except the transgressor? Brethren, infidelitie will raise in mans heart, loose conceits of God and of his nature; almost perswade, that seeing is not beleewing. Had not the Prophet such thoughts as these? Was he not almost, by these Sophistifications, Fallacies, well nere turned out of the way? cast upon his backe? and runne the path of open prophanenesse? Without doubt, they stayed his steps for a time, hindred his holy progresse. Reade Psal. 73. per totum.

Fourthly, *Carnall confidence*; that is, whatsoever we trust in, except Christ Iesus: The Jewes had Abraham for their father, Moses to their master, teacher, Circumcision the seale of righteousness, the Arke Temple, Oracles, all holy Ordinances, and worshipped at Ierusalem; yet excluding Christ the true Paschal Lambe, the Messiah promised; what was all they did or had, but a confidence in the flesh? Was not Paul an Hebrew of the Hebrewes? of the kindred of Israel? and of the tribe of Benjamin? circumcised the eighth day? brought up at the feet of Gamaliel? and profited above many? a Pharisee by profession? zealous towards God? and lived after the most strict sort of that religion? And what was all this (Christ being denied of him) but a fleshy confidence? And may not a man effectually called, perfectly justified, and truly sanctified, have an eye, looke backe to such things? put some affiance in them, whereby the better to confirme his Spirituall standing? And if he doe, what can it be, but a carnall confidence? and a step from grace? Give wee an instance of this, without exception. What say you of the Galatians? Would not they have their works concur with the obedience of Christ, in the act of justification? And for this cause, be they not said to have ended in the flesh? fallen from the grace of God? This is a secret, yet a certaine truth, that a man may be carryed away to place some confidence in his owne worthinesse; and if he doe, according to that degree, he falleth from Spirituall stedfastnesse. For Christ must be all in all, else no settlednesse; and therefore, for this very thing, we truly affirme; that Rome is fallen from the faith, and led away with the error of the wicked.

Fifthly, *Weaknesse of grace*. To speake properly, this is not a reall, or positive cause of declining; yet by occasion, may have a finger in the businesse. For grace, as all other things, is apt to conserve it selfe, and no agent, by intention, of its owne diminution.

minution. Put a small portion of fire into a bundle of greene wood, will not the
and thereof, by its over-strong adversary, in some degree be weakened? So *grace* be-
ing a *little one*, corruption *big and mighty*, and besetting it round, why may it not al-
so in part be extinguished? For *flesh* and *spirit* are *contraries*, lodge in the regenerate Gal. 5. 17.
person, are alwayes quarrelling: whence it comes to passe, that *grace*, being une-
qually matched, is over-mastered and quenched, though not totally consumed.
Yea doubtlesse, were it not for the *spirit of God*, who at all times stands by the *new*
man, and in every conflict, as *Eli* the *lampe with oyle*, *Isaiah* *David*, with a new crea- 1 Sam. 3.
ted power releeveth him, the *old man* would put out the candle of his life, conquer and
overcome him.

Sixtly, *Want of knowledge experimentall*. When a *tradesman* hath a stocke, follow-
eth his calling, seeth how customers come in, hath daily doings, whereby he aug-
menteth his substance, gaineth great things, and winneth reputation, will it not a-
nimate, put spirit and life into him, to be constant in the execution of his *ocation*?
And so will it be with the experienced *Christian*. When he can say by prooffe, the
Lord hath heard my prayer, performed his promise, comforted me in trouble; and (to this Psal. 6. 9.
day) hath never failed or forsaken me, he will goe on, in the continuall practise of
holy actions, through good report, and evil report, without the least relaxation. There 1 Cor. 6. 8.
is a *mysterie in godlinesse*, the which being learned, will make a *Christian* *stedfast*, *im-*
moveable. When a man hath tasted of the good word of God, savingly felt the powers
of the world to come, and is familiarly acquainted with the ravishings of the spirit, no-
thing can stay his steps, hinder his progresse, to the land of the living. Doth not a
tradesman know, in the time of bargaining, the worth of skill? what, when com-
modities are deere, money will doe? how sweet a thing it is, to gather out of a great
heape? not to be beholding, or to take upon trust of his neighbour? And the same
doth an experienced-professed *Christian*. He understands the necessity of faith and
grace, when God (as I may say) sets *Christ* and *salvation* to sale; and how (were he
now without the treasure of the spirit, constrained, like the five foolish virgins, to
borrow of his acquaintance in a day of dearch) he were quite undone. Who is so Mar. 13.
unwise, but knowes that goods are alwayes profitable? Money will, can doe many
things? *A diligent hand maketh rich*? And, to him who hath, shall be given? But too Pro. 10. 4.
few understand the gaine of *Godlinesse*, the use of grace, the purchase may bee made Luk. 8. 18.
therewith; what credit such men have with God, and what promotion he will con-
ferre upon them, who carefully seeke it, conserve it. Ignorance in this thing,
makes many *banke-rupts*, *politically*, *spirituall*.

Now the contrary of all these we have mentioned, will bee excellent helpes for
the firme retention of grace received. Wherefore keepe thy body in good plight,
feede on choyce meates, walke in pure aire, use moderate labour, recreation; and
drinke a little wine to prevent thy corporall infirmities. Consider how plants spread in a 2 Tim. 5. 3.
fertile soyle, beasts feed fatter in a fresh pasture, and in the use of the lawfull meanes
all kind of creatures thrive, prosper; mortifie also fleshly lusts, crucifie the whole body of Col. 3. 5.
sinne: for, in so doing, thou shalt remove rubs out of the way, curbe the Old man 1 Cor. 9. ult.
and binde him to good behaviour. See in like sort thou encrease thy faith, and
that will expell infidelity, consume it, as fire doth stubble, and drive it out of the
heart, to dwell, as *Hagar*, in the wilderness. And shall not hope in *Christ*, make
the *New man* lustie? strong? arme him against feare? soule despaire? and in all af-
faults cheere up his spirits? Be sure to grow in grace: For, is not a feeble person sub-
ject to trip? to stumble? catch a fall? when able bodies hold out? march valiantly?
winne the field? In a word, get experience of Gods dealing with the righteous;
what sound joy there is in the powerfull practise of religious duties; unspeakable
comfort in suffering for well doing. Thus doe, and when *Sathan* doth tempe thee,
his sworne slaves persecute thee, the world allure thee, and the flesh resist thee, thou
shalt say to all with indignation, *get ye hence. Shall such a man, as I am, flee? do this* Nehem. 6. 11.
wickednes to live? offend my good God & hazzard the final estate of my soule? Nay rather, Gen. 39. 9.
let

Iob 31. 21.
Psal 137. 5.

let my arme fall from my shoulder, my right hand forget it's cunning; and my tongue cleave to the roafe of my mouth. And thus much of the inward causes of declining; the other, from without us, follow.

2 Chron. 31. 13.

First, *Wavering-minded companions*. He who walkes with such, will, in time, walke as such. When the *kings of Iudab* fell from the true worship of God, did not the *sub-jects* also? Did not *Peter* by his example seduce *Barnabas* his fellow-labourer? The one led away; the other followed. What was the cause *Sampson* lost his strength? Was it not too much familiarity with dauncing *Dalila*? This is not the least block in the way.

Gal. 2. 13.

Luk. 2. 35.

2 Tim. 1. 15.

Iob 2. 4.

Secondly, *The fierie trial of affliction*. Pierce the Soule of *Mary* with this sword, will not the hearts of many be discovered? Put *Paul* in prison, will *Asia* straight forsake him? Let *Iesus* be condemned, his own disciples will be offended. Oh! Affliction is harsh to flesh and blood: skin for skin, and what will not a man doe, to save his life? This winde, where and when it bloweth, causeth the strong to stagger; and trippeth up the heels of many weak ones.

2 Sam. 25. 11.

15.

2 Chron. 19. 7.

16.

Thirdly, *Personall wrongs, undeserved injuries*. *Nabals* churlish dealing with *David* well deserving, gave him a sudden slip; stayde, for some season, his spirituall motion. What else made the good subjects of *Salomon*, to fall from his sonne *Reboboam*? to cry, *What portion have we in David?* or inheritance in the sonne of *Iesse*? O *Israel*, see to thine owne house? Had the king spake kindly to them, given them good words, they would have bene his servants for ever.

Iohn 6. 66.

Gal. 1. 9, 10.

Fourthly, *Publike scandall*. When the Word preached, but seemes to sound against a mans person, then he recoiles like an overcharged Cannon: on no other occasion, did many of *Christs* followers forsake him, walke no more with him. Were not the *Galatians* in the same predicament? What else had a foote in their retrogradation? And is any thing more common in our dayes, than for the people to take offence at the doctrine? sometimes from the habit of their Teachers?

Iohn 7. 48.

Iohn 9. 19.

2 Sam. 8. 5.

Fifthly, *Example of supposed great ones*. Hence sprung these speeches: *Do any of the Rulers follow him?* of the *Pharisees* beleeve on him? *Moses* is our Teacher; and doth this man restraîne learning to himselfe? Wee know God spake to the one: But as for this fellow, we know not whence bee is. Likely, from the same ground, the people would have a king: other nations had so. As with the fashion, we deale with religion; if great men use it, all follow it: but if not, we cast it off.

2 Tim. 4. 10.

Sixthly, *Disreputation*. When persons have rare parts, faire promises, but not promoted, then they turne Priest, Iesuit; as *Sanders*, *Stapleton*, to get preferment. This may be the cause why *Demas* forsooke *Paul*, cast off his calling; and (as some thinke) became an Idol-Priest at *Thessalonica*. However that was, this cord pulleth many from the right path, wherein sometimes they had walked.

I might here mention many more; as the habits of pleasure, state of promotion, titles of honour, parties with nobles, contumacy of the vulgar, and revenge on the adversary (false teachers), falls of great ones, seeming foolishnesse of Gods ordinances, glorious shewes of holinesse, counterfeit miracles, and shining ceremonies. The chaire of security, sad looks of the forward, simplicity of honest hearted Christians, or their sillinesse rather. Adde to all these, the Devils cunning, *Sathans* enterprises, alwaies striking us at the heele, to dimme the eye of the minde, wither the hand of faith, or eclipse its object. This red Dragon with his depths, coales of envie, boiling up all the forenamed parts in the Cauldron of his malice, will make such a filthy scum to ascend, the which being smelt of the New-man (were it not for the good Physitians of our soules, who cureth all diseases) would cast him into a totall irrecoverable consumption.

Here, before we proceed to the next generall head, it is to bee observed, how these causes mentioned may be applyed, as well to him who hath but a forme of godliness, as to the sound Christian; and that they doe not onely hinder the exercise of grace, but also weaken the habit: Sometimes working it, as *Iob* stabbed *Abner* to the heart,

heart, at once; now and then successively, as a chiefe is said to quench the Candle. For, some are like a strong pyson, that dispatcheth its patients quickly; others a lingering disease, which killeth certainly, though not suddenly. These things being inferred, let us proceed to the next head.

First, When we have not so cleare an apprehension of the word of grace, and the manner to procure it, increase it, as in former time. If the glory thereof be darkened, and we account faith, love, hope, but as common favours, in some degree we are declined. When the corporall eye beholdeth externall objects (not changed from their naturall glosse) but dimmely, it argueth a decay in the organ, the facultie of seeing. So when the good word of God, the sacred gifts of the spirit, present themselves to our internall senses, as broken notions, ordinary things, not as Balmes to cure our deadly wounds, Angels food to refresh our never-dying Spirits, and the onely pence, whereby to purchase a pardon for our sinnes, the loving kindnesse of our God, and the land of eternall rest, then is the habit of our understanding decreased. When wee see the forespecified things, as grasse under our feete, common passengers we meete withall, as if we saw them not, questionlesse we have caught a fall.

Symptomes of declining.

Secondly, If we want an eager appetite after the doctrine of sound words, the bread and water of life; feed on them more for feare and fashion, than love and affection, we have just cause to suspect our selves. That stomack growes weakke, which desires novelties, longs for uncouth things; and having fed twice or thrice on wholesome meates, begins to turne. When men pick out some odde author, rye themselves to him in their continuall studie; talke of him, quote him, commend him, as the only Champion of all the learned, be they who, or what you will, their spirituall sight and appetite are weakened; and the New-man is in a fit of languishing. He who leaveth the road-way, is out of the way.

Thirdly, A neglect of our particular calling. When Ionah will not to Nineve; but pay his fare, lance forth, and saile to Tarshish, his soule hath tooke a spirituall nappe. They who grow busie-bodies in other mens matters, and overlooke their owne, are turned back-ward. Idle censorious Christians, either never had good stocke, or they have diminished their store. For a diligent hand maketh rich, as well in spirituall as corporall things. Vnchristes and Loyterers alwaies dye beggers.

Ionah 1.3. &c.

Fourthly, When we feebly performe holy actions, or fearefully omit them. He who preacheth without power, prayeth, but not fervently; singeth Psalmes without ravishings of the spirit; and approacheth into Gods presence without trembling, serious preparation, is in a spirituall consumption. That man who speakes faintly, walkes limpingly, and workes lazily, is either a Laishe, a Gibeonite, or an Ephraimite; idle, luskish, or a counterfeite, if his naturall habites and abilities be not decayed. I may affirme the same of the other. From this ground, Paul might be occasioned to put Archippus in mind to look to his ministry.

Pro. 13.4.

Col. 4. 17.

Fifthly, A fitt symptome, is a quiet concoction of what heretofore we have disasted, spoiled out, holding the same, as then, for loathsome meates. Take David in his right temper, touch but Sauls lap, and his heart swites him; if disordered, sheath his sword in the bowels of Uriah, it will not checke him. Men digest that being asleepe, which (were they waking) would cause them to vomit. A soule in her best plight, as she abhors the greatest; so hates the least knowne evill.

1 Sam. 24.5.

2 Sam. 11. 25.

Sixtly, finally, When men offend, and will not endure reproofe. If Asa imprison the Prophet; Ionah tell God he doth well to bee angry; and Iob challenge him the schooles, they all three are gone downe the winde. He who enters into his lodging, bolts the dore, shuts the window, stretcheth himselfe on his bed, and drawes the curtaines, is certainly inclined to sleepe: if hee storme, cast the slaves about, being awaked, you may safely conclude, he hath no will to worke. You have heard, that Spirituall steadfastnesse may be fallen from; what it is, with the kindes, causes, and Symptomes of it; And now from all the particulars specified, and our method propounded, we proceed to application.

2 Chron. 16. 10.

Ionah 4.9.

Iob 13.3.

And

Vse 1.

Rom. 11. 29.
 Joh. 11. 12.
 Heb. 4. 14.
 1 Cor. 3. 16.
 Phil. 1. 6.
 1 Joh. 3. 9.

And from the foregoing grounds, we first conclude against our adversaries; that saving grace once obtained, cannot totally be consumed, destroyed. Gain-say we doe not, dare not, that the *act* may not bee for a season *suspended*; or the very *habit*, from which they flow, *weakened*: But this wee deny, that the *tree* with all her *fruits* may universally and finally be blasted, withered. For, are not the *gifts* and *calling* of God without *repentance*? Doth not the *Sonne* intercede for us? Will the *Father* deny him any thing? Shall the *Spirit* permit his worke to bee *abolished*? Is it equall, that the *New-man* suffer for the *Old-mans* offence? For all that is borne of God *sinneth* not. If one member perish, would not the body of *Christ* be imperfect? Should one finally fall, by the same cause, why not all? And then might not *Christ* dye in vaine? were not his *end*, at the least in part, made *frustrate*? What fearefull, and to be abhorred *consequents* are these? What if *corruption*, like a land-flood, gather head, grow bigge, over-flow the bankes, and seeme to drowne all the good graine in the nether grounds? yet, in a trice, shall it not bee dried up, vanish as if it had never beene? when as *grace*, like a little river, keepes the channell, runnes continually, though shee have no such boylings, swellings. But wee leave them to drinke up puddle, who dislike to taste spring water.

Vse 2.

1 King. 11. 5.

1 Chro. 16. 10.

1 am. 2. 19.

Vse 3.

1 Cor. 3. 19.
 Luk. 15. 13.

1 sa. 6. 8.

Learne we hence, to avoid the over-forward censuring of *back-sliders*, lest we condemne the *generation* of the *righteous*. What if *some*, who have made a great profession, give backe? will it follow, that they are finally, totally fallen? have made an *apostasy*? Doe we not reade of many of the *Lords* *worthies*, who fell, in some degree, from *grace* obtained? Shall we thence conclude, they made shipwracke of all, never recovered? In no sort. Did not *David* decline, runne out of the road-way, when hee returned to murther, dissimulation, adultery? Yet held he not the *habit* of *grace*, in some measure, sound? What did his sonne *Salomon* also? In his yonger yeeres, rooke he not many out-landish women? In his ripe age, went he not after *Astoreseth*, the *Goddesse* of the *Zidonians*? and *Milcom*, the abomination of the *Amorites*? build an high place for *Chemosh* and *Molech*, the abomination of *Moab* and *Ammon*? Was not *Asa* wroth with the *Seer*, put him in the prison house, and, at the same time, oppresse many of the people? What should I relate, *Noahs* drunkenesse? *Lots* incest? *Abrahams* equivocation? *Moses* his staggering? *Ionahs* anger? or *Peters* deniall of his master? lying? swearing? cursing? He who had seene these, might he not have beene swayed, to have past a round censure upon them? And in so doing, had he not gone beyond his *Last*? pluckt up plants of *righteousnesse*? What if the *Sunne* stand still? goe backe many degrees? may it not returne to its former motion? runne its course, as in the dayes of old? *Christians* in this, oft get it mist; step too farre. Its a foule *Symptom* of a declining soule, to passe a rash censure of his failing brethren. Yea, these many times runne out of the way, when they are complaining of others wandrings. When a *tree* lets fall her fruit, casts her leaves, lookes dead, is it dead? No, the *spring* is not farre off, the *Sunne* is in his regresse, and then shall shee bloome, beare in abundance. Wherefore, lay thine hand upon thy mouth, be not rash to utter this thing: but rather, be swift to heare, slow to censure.

And what we have in the doctrine proved, may teach a declining *Christian* a twofold lesson. The former, when he discernes his spirituall decay, to repent; smite his hand upon his thigh, and be ashamed, that, with *Ephraim*, hee hath mispent the time of his youth; as the *Prodigall*, runne from his father, wasted his stock, and lost part of his portion. The latter is, when he conceives, that he cannot finally fall, his store totally be consumed, to gather heart, and be of good comfort. For, there is life in the roote, nature is not wholly destroyed; the cluster of grapes is sound, and there is a blessing in it. What if the water ebbe? shall it never flow? The babe not spring? is it dead in the wombe? The sunne eclipsed? his body consumed? *Israel* once, or twice flee? will it follow, they shall never returne? fight?

fight? winne the field? I tell thee, grace is not like *Iouabs* gourd, that springs in a morning, withers in a moment: neither the *Lillies*, which flourish this day, the next cast into the oven and burned. We may not say, as *Christ* of the *Fig-tree*, never fruit grow on thee more. But as once borne, ever borne: So once gracious, ever gracious, though not in equall degree. For the variety of graces existence prevents not the perpetuall of its essence. May not all the members of the body consume, yet not totally? So may every part of the *New-man*, and not wholly bee wasted. A truth it is, that the beleever may thus fall; first, that the Church may question the soundnesse of his heart, use her publike authority, and deliver him up to *Sathan*. Witnesse the incestuous person. Also, that he himselfe may have strange, and loose conceits of his spirituall estate. What did *David*? And so, that he may hardly (if ever) recover his former strength, have that neere and sweet communion with God, and his Saints, which he hath had. Was not this the condition of *Asa*? Yet for all that hath, or can be said, the seedes of grace shall never totally waste, and perish. Neither is it impossible, but that he who hath fearfully fallen, may recover his former strength, do his first workes. Have we not an example of this, in *Sampson*? For God can, & will too, restore the declined, if no time be omitted, means neglected. And experience of this so great a damage, may perswade the *Prodigall*, in the use of his talent, to be the better husband. He who hath gone astray, when he seeth his wandring, & returning into his right path, will he not trudge on the faster? A bone being broke, if once knit (say *Chirurgians*) is the stronger. After a long languishing disease, nature hath recovered; and that body received her former force, becometh the more healthfull a long season. When the *Sonne* had gone backe many degrees, who can tell, but in his returne, he gained what he had lost, that all dayes and nights might be of equall proportion, according to the season, as at the creation? But, beloved, though this may be so, it likewise may not. A relapse is with great hazard recovered; for nature is weakened, the peccant humours strengthened; so it is in this. For when the *New-man* decreaseth, the *Old* increaseth; both of which, breed danger. Its more easie to keepe the weak on foot, than being fallen to lift him up againe. However, yet it is possible.

1 Cor. 5. 5.

Psal. 51.

2 Chron. 16. 10.

Judg. 16. 22.

Rev. 2. 5.

2 King. 20. 11.

And may a Spirituall stedfastnesse be fallen from? Then try thy selfe, if thou bee, or not revolted. *Tradesmen* keepe a register of all their proceedings, cast up their accounts yearly; take a strict view how they have decreased, or increased their substance; and should not *Christians* be as wise in their generation? Make prooffe therefore, by the former Symptomes related. Is thy spirituall eye growne dimme in seeing? Dost thou behold *Christians*, as the person, who received his sight, did men, walking like trees? Saist thou to such, stand apart, come not neere me, I am holier than thou? Is thine eare dull in hearing, what the spirit speaketh to the Churches? Coverest thou frothy-windy stuffe? contentest thy selfe at home with a printed paper? and delightest in some new odde invention? Canst not thou (as in times past) relish *Angels* food? bread from heaven? Absentest thou thy selfe from the *Lords* table? or comming, feedest on the sacred bodie of *Christ* without an eager appetite? Are the actions of grace feeble? and willingly omitted? Wantest thou power in Prayer? Is that pulse weake? trembling? and yet thou never challengest thy selfe in that regard? Is unwholesome food well enough affected? no way disturbant? or better diet received, not into the veines distributed; but passeth thorow the draught undigested? Concoctest thou the word with wambling? Feelest no relaxation of weaker sinnes, heretofore distasteth? And for all this, canst thou not admit of Physicke; sharpe and keene reprehensions? Wilt thou quarrell with the man, who seekes thy recoverie? account him rash, indiscreet, and but thine enemy? Then, in good sooth, thou art gone backe, carried with the tide, and fallen from thy stedfastnesse. But, and if thou allowest this that thou dost, mournest not for it, neither strivest to returne to thy former strength and motion, thy declining is wilfull; & thou shalt feare an apostasy. For these Symptomes, Characters, as I have reachings of a lazie

Vs 4.

Isa. 65. 4.

Rev. 2. 7.

lazier body, are the certaine forerunners of a *small revolting*. Wherefore, as by this search, examination, thou maist try thine estate: So if thou finde thou hast fallen, labour to returne to thy former stedfastnesse. And to recover thee, according to the order premised, what helpe we can, we will afford thee.

Direction,

And they are of

Perfwasion.

First, We must call to remembrance, what truths in the *understanding*; or in our *conversation*, we have fallen from, and so returne unto them.

Secondly, We are to consider, what sinne we have imbraced; whether it be an error in *judgement*, or *practise*: and if we clearly discern any, then to cease from it. For, all our failings will and may be ranked under these two heads, of *Omission*, or *Commission*. When the *naturall body* is weakened, by refusing of wholesome meat, or receiving of noisome diet; is not the way of corporall recoverie, to feed on the former, and to reject the latter? Even so must it be in the regaining of our spirituall strength, we have fallen from. He who hath erred from the true way, must take knowledge of his wandrings, and returne to his wonted walke. Wherefore begin, though, at the first, faintly to heare, reade, meditate, pray, And also to cease from sinne; avoide the occasions of evill, then shalt thou by degrees, be restored to thy *spirituall stedfastnes*, as a weake-sickly body by good diet, moderate exercise, to its former strength. This is the way of *direction*; that of *perfwasion*, being compounded of many particulars, followeth.

First, Cast in thy mind, what an uncomfortable condition thou art fallen into: compare it often with the times of olde. Doe not slavish feares upon the least occasion arise in thy soule? Art thou not suspicious, how the best question thy soundnesse, be privie to thy secret slips? hidden failings? Who would be reputed a *prodigall*? Or having bin accounted rich, thought to banke? Did not Paul, on the same ground, call the *Galathians* *fooles*? persons *be-witched*? Will you (saith he) *having begunne in the spirit, end in the flesh*?

Gal. 3. 1. 3.

Secondly, Consider that greater evils, than these, may attend thee. For shall not the Lord with-draw his loving kindnesse from thee? change his countenance and seeme (though he be not) thine enimie? would not this, like the *divisions of Reuben*, cause thoughts of heart? What will sooner make the *Lover* sigh? Any thing, than the angry frownes of his best affected friend? Of all the burthens befell good Job, it seemes the *disaquietance with his God*, did the most breake him: therefore cried, *O that my soule were, as in months past! As in the daies, when the Lord preserved me! His candle shined upon me! And by his light, I walked shorow darknesse!*

Judg. 9. 16.

Iob. 29. 2. 3.

Thirdly, And, if thou rouse not up thy spirit, be assured, that thou shalt be awaked. For, fearefull dreames may fall vpon thee, strange visions in the night present themselves unto thee; and crosses, thicke and threefold, follow thee close, untill thou returne to thy former tast. For, shall God lose his labour? and his child his Soule? May not the Lord shut thy wombe? Slay thy posteritie? Call for a famine? Send the sword to wound thee? the Pestilence to kill thee? Grant thou escapest all these; may not a worse arrest thee? What if he correct thy sin with sin? that the Church cast thee off? excommunicate thee? what pleasure canst thou take in all thy priviledges? Maist thou not rather suspect every moment, to be swallowed up of overmuch heavinesse.

1. Cor. 13. 7.

Fourthly, But let it be admitted, all these might be avoided; Yet will not Satan tempt thee? Bend the strong bow of his malice, feather his fierie darts, set them in the nocke; loose them from the finger of envie, & strike thee to the heart? Hast thou bin his butt in the months past? When thy eye was first opened? And thy

thy corrections sealed? Then let the bitterness thou at that day feltest, cause thee to awake, and stand up from the dead. Suppose, in this declining condition, thy soule should be taken from thee: however, it might land safe; yet would not the passage be fearefull? What flesh, but will tremble to die in a sleepe? To awake on the suddaine, at its everlasting home? and to depart in a spirituall decay, what is it else, but the foresaid evill?

Eph. 5. 14.

Mar. 25. 5.

Wherefore, O thou declining Christian! present these objects to the eie of thy minde, take a strict view of them, meditate thereon continually, and let them never slip out of thy remembrance. When they would wander, call them backe, tye them to thee, binde them fast, and that with the coards of a solemn Promise, Vow, Oath; untill they have wrought thy perfect cure, recovered thy wonted health, let them never leave thee, forsake thee. If thy eie (as its apt enough) be once off them, say to it, as God to Adam, where art thou? In what be thy thoughts imploied? Is not this one thing necessarie? Thinke, and thinke often, how thy companions begin to whisper, thy God to go beyond the vail, thine enemies to insult, Satan to arme himselfe; and be thou awaked. Consider, that the sword is in varnishing, the plague descending, famine approaching, and death, the king of feare, hasting to kill thy body, carrie away thy soule. Say, at the morning, in thy settled thoughts, why may not my life set before the Sun? When thou liest down, my bed be my grave? and my sleepe my death? Let this cry still sound in thine eares, that a declining estate is wofull, fearefull, and the extreamest of all extremities to a beleever. Doe this and thus, then shalt thou returne from the Chambers of hell, thy spirit lift up the wing, mount on high, and soare above all the swelling waters of iniquitie: Thy brethren say unto thee, the Lord is with thee thou valiant man; and, blessed art thou among many: Thine adversaries shut their black mouths, spit their venom in vaine; and wish, that their last end might be like unto thine: Yea, thy God shall descend from heaven, scatter the black clouds, breake thorow them all, and smile in thy face; say, well done, my servant, my sonne; give his Angels a second charge over thee; put his spirit with more power into thee; And, as with David, be with thee, whithersoever thou goest. Thou shalt tread on the Adder, and yong Dragon; walke in the valley of death, feare no evill, nor tremble at the most terrible tydings. But as a stately ship under saile, having a fresh gale, & her colours spread, swiftly and yet securely, hast to the shore, and cast anchor at the road of eternall rest; And that, when back-sliding professors, shall either shipwrack their consciences, split all a pieces, sinke the freight of their soules in the bottomlesse gulfe; or like a distressed barke, which hath spent her maine maste, sprung a planck, cut her tackling, and cast it over-board, with great hazzard and terror put in, and save themselves.

Gen. 3. 9.

Iob. 28. 14.

Iudg. 6. 12.

Numb. 23. 20.

2 Sam. 8. 6.

Psal. 124. 13.

Here, let him who standeth, take heed lest he fall. For a spirituall stedfastnesse, wee see, in some degree, may be fallen from, decayed: And then, why should it not cleave unto thee? What priviledge hast thou to avoyde it above thy brethren? Have not the tallest Cedars in Gods Sanctuarie, beene shaken? the strongest sometimes staggered? And is this any new thing in the world? Wherefore take thou heed to thy standing, eye well thy footsteps, keepe a strict watch over all thy waies, that this evill doe not overtake thee, ceize upon thee. And to prevent it, practise these subsequent particulars, as remedies.

1705.

1. Cor. 10. 12.

1. Be humble in thine own eye; have a low conceit of thine own worthines. When men like leaven begin to swell; or, as the Pharisee, to boast, set the best side out; such, without controversie, are not far from a fall. Was not this the farr runner of Peters deniall & good Ezechias backsliding? So true it is, that pride goeth before a slip, & an high mind leads to destruction. God gives grace to the poore in Spirit; but sendeth the conceited rich, empty away. Low growing trees, escape the storme, stand upright, when such as shoote up, mount aloft, with a small gulf are often shaken, sometimes overturned. Carrie a meane saile, and never feare shipwracke of grace and faith: For, so long God sits as the helme.

Helpes to sup-

port him who

standeth.

Pro. 16. 18.

Luk. 1. 53.

D d d d

Secondly,

D. Butler.

Pro. 10. 4.

Judg. 11. 7.

1 Cor. 13. 21.

Luk. 18. 11. &c.

2 Sam. 23. 18.

1 Thes. 5. 22.

Rom. 14. 21. 23.

Rev. 3. 4.

Job. 5. ult.

V. 6.

Secondly, *Rather question thy selfe, suspect thy standing.* Feare is a bad getter, yet a sure keeper: And who sooner catch a fall, than they that runne without regard? Many have bank't at unawares, when *good-take-hoode* was not their *factor*. The best *Physician* our kingdome had, dyed (say some) of a consumption: and being demanded, why he did not prevent it, his answer was, he never feared it. Our proverbe is, that *death comes oft at unawares*; and *retchlesse people dye poore*. Sure I am, *graces* decay may be sudden, the *soules* exchequer well neere empty; when *treasurer* providence takes a nap, awakes to play. *A diligent hand maketh rich*; an evill fore-scene is *halfe avoyded*. Wherefore, alwayes feare to fall; but chiefly, when the meanes of standing are neglected.

Thirdly, *Shunne the rash censure of weakes, and declining brethren.* The *Lev* was nearest to *apostatize*, when he the most scorned the *Gentile*. The *dog*, which daily licketh others sores, soonest sometimes catcheth a surfeit. He who without pittie, visits the *poore*, may perhaps fall into the like disease, and himselfe become a *patient*. Those who rejected *Ishab*, not long after became his *sutors*, and made him *Judge*. Say not to the weakest member, *I have no need of thee*; make no pharisaicall comparisons, lest the *Publican* goe away justified, *thy selfe* not. Have I not seene young *converts* outstrip the *aged*? *Thessalonica* was not first called; yet exceld her sisters. *David's* worthies, were they all the *eldest* *sonnes*? Consult, and give sentence.

Fourthly, *Also, avoide sinne, abstaine from every appearance of evil.* Above all things, doubtingly doe nothing; the least slip makes way to a fall; any wavering *act* will unsettle the *soule*. When men grow over-bold, in walking neere the brinke, at unawares may they tumble downe. He who will doe all he may, shall now and then doe what he would not, (I am sure) should not. A small moate in the *eye* will weaken it, cause it to water; and to discern the externall objects but darkely, dimmely. Is not that *man blessed*, who condemneth not himselfe in the thing which he alloweth? And he that doubteth, if he eate, *is he not condemned*? for he doth it not of faith: and an *act* not effected in faith, is it not a *sinne*? Overventurous *Merchants* have lost all.

Fifthly, *Neglect no meanes: not the weakest.* Every ordinance of God is good, if lawfully used. What if it beginne not the worke? may it not further it? When the children of the Church hang all on one breast, have not their *mothers* teats in any equall proportion of acceptation, shall not the *father* draw that dugged dry, we so much desire to sucke at? Withhold the milke of *grace* from flowing thereat thorough, into the Cisterne of our *soules*? And as none are to be rejected: so with constancie let them all be used. Rather had I, for the cursorie performance of a duty, be checked; than, for a totall omission, condemned. Wherefore heare, reade, meditate, pray, however dully, deadly: for *intermission* will not helpe, but hinder against another season.

Sixtly, *Consider, that they onely, who persevere, shall but be saved: all revolting Apostates must perish.* What (the which is necessarie) if thou recover? will it not cost thee much toile? great torment? *grace* once lost, is not with ease regot: This playing at *get againe* (as *Gamsters* speake) is alwaies without comfort; often without *commoditie*. If there be therefore any true joy in thy *soule*, the least sparke of the *Spirit* kindled, cherish it, conserve it. Reade not these things without regard, view them not with a flight eye, but with anxious devotion, the most serious meditation. Let others harmes teach thee to beware. And know this one thing for certaine (it may be the *Preacher* speaks by experience) that if thou lose *thy first love*, thou wilt bee weary of *thy life*, never eate, or drinke with comfort: And but a dreame of death, will cause thy haire to bristle, thy heart to tremble in thy body. Heare this, and learn it, for thy selfe, for thy good.

And this doctrine may serve to instruct those, who be about to step into the way and course of a *Christian*; that they looke farre before hand what another day may bring forth; what they are incident unto. Some become *profanes*, pricke forward at the first, but anon give in and tyre. Where lieth the cause? They knew not, that

grace

grace got might be lost: stedfastnes obtained, much decayed. A wise builder casts up his accounts, not only what expence it will cost him, to lay the foundation, reare the wall, steake the rooffe, point and perfect the whole edifice: but also being finished, to support it, conserue it. This use, *Christ Iesus* the cheife *Architector* makes of it; presseth (it seemeth) from the same ground, and backes it with a strong reason. For, if he doe not, *will not his neighbors mocke him*, and say, *this man began to build, but was not able to make an end?* Wherefore, thou that art almost a *Christian*, and resolved altogether to be one, minde this; And, to my power, at this thy entrance, I shall lend thee my helping hand.

Luk. 14. 29. 30.

First, Before thou set a foot in this good way, place one stone in this new building, be carefull to lay a sure foundation. He who errs in the entrance, the further he trauailes, of necessitie must the more wander; And that house, which is founded on the *unsetled sands*, of certaine will fall. Ignorance of the truth, and worth of our profession, are the *ring-leaders to back-slyding*. What made the *Apostles*, and common people so resolute being opposed, persecuted, imprisoned? they knew the words of eternall life: that the *Gospell* they preached and professed was the power of God to salvation. He who begins well, may end well: when he that doth not, without a change, cannot.

Rules of direction for yung converts.

Mat. 7. 24.

Ioh. 6. 68.

Rom. 1. 16.

Secondly, In the next place, withdraw thine affections from the things below; Fixe them on things above. No man can serve two (contrarie) masters; God and *mammon*. For, follow the one: and fly from the other. The young man, who had great possessions possessing his heart, at the first step gave backe; the like made *Demas* to revolt. When men will be *Christs* Disciples, and shake not hands with this world, they never stand. The old saying was; *Is there any euill in a Citie, and God hath not done it?* Thus now; *Is there any back-slider, and the love of money hath not turned him?* He who would dye rich in grace, must resolve to live poore: or, as the wicked their knowledge, use the world, as if he used it not.

Col. 3. 6.

Mat. 6. 24.

Amos. 3. 6.

1. Cor. 7. 31.

Thirdly, See thou prepare for the worst, as hope for the best; He who is forearmed, must be forewarned. *Christ* told his followers, he came to set fire, cause the sword. The *Iew* expecting peace, and prosperitie, when his hopes failed, fell from the faith. Have I not beheld a man in a common muster, march in furie? charge and discharge? breake pike upon pike, as one skilfull, valorous? and for all this, in a hot skirmish, the report of a peice, hath caused him to quake; the fall of his next fellow, stricke him with so great a feare, that he hath stood as one halfe dead, and gathering heart, was first in the flight. Wherefore, if thou wouldest prooue a wortheie warriour of *Iesus Christs* campe, fit thy selfe to fight in the *Cannons* mouth; to resist unto blood. For unexpected crosses wound deepe, kill deadly.

Mat. 10. 34.

Heb. 12. 1. 4.

Fourthly, And when thou hast gone this three fold step, then march on with deliberation. For, violent motions, though sometimes strong; yet seldome are the permanent. *Aguish* fits breed flushings: blazing *Comets* soonest fall: hastie curre bite least; heady horses quickly tire. The trumpets sound was lower & lower: So a *Christians* pace should be faster & faster. The wind riseth by degrees, the spirit bloweth stiffest last, else suspect its a counterfeit blast. Grace may in this, without danger, imitate nature. Shall you not see a weake spring, breake forth at the side of an hill, increase, grow strong, and make a little river in its owne bankes? Thus should it be with the waters of sanctification.

Mat. 26. 70.

Thou therefore, who art but a babe, at the most but new borne, faint and feeble, understand the truth and worth of thy profession, shake hands with pleasures, profits; arme thy soule for the bitterest assaults, and lance into this depth with great care and feare: So shalt thou grow from a blade to an eare, and from an eare to a ripe corne; dye in a good age, full of daies, and, like a rich ricke, be gathered to thy fathers in due time, the best season.

Iob. 5. 2. 6.

This may suffice to have spoken of the last branch of our text; the other succeedeth.

D d d d d 2

Left

Lest ye also being led away with the error of the wicked.

In our Logickall resolution, you may remember, we made these words the first part of the Apostles admonition; and they, to speake as the truth is, containe in them, the cause of back-sliding; whence we collect, that

Doct. 3.

Error leadeth from stedfastnesse.

Pro. 23. 34.

Isa. 57. 29.

Isa. 57. 20.

Reas. 1.

Luk. 15.

Psal. 73.

Reas. 2.

2. Cor. 7. 31.

Iob. 4. 18.

Pro. 31. 30.

He who is led with error, is alwaies unsettled; were he man or Angell. Else, why are the wicked compared, to one in the topp of a mast? Said to stagger and reele, like a drunken man? and as the troubled waters, to cast up mire and mudd? how comes it to passe, that all Hereticks are so mutable? variable? and that Satan is still compassing the earth, yet never settled? Why? they, and he are led with error; and so consequently, alwaies moving, raging, tosing.

For, error leads from God; And is not he the bast stay, and verie Center whercupon all the Creatures (then much more man) are settled, established? Whilst the Prodigall roaved from his father, was he not unquiet? When he returned to him, did he not finde rest? was not his wavering mind, calmed? ever after, settled? Is not the same, in the Prophet himselfe, verified?

Againe, whither leads error? to any constant object? Is it to the world? Doth not the fashion of it passe away? To Angels? found the Lord any stedfastnes in them? What is it to beantie? or favour? A lacke! the one is vanitie, the other deceitfull. Error in judgment, leads from stedfastnes in practise. For the act of the will, follows the act of the understanding. And error in practise, leads from settlednesse, in the habit; because it strengthens corruption its opposit adversarie, weakens it selfe.

Will you heare, what error is? with the kindes of it? and so step to the use?

Error defined.

Error is a diverting from the doctrine of truth.

Psal. 119. 19.

2. Tim. 2. 18.

Ion. 1. 2.

We must conceive, that as God hath giuen man his being; and, the which is but equall, requireth obedience from him: So hath he prescribed him rules, like so many waies, to guide his steps, that he wander not in his motion. Now to swerve from the foresaid rules, is truly stiled error: as we see affirmed of Hymeneus and Philetus, who are said to have erred concerning the truth. When Ionas payed his fare, sailed towards Tharsish, he erred both in his Corporall and Spirituall motion. For, the Lord had chalked out a path unto him, the which led unto Nineveh, wherein he should have bounded his footsteps.

As for the kindes of error, they are to be distinguished according to the severall arts, whereby everie act, the which proceedeth from man, is to be guided, and directed. When a Logician doth not invent and judge answerable to the precepts of Logick, the true rules of reason, he is said to divert from a Logickall truth: a Grammarian speake or write proportionable to the grounds of Grammar, to swerve from a Grammatical. And the same may be affirmed of everie Artist whatever, when as they divert from the warrantable principles of their proper, and professed art. But the error here to be handled, is none of all these: therefore we omit them, and proceed to it: the which, that it may be the better discerned, we will, in a plaine and specificall difference, point it out: and this it is.

Error in speciall defined.

καὶ ἀποκρίσεις.

Eph. 3. 10.

A diverting from the doctrine of truth, which is according to godlinesse.

Every art, as it comes from God, and a beame of his wisdom refracted in the creatures, may be truly stiled a Doctrine of truth; And if they, much more this we have in hand. So that, to divert from any one precept of the forerelated arts, is an error generally received: But, in our definition, we add, which is according to godlinesse. Were a man as skillfull as Moses was, in all the learning of Egypt, to divert from one, or all the rules thereof, is not an error from the doctrine of godlinesse. For, although these arts in themselves be true and good, and excellent helps unto the art of divinitie, yet may we not call them doctrines according to godlinesse, but the art of living well, Theologie we may. For we finde it sometimes stiled,

Mat. 22. 16.

Eph. 1. 13.

styled, the way of God, the way of truth; and in expresse words, the doctrine according to godlinesse. 1 Tim. 6.3.

Neither is it so named, because God onely is the author of it; and in that it leads to truth (for the like may be said of all other doctrines, which are from above;) But in respect it is an instrumentall cause, to worke grace and truth in us; directeth how to walke in holinesse, righteousness unto God and man; and conducteth to the kingdome of heaven. The heathen Philosophers had more deepe skill in the generall arts than the most of us have: yet wanting this, erred from Theologicall truths, and (its to be feared) finally perished. See therefore (by the way) the great mercy of God to us above them, who have it; and our miserie above theirs, if we abuse it. 10. 17. 17. Gal. 6. 16.

Observe further, that this error is { Legall,
Evangelicall.

Error distributed.

When God at the first had formed man righteous, that he might conserve his image in him, and his person in a good condition, he gave him a Law writ in his heart, to direct him in all his actions: But he obeyed not the truth, wandered from it, and so by his swerving became miserable. Yet, for all this, the goodnesse of God was such, and so great unto him and his posteritie, that he revealed unto him, and conferred on him another Law, whereby he and they might recover their former damage, called the doctrine of the Gospel, the new Testament, and the Law of libertie. So that, from this twofold truth, springs a double error: For, if there be a doctrine of the Law, and a doctrine of the Gospel, as is evident; then will it necessarily follow, that error may be distributed into Legall, and Evangelicall. For, as to divert from the doctrine of the Law, is a Legall: So from the doctrine of the Gospel, an Evangelicall error.

Eccles. 7. ult.

Gal. 1. 7.

1am. 1. 13.

Rom. 2. 20.

Gal. 2. 5.

And either of these may be in { Judgement,
Practice.

In judgement, when we take false doctrine for true; or true for false. In practice, when, though wee know and approve of the way of truth; walke not in it, but wander from it.

Again, error is { Generall,
Speciall.

Generall; when we divert from every truth, whether Legall, or Evangelicall: in judgement, or practice. Speciall, when as we receive some, reject others: fly this, follow that.

Finally, there is an error of { Willfulness,
Weaknesse.

Of willfulness; when the truth is in judgement approved: but in practice willingly avoyded. Of weaknesse; when as it is not obstinately rejected; but of humane infirmities, either not apprehended, or (if it be) not practised. All these foregoing particulars, by plentifull proofe, may be confirmed.

For the first: Adams error was legall, not evangelicall. Because before his fall the doctrine of the Gospel was not revealed unto him; neither in the time of his innocencie had he any need thereof. Sathans, and his seeds, are both Legall and Evangelicall. For he, nor they were obedient to Law, or Gospel. Wherefore Christ said, Ye are of your father the Devil, and the lusts of your father you will doe: he was a murderer from the beginning, and abode not in the truth. 10. 34.

And that there is a iudiciall and practical error (as in the worst sense I may best terme them) its manifest. For the former: ye erre, not knowing the Scriptures: And as yet, they knew not the holy letters. For the latter: Doe after their words, not after their workes: For, they say, but doe not. And when they knew the truth, they were disobedient. Mat. 23. 39. Ion. 2. 3. Mat. 23. 3. Rom. 1. 31. and 2. 21, 22.

diens. Note here, that when any man sinnes of ignorance, it is a *judiciall*: of knowledge, a *practicall error*. The first, in order, precedes the second. For, as *Physicians* hold, that an *error* in the first concoction, is not corrected in the second. So is it in this; *erre* in the former, and *error* in the latter. When the eye is deceived, the foot is mis-guided.

Psal. 14. 1.

Mal. 3. 14.

Ier. 6. 16.

1 Cor. 13. 9.

Phil. 3. 6.

Acts 9. 17.

1 Tim. 1. 13.

2 Tim. 3. 1.

1 Jo. 5. 18.

Rom. 7. 15.

Vse 1.

Matth. 15. 14.

Gen. 49. 4.

Moreover, for the third distribution of *error*, which is *generall*, or *speciall*. The former head properly appertaines to *Atheists*: For they universally deny both the *Law*, and *Gospel*. *The foole saith in his heart, there is no God.* And who is the *Lord* that we should serve him? *We will none of his waies.* Also, the *error* of the *Turke* and *Jew*, is totall in respect of the *Gospel*: For, they wholly in judgement and practice divert and turne from it, not allowing one tittle of that *truth*. As for *partiall error*, it may bee found in the best men living. For judgement, *they know but in part*: And for practice, *when they would doe good, then is evil present with them.*

In conclusion; the *error* of weakenesse was in *Paul* before his conversion. For, as concerning the righteousness of the law, he was blamelesse: But, untill his eyes were opened, he rejected the *Gospel*, persecuted those that preached or profest it. But he did it ignorantly, of weakenesse, not wilfulnesse: And therefore the *Lord* had mercy upon him. He who swerves from the doctrine of godlinesse in judgement or practice; yet approves not himselfe therein, rests alwayes with a minde readie and willing to be better instructed and informed; is not tainted with this wilfull evil. But when men are ignorant, and prophane, obstinately and desperately goe on, with a supine neglect of all meanes whereby they might be informed and reclaimed, according to the doctrine of godlinesse, they be deeply infected with the forenamed peccant humour. This wilfull insellectuall (that I adde not *practicall error*) I feare is the *error* of too many learned *Papists*, and *Schismatikes*, in (as the *Apostle* calls them) *these last perillous times*; and is alwayes the *fore-runner*, and *ring-leader* to *blasphemie*, and that sinne unto death, which is unpardonable. But all who are borne of *God*, keepe themselves that that evil one touch them not. Yet it cannot be denied, but that a true beleever may sometimes goe astray, and that not of infirmities, but willingly; witnesse *David*, *Jonas* and others. However, this is most certaine, that what they doe, they allow not; no not in the very act of erring. It remaineth, that we now make application.

Thinke it not strange then, if they, who erre from the doctrine of godlinesse, be unstable in all their wayes. What marvaile is it, that men walking on craggie rockes, steepe mountaines, and unequall wayes, trip, stumble, and catch a fall? How should they choose? If the *blinde lead the blinde*, shall they not both tumble into the ditch? What made the *Galatians* so unsettled? any thing but *error*? The *Ephesians* to be tossed to and fro like a feather? was it not a windie doctrine, which carried them hither and thither? We may say of such who are led with *error*, as *Jacob* of *Ruben*, that they are unstable as waters. Take a proud man, who diverteth from the truth, no fashion can long content him: An *Epicure* allured by the belly, he is never satisfied, but insatiable; The voluptuous, what sport, or recreation can give him contentation? Let the *Miser* have millions, what of that? Hath he enough? if so, its but for a season. As for the *hereticke*, he is a *peripateticke*, never at rest; but, like a boate on the waters without a steere-man, alwayes in motion, in agitation. Never did drunkard stagger more, or blind man stumble, than the erroneous person. Reade their bookes, heare their words, view their actions; and tell me if *error* lead not from stedfastnesse.

But what? Wouldst thou be constant? immoveable? Then take the *Prophet's* direction: *Stand in the gates, inquire of the good way, walke in it, and thou shalt finde rest to thy soule.* Get a sound minde, faith unfeined; these will make thee firme, stable. A wavering-minded man, in all his wayes, is still inconstant: When as he, who understands the truth, guides his actions by it, like the *Center*, stands stedfast. For, he is united to his *God*, who onely can, and nothing else, settle the soule. *Christ* was alwayes immoveable; and why? He understood the truth, gave obedience to it. So that, when the earth trembled, he was settled. Wherefore cry to *God*, that he would open

pen thine eyes, make the *truth* knowne unto thee, and guide all thy footsteps by it; then shalt thou, like a *ship in her trim*, passe on in thy spirituall voiage, without perill of *shipwracke*. No waves shall toss thee, or black storme sinke thee; when as *Scullers, Cockboats*, I meane ignorant, and erroneous persons, shall die, and not live in the least tempest. *Keepe it, and it will keepe thee*. But as for *error*, come not neere it, turne from it and passe away; lest thee lead thee into a raging *Gulfe*, and inextricable *whirl-pool*, to thy endlessse *damnation*. Pro. 4. 14.

Whereas the *Apostle* calls it, the *error of the wicked*, we may collect; that *The way of error*, by a peculiar prerogative, is the way of the wicked. Doct. 4.

True it is, that *error* is called a way: but a crooked, wandering and *evill* one. For, as the *Commandements of God*, are stiled *ways*; so are the *doctrines of men*. Psal. 119. 27.
The way of *idolatrie*, was the way of the *Kings of Israel*. The way of *covetousnesse*, 1. Chro. 18. 23.
Balaams: the way of *fornication*, the *whorish womans*: and the way of *evill*, the way Iude. 11.
of all the *ungodly*. Thus farre we are agreed: but what may be the reasons hereof? Pro. 7. 25.

Because the *wicked* invent them; are the prime *authors* of them. For what *man* effecteth, is properly said to be his owne: and is it not equall? Psal. 1. 6.

Again; in regard they conserve, and support them. He who begets a *Sonne*, Reas. 1.
and doth nourish him, is his naturall *father*; no man else; so here. Reas. 2.

Thirdly, This way is not from *God*; he disclaimes it. For, all his pathes are Reas. 3.
holy, and good, and true. He is not an *inventor*, or approover of the least *iniquitie*. Psal. 19. 7.

Finally; The *godly* from their hearts *speake the truth*; keepe the way of *life*, Psal. 1. 4.
shunne all *evill pathes*. And if they sometimes wander (as who doth not?) its of Reas. 4.
weaknesse, not wilfully. Psal. 25. 2.

And is it thus? Then (as *Christ* said) give that which is *Casars*, to *Cesar*; Vse 1.
and that which is *Gods*, to *God*. So give *Sathan* his right, and wicked men their due. Let the way of *sinne, death, damnation* be theirs by peculiar prerogative; & why should they not? Are they not their owne? Who, but they, did invent them? doth maintaine them? keepe them open? Shall a *man* father anothers child? make it his heire? that were to wrong the naturall parent; himselfe too. Let the *Leprie* cleave to *Gehazi*; not the *Lords Prophet*. Lay the fault where it should be; cleere the innocent. *Iob* would not denie his right, to the death. *Paul* makes the *old man* the cause of his evill; not the *new*: disclaimes the *Law*, layes title to the *Gospell*, yet wrongs neither. And may we not follow, tread his steps without perill? Iob. 27. 5.
Rom. 7. 20.

Hence may the *wicked* learne, what, in truth, they may lay claime to, as their peculiar portion; And not shake off their naturall brood; binde them to the backe of *stepdammes*. This will not serve their turne; free them from *bastardie*. Vse 2.
Inventors of error they are: *error* therefore is neither *Gods*; nor any of his *childrens*. *Adulterie* was but *Dauids stranger*; he gave it but a nights lodging: This monster was the *Gentiles beast*, found daily entertainment within their walls. *Drunkenesse* was of the old-worlds brue: not of *Noahs* breeding. Lot he begate not incest; his daughters did it. *Salomon slept*, while the *Idols* were a framing; they had a more peculiar father. *Polygamie* was not hatcht in *Abrahams* nest; *Lamech*, not he, did first disclose him. Many, like *Pilat*, seeme to wash their hands from all injustice, as that *man of sinne* doth his from pride; yet exalts himselfe above all, who are called *gods*. The *pyed bull* was the peoples beast; not *Aarons*: the golden *Calves* *Ieroboams* cattle; not the good subjects. Murders, rebellions, superstitions, heresies, treasons, are the cursed seed of the *Romish Whores*; and not the virgin *Church of England*, or her chaste neighbouring sisters. The like may be affirmed of *single life in Ministers, equivocation, Masses, Dirges, Indulgences, Salt, Creame, Oyle and the Stewes*, that they all ascend out of the bottomlesse pit of *Poperie*, not the *Cabbiner of Gods holy letters*. Why then should not they, who breed, and feed them, lay title to them? Such as hate them, repress them, be no *Authors of them*? Beware

Doct. 5.

Beware lest ye also, &c.

The note which issueth out of this phrase, is this; that

By one error many may be seduced.

Search the Scriptures, view all divine and humane histories, and it will easily be confirmed, ratified. How many in former dayes were led away with the heresie of *Arrianisme* in these daies with *Arminianisme*? Hath not the earth groaned under them? heaven it selfe beene provoked by them? And many reasons hereof may be produced.

Reas. 1.

1. Cor. 5. 6.

2. Tim. 2. 17.

Rom. 5. 17.

As first, from the qualitie of *error*: for it is of a spreading nature. Hence is it compared to *leaven*; a little whereof, *leaveneth the whole lump*. To a *Gangrene*, which compasseth & infecteth all the parts of that body unto which it adhereth. Did not sinne spread from *Adam our head*, to all his posteritie? What member is free from it? not polluted with it? and such as the *roote is*; such are the *branches*. Its like fire in a traine of gunpowder, which runneth untill every come be blowne up.

Reas. 2.

Luk. 12. 24.

Besides, *error* is easie, pleasant: and what is agreeable to the flesh, of multitudes, will be followed. The way of truth is *straight, narrow*; with much adoe found, but with greater difficultie practised. He who treads this tract, like *Jonathan and his armour-bearer*, climbs the hill: the other, swimmes with the streame.

Reas. 3.

Exod. 23. 2.

Mat. 6. 2.

Moreover, men are wonderfull prone to follow examples: the worst, not the best. Therefore *Moses* laies a blocke in the way; and *Christ*, a counter-command. For naturally, they, not knowing the good old way of truth, are easily induced, by others wandring examples, to trudge on in the *broad-gate of error*. He who is ignorant of his path, will pace after any seduced person.

Reas. 4.

Mat. 26. 15.

In a word, *Sathan* and *Sectaries* come to mankind, as *Judas* to the *Pharisees*; what will ye give and we will deliver the truth to you? They set it to sale, at an high rate, as if *error* were the onely commoditie, and the very truth of God: and this causeth the *filly simple Merchants* to buy it the faster. The *Divell*, as the *Quake-salver* of his druggs, saith of *error*, that it hath a soveraigne power to cure all diseases.

Vse 1.

Admire not then, if millions worship the *Beast*; and every *Seet-master* hath a multitude to follow him. *Ahab* may have foure hundred false *Prophets*; good *Iehoshaphat*, but one true *Michaiab*. *Thendax* many disciples; when *Iesus* treads the wine presse alone. *Arrins* may walke with thousands; *Athanafius* with a few. And what wonder is't? For *error* is easie; the truth harsh to flesh and blood. Ill weedes spring apace, spread farre; when good hearbes grow thinne, hang the head. Cockell, and Kerlocke cover the field; Wheate & Barlie are well neere blasted. Land flouds overflow the grounds; cleare waters keepe their channel. Ragges often have more roome, than the richest robes of *Princes*. The *Popes Bulls* have great sale; when *Pauls Epistles* are lockt up, see no market. Rotten wood is quickly fired; sound timber hardly heated: a loathsome smell fills the aire; a sweet perfume holds one subject. *Presumption*, with *Saul*, slaies his thousand, when faith in *Iesus* cures but fiftie. *Simon Magnus* rules all Rome; *Simon Peter* sees no Pulpit. *Papisme* and *Atheisme* hath whole *Inns*; when *Pietie* and *Protestancie* lodge in the Stable. Wouldest thou be wise? not seduced? then feare that *faish*, which spreads fast, hath most friends.

Vse 2.

And by one error, may many be seduced? then get a good eye, a sound judgement: exercise thy wits, that thou maiest discern between truth and falsehood. *Sectaries* be now growne cunning, are become their craftes-master. *Whores brats*, have naked brests, painted faces? *Papish points* are straight laced, rarely cloathed. *Bellarmines bastard-brood*, are attired like lawfull borne, legitimate children. A *Catholikes* hereticall hatch, like *Peacockes* birds are finely feathered. Our young *Jesuits* with a new coate, a neat distinction, can make a crooked

Saints,

Saint, an erroneous point; a comely person, a sound position. At one stone many have stumbled: one rocke hath split sundrie ships a pieces: And one by-path hath seduced severall thousands. And that thou maist discerne *truth* from *error*, let these rules be observed.

First, In the first place, know, that *truth* is divine, *error* humane. For, whatsoever is grounded upon *mens traditions*, either is, or may be erroneous: upon *Gods word*, cannot.

Secondly, Again, all *truth* is at agreement with every *truth*, for *truth* is single; but *one*, ever conformable to it selfe: *error* manifold, dissonant, and mixed with severall contradictions.

Thirdly, The *truth* hath no other scope, aime, than the glory of *God*, from whom it floweth, proceedeth. But *error* seekes it selfe, shootes at honour, ambition, temporall promotion.

Fourthly, The *truth* is spunne of a fine thred, hath a most subtile wale, and is with great difficulty discerned. Try it then by this *Test*, from counterfeit *Coyne*, and all false slips of *error* and *apostasie*.

More doctrines might be deduced: but one onely, from the ground of the admonition, which is thus, and so an end: that

Error being discovered, is to be avoyded.

It were to waste time, blot paper to no purpose, should wee insist long on the prooffe, when as all grant what we doe affirme. Yet if you please, read but these places quoted: the reasons alleadged,

In regard of the *teacher*. How would it grieve the *man of God*, to studie, preach, reveale truth, discover fallhood, should the people not imbrace the one, reject the other? Might he not cry, *I am greatly pained? have spent my strength in vaine? lost my labour among you?* Suppose the *husbandman*, to rise early, sit up late, plow, sow, harrow, hedge, and, for all his toile, see no fruit follow his hands; would he not hang the head? fould his armes? and bee much dejected? Why? Are not *Preachers* *Sowers*? Shall they not then, having no better successe, bee pierced with the like sorrowes?

And what profit can accrew to them, who understand what *error* is, and the danger of it, yet will not avoide it? Are not such said to be *verre unto cursing? ever-tasting burning?* This is wilfull neglect, and shall be rewarded with greater damnation. For such as are ignorant, *shall be beaten with many*: They who know the *truth*, and doe it not, *with the more stripes*. And, *it were better not to have knowne the way of righteousness, than after a man hath knowne it, to turne from the holy commandment given of God*. So that for their owne, if not the *Teachers* sake, when the people discerne *error*, they are to avoide it.

This point sharply is to reprove millions in these our daies; who, for all our preaching, practise nothing. Was sinne at any time in any age, since the *Apostles* daies, more cleerely discovered than now? and yet, how few be there who fly from it? We are growne to Babels conclusion. *I sit as a queens, I am no widow, I shall see no mourning*, is the cry of our common people. May not the *Moseses* of these daies complaine, that *England is a stiffe-necked people? a froward generation?* Doe they not make the hearts of their *Pastors* sad, whom *God would not have made sad?* Will they not to *Iericho*, though they fall amongst thieves? and *retorne* (though not dead) yet *fore wounded?* Who can conjure the spirits of our times, within the circle of *Gods commands?* Are they not like *Judas planets*, *alwayes wandring?* In their judgements, the *Prophet* is a foole, and the *spirituall man* is made do. Tell the *Wjaver*, that to lend freely, is the narrow way, will he not runne in the wide path, of *tanne in the hundred?* Make drunkenness, whose staggering steps leade to hell, as palpable to the *Swil-bowles* in this age, as a pot in their hands; Yet, for all that, will they not say of good Ale, as *Ruth to Naomi*, *whither thou goest, will we goe?* and nothing but death shall part thee and us? Who can be ignorant, but that common swearing is a sinne? Yet, in bargaing

E e e e

and

Doff. 3.

Deut. 30. 16.

Pro. 4. 14.

Mat. 24. 35.

Act. 3. 48, 49.

Heb. 6. 6.

Reas. 14.

Isa. 49. 4.

Mat. 13. 3.

Reas. 3.

Heb. 9. 8.

1 Pet. 3. 17.

Vse 12.

Rev. 18. 7.

Ezek. 13. 22.

Isa. 13.

Hoc. 9. 7.

Ruth 1. 16. 17.

and sale, almost all *chapmen* use it. Nay, will they not excuse it? defend it? What? May we not (say such) sweate the truth? put off our commodities with an oath? and who will buy? beleewe us else? Thus *Ahab-like*, to sell their wares, they make Merchandise of their soules. What should I tell you, of the damnable path of fornication? For we can avoide the danger, trudge in that deadly way, from the example of *unconverted Gentiles*. Have we not many amongst our Congregations, who, for all we can preach, will be justified by their honest mindes; harmelesse meanings, good deedes; when, *God knowes*, and all men too, they never had any, but such as the *Lord hates*, and the *tap-house rings* of? But I will make my selfe no longer ridiculous to these *evill beasts, fullbellies*, stir no more in this filthy puddle: But leave them, as *Amasa in his blood*, to wallow in the straights of death, untill they arrive at their long home (if they return not) of *infernall darknesse*.

Pse. 2.

Psal. 14. 4.

Ioh. 1. 14.

Mat. 1. 23.

Gen. 49. 6.

1. Cor. 1. 30.

Rom. 13. 14.

Ioh. 16. 13.

The shops of error.

Gen. 10. 11.

Rev. 2. 13.

And to you now, who are better resolved, inclined: heare what I say unto you. Would you rejoyce the hearts of your painefull *Pastors*? and save your owne *soules*? then eschew *error* when it is discovered; hate it with a perfect hatred. Leave the *Atheist* to say in his heart, *there is no God*: the *Turke* and *Jew* to denie *Iesu*, reject his *Gospell*. Let the damned rabble of *Arrians*, make *Christ* a meere creature, dispute against his *deitie*; other *heretikes*, his *humanitie*. But build thou the house of thy salvation on this foundation, that *the word was made flesh*; the *Messiah* is *Emmanuel*, *God with us*. Say to those who in words confesse him, but in deeds denie him, as *Jacob* of *Symeon* and *Levie* brethren in evill: *O my soule, descend not into their secret; mine honor, be not thou united to them*. Make *Christ*, thy *wisdom*, *righteousnesse*, *sanctification*, and *redemption*. Put him on, with the eye of *knowledge*, and the hand of *faith*; by application, *invitation*. Let him be *all in all*. His *word*, thy *card*; his *example*, thy *compasse* to saile the troubled and raging seas of thy spirituall voyage, unto the *land of everlasting life*. Where thou wantest skill, begge his *Spirit*, obey his *motion*; so shalt thou avoide the hazard of all shelves, and sands. Art thou in doubt? Fearest thou ship-wracke? put him in minde of his promise; and he will lead thee into all *truth*; and at the last, land thee safe, where the stormes never arise, waters swell, or the windes blow.

And here, let me exhort you of this famous *Citie*, to beware of the shops of all *error* and *prophanenesse*. But (you will say) which be they? My answer is, a *play-house*, a *dicing-house*, a *brothell-house*, and a *ripling-house*. I had almost said of all these, as *Abraham* of *Abimelechs*, *The feare of God is not in them*. Or as *Iohn* writes of the Church of *Pergamus*, *I know their workes, and their dwelling place, even where Sathans throne is*. For what is a *Play-house*, but the *cheating Exchange*, where the *sacred Scriptures* are abused, the glorious *name of God blasphemed*, lies and fables set to sale; and all kindes of obscenitie, scurrillitie bought and sold for readie silver? Is it not the *Devils forge*, where the bellowes blow, the hammer beats on the bodies of corruption, untill lust be enkindled, smooke and burne to the bottome of hell? And for the *Dicing-house*, how should I describe it? paint it forth in its proper colours? Its the *Common hall*, where *Thieves* and *Robbers*, *Gentlemen* and *Beggars* meete together; *swear* and *lye*, *cozen* and *cheate*, *deceive* and are *deceived*. So that *povertie* arrests them; or (that which is worse, & often comes to passe) a *Tyburne rippet*, with one *crosse* cast sends them to their long home. But what? Will such reply, are not *lots* in recreation lawfull, cautions being used? we hope, *Cards* and *Dice* are harmelesse creatures, can murder no man. I tell thee, upon such tearmes, I may play with a *Beare*. For cannot I pull out his eyes? dash forth his teeth? cut off his clawes? muzzell his mouth? chaine him fast to a stake? and keepe me aloofe? far from his reach? And then, will he doe any man harme? *Prodigall* know this; that *wise persons* digge not pits wherein

wherein people may perish, & thinke they are excused, when they forewarne men of the danger. Nor feed on that dish, having varietie of sound meates, which will cause death, if but mist in the dressing. Goe thou, and doe likewise; lest a worse thing follow.

Now for a *Brabbel-house*, its the *Synagogue of Sathan*, the very *suburbs of hell*. Or if you will, the noysome *Pest-house of the Devill*. For such as tread her steps, enter within her doores, have received the sentence of death; not one of a thousand, that ever returnes againe. For shall not God take vengeance of all those, who burne in lust, prostrate themselves to an whore; and offer soule and body, a living and acceptable sacrifice to the Devill? I tell such, in the *Apostles* owne words, that they shall never inherit the *Kingdome of heaven*. For, where-
mongers and adulterers, the Lord will judge. And as for a *Tipling-house*, its *Nabals Inne*, whither fooles flocke and resort, to drink & smoak, kindle & quench, shout & roare, as if *Devils* were come from hell, in the shape and similitude of men. A *Taphouse* now in *England* is like *Purgatorie at Rome*: There, when men have led a lewd and loose life, that they may escape a worse evill, pardons are procured, or they be sent to *Purgatorie*: Here, when *Prodigals* have mispent their portion, shipwrackt their substance, to avoyde beggery, we grant them a *Licence to sell Ale*: And if one godly *Iosiah* pull down these high places, we have two gracelesse *Iehoiachins* to reare them up againe; lest the full tale of drunkards should be diminished. But, O yee men of God, flee these things. Set a crosse on all these doores, step not over the thresholds; hate them, as *David* the *Lords enemies*, with a perfect hatred. When the *spiries* of these *Butteries* intice thee, consent thou not: Say unto them with indignation, *I will none of your waies*. Can men tread on *Serpents*, and not be stung? Carrie coales in their bosomes, and not be burnt? Live among the infected, and escape the contagion? Swallow poyson, and not dye the death? without controversie, the fore-named places; and the sinnes ascending from them, have infected the aire, provoked heaven, & drawne downe the late great devouring Pestilence. Are not some sparkes of this consuming fire, yet smoaking in the corners of your Citie? and if you, by these abominations, still incense the Lord, may not the bellows of his justice rekindle them, to burne you, and your habitations, to dust and ashes? Is it not the mercie of God, that you, who heare me this day, are left alive? how comes it to passe, that you fell not, when so many thousands gave up the Ghost? are you not compounded of the same principles? formed in the same mould? did you not breath in the same aire? feed on the same foode? to be plaine, have you not committed the same, if not greater sinnes? let then, the long suffering of God, lead you to repentance; and diswade you from the least appearance of evill. You have heard what error is, where it lodgeth; and, being discovered, how it is to be avoyded: Now blessed are they, (and none but they) who understand the truth and keepe it.

Pro. 2. 19.

1. Cor. 6. 9. 10.

Pal. 139. 22. 4

1st. 21. 19. 30.

Rom. 2. 4.

1. Thess. 5. 22.

Ecce 2

VERS.

VERS. 18.

But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ.

The Logically
resolution.



He *Apostle*, in the precedent words, having admonished the people, to take heede of a double evill (the former, that they should not be led away with the error of the wicked; the latter, nor fall from their owne stedfastnesse) he, in this verse, now prescribeth a twofold remedie to prevent both. The one is, *growth in grace*; for that wil support them: the other, *increase of knowledge*; for it will direct them. Now because the most errors and heresies, which shall spring up, and spread in the latter dayes, may be, and are about *Christ Iesus*, he maketh mention of him.

The Theologi-
call resolution.

Consider the words in themselves, and they containe a single act, *Grow*: and a double subject, *Grace* and *Knowledge*; which knowledge is amplified by its object, *Iesus Christ*: and he described by a twofold relation; *Lord*, *Saviour*.

Grow:] This word is a metaphor, and comprehends in it, *motion*, and *augmentation*. The former, as we see in the *starres* and *planets*, may be without the latter; but the second, not without the first. For, all *augmentation* doth presuppose a *foregoing motion*.

Grace:] *Grow* is the act; *grace* the object of it: and *grace* is appropriated to *God* and *Man*. When to *God*, it is either of *election*, or *acceptation*: But here it is referred to *Man*; the which is the *grace* of *Sanctification*, or *Confirmation*. Observe, that in *God* and *man*, the former precedes the latter. For *God*, in order, first *elects*, then *accepts*: choosing the creature to make it good, not in that there is any goodnesse to allure the *Lord* to choice of it, originally in it. Again, *man* is first *Sanctified*, then *Established*. The latter is here intended.

Knowledge:] That is, in a more cleare and compleat understanding. For, in some measure, their spirituall eye was opened, to apprehend the *Lord Iesus*.

Our:] In this word is included, the *Apostles* personall and speciall faith he had in *Christ Iesus*: and also, his favourable opinion, that his countrey men were partakers of the same.

Lord:] The *hebrew* word, ordinarily thus rendred, springeth from a root which signifieth a *base*, or *pillar*: the *greeke*, one who hath *rule* or *dominion*; being a word of *relation*. Our English word, *Lord*, as the learned gather, hath much like force with the *hebrew*, being contracted of an old *Saxon* roote, *La-ford*, which is by interpretation, a *sustainer*.

Saviour:] This word, as formerly I told you, is also a word of *relation*. Of *Saviours*, they be *generall* or *speciall*: *principall*, or *instrumentall*. *Christ* as *God*, saveth all men; as *God-man*, them onely who beleeve in him.

1. Tim. 4. 10.

Iesus:] This name comes of an *Hebrew* word, which signifies to *make safe*: and it was given our *Lord* at his birth, with the notation thereof, by the command of an *Angell*.

Mat. 1. 21.

Christ:] The *Greeke* roote, from which this springs, implyeth as much, as to *anoynt*. Now of *Christs* there be two kindes; *true* or *false*. And of the former sort, they are *typicall*, or *reall*; the which are here meant. And, it is not imbrobable,

ble, but that he assumed both a Greeke and an Hebrew name, closely to teach, that hee came to save the Jew and Gentile. For under these titles, are his offices comprehended.

As I have foretold you, my beloved Countrey-men, that in the last dayes The Antichrist shall arise mockers, men walking after their owne lusts, and bringing in many phraze. damnable heresies, to their owne and others destruction: And also admonished you, with all succeeding Churches in you, to beware, that you be not seduced, and unsettled by their evill example: So doe I in like manner exhort you, to prevent the former related evils, to grow and increase in grace, and the knowledge of Christ Iesus; who is my Lord and yours, my Saviour and yours. For increase of grace will support you, and knowledge direct you, that you neither be seduced, or unsettled.

Before we proceed to the words themselves, from the connexion of this verse with the former, we may safely observe; that

Admonition is to be seconded with direction.

All the Prophets and Apostles beare witness to the confirmation of this doctrine: neither need we any ample prooffe for it; onely let the places annexed, be perused. Mat. 6. 33. Gal. 3. 16. Ait. 3. 19. 2 Tim. 3. 5.

For are not Preachers Guides? Watchmen? Physicians? Wherefore, as they admonish: So they must prescribe remedies. What folly were it for a guide, to bid the passenger beware; and never to tell him, what, or where the danger is? For a watchman, to cry, looke about ye; yet not point to the place, or person? For Physicians, to admonish their Patients to take heed of a surfeit; and to prescribe them no diet? neither make mention of noysome, unwholesome meates? And were it not as great simplicity for a Preacher, to call upon his people to beware of this and that; yet never informe them, what they are to follow? neither afford them necessary helps to eschew the evill? Ministers must divide the word of truth aright, deliver the whole counsell of God: But, if admonition bee not seconded with instruction, direction, how is their dutie discharged? or their flocke thorowly informed? edified?

Again; What would, or could the silly people doe in such a case? Either stand astonied, or returne home never the better, wiser. Tell a traveller, he is out of his path, and shew him not the right way, is he ever the neerer? Say to the seafaring man, beware of shelves and sands; yet give him no signe to turn on this, or that hand, may he not split, or sinke his vessell for all that? Admonish the late recovered patient, to take heed of a relapse; but leave him there, how should he, in all possibility, escape it, or conserve his health? Surely, if Pastors doe not both premonish, direct, exhort, and give sound receipts, it argueth ignorance, negligence, and leaves the sheepe liable to perill, to be torne in pieces.

Hence may the Minister receive both warrant and encouragement, for matter and method in his proceeding. He may admonish, and direct without commission of the least error, aberration. Did not Moses, Iosua and all the wise Iudges, tread in the forementioned steps? Iosua prescribed what kind of Magistrates were to be selected; describes them by severall evident Characters. How often did the prudent Prophets, and sage Seers, as command the people what to avoyde, what to doe: So give them, when they came into the heathen countreyes, directions how to behave themselves? Our Lord Iesus, as he taught the people to abstaine from evill; So did he prescribe them remedies for all their proceedings. Else what meaneth all this? If thy right eye offend thee, plucke it out: Thy right hand, cut it off. Take heed and beware of the leaven of the Pharisees. Cast not holy things to dogs: Neither pearle before

Doctrines deduced.

Doct. 1.

Reas. 1.

Ezek. 33. 7.

Mat. 9. 13.

2 Tim. 3. 15.

Acts 20. 27.

Reas. 2.

Pse 1.

Deut. 14. 31.

Iosh. 24.

Exod. 18. 23.

Isa. 58. 2.

Ier. 23. 12.

Mat. 6. 33.

Mat. 5. 29.

Mat. 7. 6.

fore

for Swine. Wherefore, when we diswade from *sinne*, provoke to good, remedies must be adjoynd, rules annexed. Thus to doe, is to be a *workeman*, who needeth not to be shamed.

1 Tim. 2. 15.
1 Pe. 2.

Iud. 7.

Neither is this without use to the common *Christian*. For, it may direct him how to read and heare to his further profit, edification. What more frequent in the vulgar sort, ignorant auditories, than to heare by halves? listen without regard to direction? Let but a *Preacher* say, this, and that is lawfull, they never respect *caution*: but runne on without any eye to *limitation*. The neglect of this, hath made the best things often abused; and many a person, suffer the vengeance of eternall fire. Swear we may, but what then are the common peoples conclusions, to abuse this holy ordinance upon every trifling occasion? Many are not unlike to foolish patients, who having received sound receipts, never inquire how to use them: whence it falls out, when they should be cured, they are often killed. Who is so simple, not to ask the right way, as to demand if he doe not wander? Brethren, take heed therefore what you heare, how you heare: lest it be for the worse, not the better. As after a flash of lightning, we expect thunder: So when admonition is gone forth, have an eye to direction, to caution.

Dott. 2.

Ephes. 5. 18.
and 6. 10.

2 Cor. 13. 11.

1 Thes. 4. 1.

1 Tim. 2. 3.

Psal. 24. 7.

Pro. 4. 18.

Reas. 1.

Psal. 4. 8.

Rev. 5. 2.

Acts 7. 55.

Nehem. 7. 2.

Num. 23. 3.

1 Chron. 11.

3 Ioh. 12.

But we will step to the words themselves, where let it be noted; that

Growth in grace is required of a Christian.

Name me one *Church* not called upon to practise this dutie? Doth not the *Apostle* bid the *Ephesians*, be strong? filled with the spirit? The *Corinthians*, to be perfect? The *Thessalonians*, to abound more and more? His sonne *Timothew*, to be strengthened with grace? Are not the righteous said, to grow from strength to strength? And to shine more and more till the perfect day?

For, its a thing commendable. What more praise-worthy, than *grace*? Shall not then the encrease thereof be laudable? Augmentation of any good subject hath, in the holy letters, due commendation. For, are not *Psalmes* dedicated to him, who excels in the opening of the scale, to the most worthis ascribed? Wherefore is *Stephen* said, to be filled with faith? *Hanan*, to feare God above many? *Moses* stiled, the meekest man on earth? Why are *Dauids* worthis described, by the greatnesse of their power? severall taxed for their weakenesse? feeblenesse? Except growth in goodnesse were greatly to be extolled. Wherefore, as *Iob* of his friend, I conclude of graces increase, that its well reported of all men, and of the truth it selfe: And, for that cause, to be desired, increased.

And is it not also profitable? What growth can equall this? What increase like to this increase? Shall wee descend to particulars? Do we not by the augmentation thereof, recover the great losse we had in *Adam* our father? Are we not restored by it, to that glorious image, wherein at the first we were created? made more suitable to our head, the Lord *Iesus*? Will it not support us with patience, to undergoe all kinds of crosses? with ease to performe holy duties? And the more *grace* here, the greater glorie hereafter. Who questions any of these things? As the *Apostle* saith of the excellency of the law, and benefit of *Circumcision*: So may we of growth in *grace*, that its profitable every manner of way.

Rom. 3. 1, 2.

The doctrine being proved, before it be applied; certaine questions are to be propounded, resolved.

I

Whether grace, or not, be of a growing nature?

We affirme, it is in man, not God: else why are we bade to grow? *Grace* resembleth seed, the which being sowne in the furrowes of mans soule, springeth first into a blade, next to an eare; and in the end to a ripe corne. Doth not the parable of our Lord prove this? *Grace* in a *Christian*, is not like a *starre* in the skie, or *stone* in the center, alwayes equall: But, as the *Cedars of Lebanon*, growes greater and greater; stronger and stronger.

Mat. 13. 23.
Mat. 4. 28.

II

But may a man who hath grace, increase in it.

He may: For there is a vacuities in the most sanctified vessel. *Grace*, like a bullet

in

in a mould, is not perfected in a moment: the soule, at the first infusion of it, is not filled with it. It riseth by degrees, as the waters of the sanctuarie; the which came first to the *ankles*, then to the *knees*, from thence to the *loynes*, and so to a *river*, that could not be passed over. As in the union of *soule*, and *body*, man was filled with *corruption*: So at their dis-junction, he comes to his highest pitch of *sanctification*.

Ezek. 47. 3. 4.

It may further be demanded, if each Christian doe Grow in grace.

For answer to this: If mans life be considered in the *bulke*; that is, from the instant of his *conversion*, unto the time of his *dissolution*, then doubtlesse he doth grow: But if we breake it into *parcels*, as *weekes*, *moneths*, *yeeres*, he may not increase therein. For, as a *tree* he may have his winter, stand at a stay, if not decline. Againe, he may be said to grow, and not to grow, at one and the same season, by way of comparison: because, at all times, his growth is not equall. A *tradesman*, this yeare, gaines an hundred pounds to his stocke, the next he adds but fiftie: here is an increase, though not proportionable to the former. And this seemes to be the condition of the Church of *Ephesus*: shee is commended for not *fainting*; and in the next words checked, for the *losse of her first love*. A *Travailer*, runnes fast at the first, mitigates his speed towards the end of his journey: yet, in that he is going still, he may be said to proceed, although his pace be not at all times equall: So may we conclude of this *supernaturall motion*.

Rev. 2. 3. 4.

Fourthly, Can the habit of grace be decreased?

This question, in the former verse, we have affirmatively resolved; onely an objection by some experienced *Christian*, here may be produced: Now he *believes*, anon he *doubts*: this houre he *hopes*, the next he *fears*: One day he *praises willingly*, *seriously*; but another he is *slow*, *cold* in the *action*. What? Doth the *habit* of grace increase and decrease in these different kinds of *motion*? For resolution: we are to know, that in the most *regenerate person*, there is, as *grace*, so *corruption*; from which contrarie principles, spring contrarie effects. Also, that both of these have *condutors*, by whom they are assisted in their *operations*. The *spirit*, is alwayes present to conserve, moove, and stirre up the *grace* of God in his children; so is *Sathan* with the *masse* of *corruption*: But neither of both (it may be) at all times, in equall degree; whence when there is no diversitie of *grace*, or *corruptions existence*; yet there may be varietie of the strength of their severall *operations*. For, when the power of the externall cause is *remitted*, the actions of *grace* and *corruption*, are also *weakened*: and so the contrarie. As with a *ship*, it falleth out with a *Christian*: sometimes he hath a faire and fresh gale from the *spirit*, and at that time he makes a speedie passage: anon the *blast* is slackted, and then his course, to the *land of life*, is but slow. We may not therefore conclude, that the *habit* of *grace*, in this diversitie of effects, is decayed: No more, than we will, that the *sailes* of the *barke* be *sundered*; because its course is somewhat *weakened*.

Gal. 5. 17.

Againe, varying the *object*, alters *graces operations*. For when a *Christian* casteth his eye on his strong *corruptions*, his manie actuall transgressions, his pronenesse to *evill*, unwillingnesse to *good*; calleth to minde how the *promises* and *vowes* he hath not performed, the which at his *conversion*, with a most seeld resolution, from him proceeded; and, as the dog to his vomit, unto his old sinnes, he hath returned, to doubt and stagger he is constrained: But on the contrarie, when he seriously considereth, what change the *Lord* hath wrought in him, what long experience he hath of his loving kindnesse, what great things, beyond his expectation, he hath done for him; how that he alloweth not what he committeth, but of weakenesse, not wilfulnesse falleth into such and such a sinne; and that it is so, and was so with the best of Gods chil-

2. 1. 1. 1.

den,

Rom. 8. 31.
Rom. 7. 25.

dren, then is he strangely exalted, and cryeth (with rejoycing) *who shall laye any thing to the charge of Gods chosen? I thanke the Lord, that in the law of my mind I serve him, though in my flesh I serve sinne.*

Fiftly, *May grace for any season, neither admit of augmentation, nor diminution?*

Why not? For, whatsoever is in the *rule*, may be in the thing *ruled*: or thus. What is possible in the nature of things, may come to passe: Example. A man may goe forward, backward, or stand still. What then should hinder, that a Christian may not neither increase nor decrease, but hold what he hath? A stone cast up into the *aire*, being at the point of its ascent, presently descends: yet will it make some little stay, though scarce sensible, before its returne. And why may not the like be in this *Spirituall motion*? But not to goe forward, is to goe backward: True, if we understand it of the *acts* and exercise of *grace*: or in that *God* requires a continuall growth, untill we give up an account of our *talents*, else not. For the *habit* may, neither suffer increase, nor decrease for a very short season. If it should not be thus, would it not follow, that the *spirits* of *just men*, nor the *blessed Angels* should ever come to the *period of perfection*, but still grow (as we use to speake) *in infinitum*? I am not ignorant, how that some men be of a contrarie judgement. *Let the wise judge.*

Sixtly, But what? *May not grace increase, and a man not perceive it?*

Yes, of certaine. For desire of *gaine*, may take away the sense of *growth*: neglect of casting up our *spirituall accounts*, hinders the apprehension of *graces increase*: a jealous suspicion, breedeth doubt of what we have: and augmentation, is not easily perceived. *Infants* grow, yet are ignorant of it: the *haire* waxeth white, but not discerned: and the *Sunne* ascends, without *perception*: So may it be, in this *supernaturall motion*. Eager minds, weake judgements, suspicious persons, and want of experience, discover not secret *objects*, see them not, as in truth they are. When fire is first kindled in a cottage, there is much smoake, little heate: the one flies out at the doore, chimney, window, and every crevise in the walls; the other, in the meane while, is not apprehended: Now tarrie, but a verie short season, and the reeke wasteth, the flame increaseth: so here. When the *holy-Ghost* sets this fire, which is from heaven, on the hearth of mans heart, he, on the sudden, seemes to *burne in spirit*, to have zeale in abundance, no sinne can stand before him: notwithstanding, he, for the present, hath but a sparke, a small measure, his coale rather smoaks, than glowes. Ancient *house-keepers* know the former: so doe *aged disciples* the latter by experience. Again; when *grace* is first infused, the yong *convert* thinkes himselfe rich, having not a drop before: For, he compares some with none, which are the greatest *opposits*; now more being added to that he hath received, the augmentation is not so easily perceived: because the inequality twixt *some thing* and *some thing*, is not so great as that which is, of *some thing* with *nothing*. Give but a pennie to the *poore*, who before had none, he now can better discern himselfe to have silver, than the increase of his coine (a farthing being added to it,) by reason of the more fell opposition in the *dissentanie rules*. These questions being thus resolved, the point remaineth to be applied.

Vse. 1.

In the first place, it confuteth two kindes of people; the *Familist*, and the *Papist*. The former holds, that when a man is *full-come*, he is as perfect as *Adam* our father was in *Paradise*: and we say so too; but then he must be considered after his fall, not before it. The latter maintaines, how a man in the estate of grace, may absolutely keepe the whole *law of God*, doe workes worthie of merit, yea of supererogation; the which cannot be, except we defend perfection here of sanctification. But what saith the *Evangelist*? if we affirme, that we have *no sinne* (be it actuall, or originall) we deceive our *owne soules*, and the truth is not in us. Wherefore, if the *Papists* and *Familists* will have the first, let them also take the

John 1. 8.

the second. For why should they not?

And it serves at the second hand, to reprove those, who, instead of growth *Vse. 2.*
in grace, grow in corruption. True it is, that many increafe, but it is in a contrarie
subject. For, are not some of us, such as the Prophets have discribed? Our fa- *Psal. 37. 7.*
ces shine, our eyes stand out with fatnesse: Our breasts are full of milk, our bones
of marrow: Collops we have in our flankes, we be lustie and strong: yet, this *Iob. 21. 24.*
were not to be condemned, but that the causes thereof are evill; a ease, ful-
nesse of bread, and abundance of idlenesse. Another kind there be, who be growne *Ezek. 16. 49.*
mightie so poure in strong drinke, whose shapes are monstrous: a short belt *Iho. 5. 22.*
will not winde about their extended bodies, nor a suite of small size cover their
unfathomed shoulders. These drinke soule-slaying healths, till their heads
grow heavie, their hearts light, and all who feare God grow ashamed of them.
Will you see a drunkard marching in his hellish colours? His eyes water, his nose
runnes, his tongue stammers, and his breath stinkes; his mouth drivels, his lips
quake, his spittle fals, and his feete stumble. Bring him to the field, he can
neither plow, nor sow: to the market, buy, nor sell: set him at the table, there,
if he speake, he spues: lay him in bed, he wallowes in his filthie vomit; and,
as a Boare in a loathsome franke, or stinking sty, defiles himselfe. O that these
gracelesse men would learne, that God, for this kind of growth, is growne
angrie at them; and that, if they repent not, and amend, they must another
day, will they, nill they, drinke whole vials of his purest wrath, untill they
grow giddy-headed, heavie-hearted; and, with Nabal, and Belshazzar their
damned brethren, tumble into the bottomlesse pit of hell. Others, like Nimrod, *1. Sam. 25. 36.*
are growne mightie hunters; not of the hare and deere (for that, so far as my *Dan. 5. 26.*
judgement leads me, is commendable, warrantable:) but of mens purses, *Gen. 19. 9.*
places, persons; emptying the first, possessing the second, and persecuting the third:
for if Christians, in preaching and professing of the Gospel, doe but conjoyne
(which the Apostle injoynes) power with the forme of godlines, they cry out against
such, as the Edomites of the Israelites, downe with them, downe with them, even *1. Tim. 3. 5.*
to ground. But, let these know, that though their consciences be growne sente- *Psal. 137. 7.*
lesse, God shall bring upon them swift damnation. For, he is wise in heart, *1. Pet. 2. 2.*
mightie in power; who ever grew fierce against him, and bath prospered? And we *Iob. 9. 4.*
have an evill beast, a slow-belly growne up among us; how should we define him?
He is one, who selleth time; useth his money, as though he used it not; strives
to prevent the contingent acts of Gods providence; and rather, than the for-
feiture of a band, will forfeit his freedome in the kingdome of heaven: and if you
demand, why he doth so? he replies like him, who, being found breaking of
his neighbours hedge, and reprooved, answered; Is it not better to doe thus, than
to be idle? certainly, if David (the which he never will) prove not a lyer, *Psal. 15. 5.*
A usurer shall never inherit the mountaine of holinesse. And what? Is not the
weaker sex growne mightilie in wickednesse? have we not some so masculine,
that they walke in their doublets? ride in their coats and salure with their
caps? Were but their hearts answerable to their habits; their spirits proportio-
nable to their apparell, why might thy not, at our common musters, be prest
forth for souldiers? I will, nor can give such any precise precepts, for cloth or
colour, forme or fashion: yet take this in generall. Suppose, that now thou wert
to come unto judgement, to hold up thy hand before the ancient of daies; and
to receive thy last doome, thy final sentence of life or death eternally: wouldest
thou appeare in a pointed body? with embroydered haire? a curled head? a
painted face? a French ruffe? and a naked brest? Then, as the Prophet to Naaman
the Syrian, I say unto thee, goe in peace. But, if thou wouldest not, change thy *1. King. 5. 19.*
garments, alter thine attire, lest death on the sudden strike thee; the Judge
come in an houre, thou art not aware of; weigh thee in the ballance of the fan-
ctuarie, strip thee naked, and cloath thee with shame eternall. Shall not the hus-
band.

2 Tim. 3. 13.

Rom. 8. 21.

Ephes. 4. 30.

Psa. 50. 12.

Vse 3.

Rev. 2. 4.

2 King. 1. 1.

Iosh. 14. 11.

band grow jealous of that wife, who, at his returne, is abashed to meet him in her daily *habit*? I appeale unto thee. But alas! For all that can be said, according to the Apostles prediction, *we grow worse and worse; deceiving and being deceived*. The truth is, we are so growne, that the heavens grow blacke, the earth barren; and the whole frame of nature *groanes for our growth*. What should I tell you of the late *famine*? the *blazing starre*? the *inundations of waters*? the *blondy warres*? the last *plague*, wherein so many thousands have vailed the head, and given up the Ghost? Yea, doth not the *spirit grieve and groane* for our unnaturall growth? Wherefore, let us by unfeigned repentance and new obedience, ease him of this burden, or we shall groane under the direfull wrath of the most high for ever, and ever. O consider this, you who forget God, lest he teare you in pieces, and there be none, nothing to deliver you.

The use of this doctrine also serves, soundly to lesson some of the better sort. For doe they grow in *grace*? increase in *goodnesse*? I wish, the Lord had not just cause to say of our nation, *I have somewhat against thee*. Have we not them amongst us, who have beene as zealous as *Peter* in appearance, but now have cooled their hearts, in warming their hands, at *Caiaphas* bus fire? Others, who seemed as strong and upright as an oake, are growne weake, fitting themselves to every forme and figure in the congregation, like water in a vessell. Have we not many, who in times past put forth their fingers to all pious uses: But now plucke them backe, draw them in, as the *slug* her horns? Ranne well, and now are letted? began in the *spirit*, end in the *flesh*? Its a disputable question, whether we have more *Bankers* in goods or grace; *Prodigalls*, who have mis-spent their corporall or spirituall portion. *England*, as *Ephesus*, *hath left* (though not lost) *her first love*. Our affections were hardly kindled, but soone cooled: our coale giowes a while, and anon ends in smoake and smother. We resemble *David* in his old age; little heat is within us, nor any will be got into us. Few, like *Caleb*, are at this day as able to fight the *battails of the Lord*, as in former time. What a weak pulse beats in all places? scarce is it sensible. We are like a forc't peece of land, whose second crop is worse than the former. Wee heare and reade much: yet in shape, as *Pharaohs cattell*, are *lanke and leane*; deformed and ill favoured. But, beloved, this should not, ought not to be so. Let but a man lye speechlesse, fall into a consumption, and become a *bankrupt*, Oh! this, like a *passing bell*, in the eares of the world, rings a dolefull sound; and all who heare it, smite their hands, shake their heads at it, send forth deepe sighes, heavie groanes: But, the meane while, *Prayer* may be tongue-tyed, *Faith* shipwrackt, and a good *Conscience* split in shivers; yet few for these things, have the *least thoughts of heart*: no sorrow doth pierce us, losse of this kind pinch us. What the *Apostle* forewarned, in these last dayes is come to passe: for we are plucked away, with the *error of the wicked*; and are fallen from our owne *stedfastnesse*.

Vse 4.

Are *Christians* to grow in *grace*? Let us all then looke about us: weigh the proficiencie we have made, in this *Schoole*. Hast thou no *grace*? its high time to gather *some*. Any? strive to increase it. Art thou declined,? recover thy *losse*. Hitherto hast thou growne? why adde to thy *stocke*: still augment thy *store*. For, this dutie concernes all: and therefore, we will presse the point so, as every person may reape profit by it. You well know, that a thing must be had, before it can be encreased. For who prunes a livelesse plant? Waters a dead stake? Triall then is in the first place necessary, if we have any seeds of *grace* at all.

Signes of sound
grace.
Mat. 5. 3.

First, Doe it thou find and feele an *emptinesse of grace in thy selfe*? a great want of it? Then in truth, though not in full measure, thou hast it. For, *blessed are the poore in spirit*. And what is this povertie, but an *all arising from grace, whereby we sensibly apprehend an emptinesse thereof in our soules*. By *grace* we feele *grace*, as with one hand we doe the other. Dead men perceive no want, when living persons behold their penurie. Let him who is truly gracious, call his eye whither he will, he seeth a vacuities of *grace* in all creatures, an insufficiencie to relieve him. To the *depth* hee saith, *Its not to be found in thee*. To the *Saints and Angels*, nor in you. They all make him the

the like answer, the *five wise* did to the *foolish virgins*; *see thy way, at the most, we have but enough for our selves*: onely, when he lookes up to *Iesus*, then he seeth sufficient for all, though for the present he hath but received a little portion; scarce any in his owne apprehension. But as a *voluntarie motion* is an act of a living Creature: So is *Spirituell povertie* of a gracious Christian.

Also, if, when men feeble the want of it, in judgement they approve of it, and in minde highly esteeme of it, is not the weakest argument that they have it. For, do but demand of them, what is good before God? the best thing in *Saint* or *Angell*? their reply will be, *Grace, grace*: For, what is the reasonable creature without it, but a *senselesse blocke*? a *dead carcasse*? and a *child of wrath*? defiling the earth, infecting the ayre, provoking the heavens; neere unto cursing, everlasting burning. Want and worth, are graces inseparable companions: the contrarie, corruptions ring-leaders, and the evident tokens of *gracelesse persons*.

Thirdly, After these two, proceeds an earnest desire to be partaker of it; and *hungering and thirsting* for it: else, for ought I know, thou hast cause to question the truth of thy *Sanctification*. A very *cast-away* (say some) may goe thus farre; that is, see the want and worth of it; yea eagerly hunger and thirst after it: But I am not of their opinion. For *hungering and thirsting* are actions of a living, not a dead man: And is not the promise of blessednesse made to such? Doest thou esteeme *grace* above thy appointed food? prize it more, than *thousands of silver*? or *ten thousand rivers of oyle*? account all things nothing in comparison of it? and often and earnestly cryest, O how I long for *grace*! Then be of good comfort, the water of life, the guest of *grace* is come to thy house.

Fourthly, Adde to the former three, care and constancie in the use of the *meanes*, whereby it is begun and increased, and that will seale up all. Dost thou heare the word in season, and out of season? Call upon God at all times? in public, private? meditate in the law of God night and day? come often to the table of the Lord, to drinke the water of life? eate the bread of heaven? Art thou a companion to the excellent? Cryest thou to Ministers, Sirs, what shall I doe to grow in *grace*? Then *grace* thou hast: For these are not the motions of the flesh, but of the Spirit.

Fifthly, Art thou yet in doubt? then tell me; what conflict thou hast within thee? Feelest thou *winnes* struggling in thy wombe? cryest thou often, why am I thus? is any Christians condition, like to my condition? Then thou art borne of God: *grace* is formed in thee indeed. Fire and water will quarrell on the same hearth: So will *grace & corruption* in the same heart: for, these latter, as the former, are contraries. When all is peace at home, the old-man possesseth the house. A gracious man hath an universall strife within himselfe: for reason against reason, judgement against judgement, will against will, and affection against affection will be at variance. But, if thou feeble this kind of combate, waxe not faint, but gather heart: for God hath begunne his good worke in thee; thou art called, and faithfull, and chosen; and thy captaine Christ hath led thee to skirmish against his and thine enemies, in the sands of *Sanctification*.

Sixtly, Finally; doth *Sathan* now more temt thee, than in times past? why, this is not the least marke of *Christs sheep*. The Devill is like a Gentleman thiefe, who breaketh into a rich mans house, not a poore naked cottage; carrieth away, as the *Israelites* did from the *Egyptians*, *Silver plate, golden eare-rings*, and the choicest Jewells; not, as the *Gibeonites* are said to meete *Ioshua* withall, *Mouldie bread, rent bottels, old shoes & clouted*. This red Dragon, like a bloudie butcher, so long as we trudge the blind steps to the slaughter-house of hell, as direct as he can guide us, and as fast as he would have us; he keepeth himselfe as farre off, whistleth some pleasant note in our eares: (for should he halow out some fearefull noise of temptation, we, like frightened cattell, might

stand still, throw up the head, looke about, snuffe, and runne forth of the road-way :) but when, by the spirit of God, our eyes are unsealed, we smell the danger before us; beginne to stay our steps, and alter our paths; then straight shall we have a band of the cruell *Adversaries* of his temptations, to fly in our faces, plucke us by the throats, that (if possible) we might returne into the *blaky path of damnation*, wherein we had in former time *multiplid*.

Prove thy selfe now, examine thy owne soule; and if thou canst say in truth, that the forenamed things are in thee, and strong and strange temptations befall thee, be thou then assured, in some degreet thou art sanctified: question the matter no more, but with all speed and diligence, set thy selfe to encrease it. Now because, as *Elias* said to *Elisba*, this is no *easie task*, which is required of thee, take these rules following to direct thee, to the better performance of this so commendable, so profitable a dutie. And

2 Kin. 2. 10.

Helpes to grow
in grace.
1 Cor. 5. 7.

First, Wouldest thou *grow in grace*? Then *emptie thy soule of corruption*. These *twinnes* will not thrive in the same wombe. For if the *old-man* increase, the *new* must decrease: the *destruction* of the *former*, is the *generation* of the *latter*. This *Ismael* must be throwne out; else ill will it fare with brother *Isack*. This *Barabbas* is to be crucified; or the *Babe Iesus* shall. Plucke up the cockle, will not the good graine flourish? So mortifie the *flesh*, and revive the *Spirit*.

1 Thes. 5. 22.

Secondly, *Take heed of actual sinne*: for a double wound followes such a blow. It strengthens the *old*, weakens the *new-man*: what is that, but fewell to the *flesh*? quench-coale to the *spirit*? Banish then all evill workes, from thine *hands*; rotten speech, from thy *tongue*; and vaine motions, out of thy *minde*. As *Christ* the *money-changers*, whip all kind of wickednesse, cast it forth of thy *temple*; spare not any, under what pretence soever.

Col. 3. 16.

Iam. 6. 13, 14.

Thirdly, *Neglect not the least means*; *heare, read, meditate, fast, pray, receive the Lords supper*; and have none of his ordinances in contempt. Put not them asunder, *Christ* hath coupled together: lest he stop that pipe, roll a stone on that wels mouth, whereat thou dilighest to drinke most. God would have all the *Vessels* and *Instruments* of the *Sanctuarie* had in honour: the *water of life*, into the *cistern* of our *soules*, flowes thorow *everie one* of his *conduits*: then use all; for who can tell, what the least may bring forth?

1 Sa. 30. 31.

Act. 5. 9.

Heb. 10. 29.

Act. 7. 51.

1 Thes. 5. 19.

Fourthly, *Entertaine every good motion*; open the gates, let them in, bid them welcome, feed them, cherish them, as the best guests that ever came to thy soule. Many sparkes make a fire; sundry drops fill the bankes. Hearst thou this voyce whispering in thine eare, *This is the good way*? Listen to it, understand its errand, and doe what, and as it injoynes thee. Know, that *resisting*, makes way to *grieving*; *grieving*, to *despising*; and *despising*, to *quenching* the little sparke of grace within us: And if that goe out, we are undone. Should I enlarge, the time would be too short: therefore we will winde up all according to the *spirituall condition* of every person, in a round particular exhortation.

Ier. 4. 3.

I. And first, I will beginne with thee, who hast not reaped any the least *fruits* of the *spirit*, in the soyle of whose soule this seed was never scattered. I say to all such, *plow up your fallow grounds, sow not among thornes*: For, its now *high time to secke this graine*. What is the man without grace, but a dead dog? a very Devill, and firebrand of hell? Never was any blessed without it: cursed, who did possesse it. What shall I, or can I say of it? Its the *water of life*, which raiseth the *dead*: the *honic*, that opens each *Jonathans eyes*: the *tree*, which makes the bitter rivers *sweete*; whose leaves *heale all wounded spirits*. This *oyle* will make him see cleerely, who was borne *blinde*; to speake the language of *Canaan* distinctly, being *dumbe* from his mothers wombe. It boareth the deafe eare, to heare what the *spirit speaketh* to the *Churches*: setteth an hungrie appetite, on the stomacke of the soule: leasoneth its palate, and gives a pleasant relish to all *heavenly nourishment*: it stoppeth the *bloudie issue* of *sinne*, dries up that *fontaine*, which all the *physicians* in the world could never cure: and looseth the

ankle-bones

anklebones of the aged tripple, to stand, leape, and runne with ioy the parts of Gods commands. O grace! what shall I say of thee? how should I commend thee? thou art a wonder-worker, in this present world; strange things bringest thou to passe every day. And O yee sottes of earthie Adam, how should I intreat you! A graine of this meete, is worth a million of gold: a stem of this tree, all the Cedars in Lebanon: and a drop of this water all the balme in Gilead. Yea, were the hugest hills, the choicest pearles: the mightiest rocks, the most pretious stones: and the unfathomed Globe, a shining Chrysolite; yet, one corne of this sand, more than the Sunne a Candle; in brightnesse and goodnesse exceeds them all. As the wise man of money; I say of it; that bread nourisheth, wine refresheth: but grace is all in all. Wouldest thou Purchase? Plant? Build? Why, grace will doe it. Eccles. 10. 19. It will make thee a glorious temple of Gods sacred Spirit: the adopted child of God the father: and a co-heire with the Lord Iesus, of earth, of heaven. In trouble, it will comfort thee: in bondage, free thee: and being faint, put valour into thee. Yea, when the gracelesse man shall tremble at a paper Canon; quake at the wagging of a leafe; lagge, like a starcht ruffe, in a showre of raine, and wish hee had never bin borne: Then shall the gracious man hoyste up his saile, lance into the deepe, cut the swelling waves, passe by all shelves and sands; salute death, the King of terrors, with an holy scorne, and put in safe at the key of Canaan, the land of everlasting life.

I I. And now, let me turne my speech to thee, who hast laid the foundation of grace, begunne to build; goe thou on, perfect the worke of thy Sanctification: Fame would I adde to thy mite, and winde thee up a peg higher. Have I not told thee, that graces increase is commendable? profitable for all things? Men of great stocke, trade to the east Indies, when they of lesse store, but barter with their doore neighbours: A candle inlightneth a narrow roome, the Sunne a whole world: A single coat, keepes backe a weake shot; a double one, the most fierie piercing bullet: a child shrinks under a cushion, and a feeble bodie stumbles at a straw. Want of water makes the Mill to stand: a sparke sets not the pot a boyling: and a drop of wine refresheth not the Spirits. Our Greene hearts are not easily inflamed: our stiffe wills bent to action: and our frozen affections need much blowing. Our sacrifices are but offered up with smoake: our corruptions are not quite licked up; and the curied worke of Sathan is not thorowly dissolved in us. Wherefore, wouldest thou not revolt? shrinke backe? and fall from thy former stedfastnesse? why grow in grace. Wouldest thou with ease performe holy actions? with patience beare all kindes of crosses? doe much good? have fulnesse of joy? and be a shining light, a burning candle? Then let grace have her perfect growth. Strong men stand fastest: long winged Hawkes fly swiftest: large sailed ships runne speediest: great Planets shine brightest: full purses make merriest: and big boned bodie beare easiest. Grace to a Christian, is as mettles to the horse: mainner to the earth, and the Moone to the tyde. As feathers to the fowle: wheelos to the charriot: and the soule to the body. So that, want grace, and we are but feeble, livelesse creatures; bring forth no crop, beare lanke eares (if any,) and that very seldome. Many complaine, that they are dull in good duties, cold in prayer, slow to beare, and empty of comfort, stagger in faith, question their salvation, impatient in troubles, and shrug at the remembrance of death: But where lies the fault? Who is blameworthy? any except thy selfe? Knowing thou hast a present help, a speedy remedy to redresse all; but strivest not for it. What a shame is it, that we living in so good daies, in a land which floweth with milk and hony, Levites in most corners on't, the kingdom of heaven come to our doores, and manna falling within our tents morning, evening, should complaine of feeblenes, weaknes? Had we cruel wars, garments rumbling in bloud; our Cities sackt, besieged as Samaria, that we were constrained to eat the fruit of our hyes, to preserve our natural lives:

2. Cor. 6. 12.
Luk. 7. 9.

Rom. 2. 4.

Or, had we a *Ieroboham* to rule over us, who would repaire the *high places*, make *Priests* of the *basest people*, consecrate to *Baal*; pull downe *Bethel*, build *Babel*, and cause all the *Lords Prophets* to fall on the sword, why then to complaine, to be a young plant, an *Infant in grace*, were somewhat more tolerable. Me thinkes, I, like *Jonah*, doe well to be angry, when I consider how long, how wonderfully we have injoyed great meanes, to bee strong men and women in the Lord, and we can hardly keepe soule and body together. We looke, like *spirits pinde*, sterved; and not living, fresh, and growne *Christians*. I may, in respect of spirituall food, fitly apply the *Apostles* phrase; *We are not made straights in God*, but in our owne bowels. *David* could pen more *Psalmes* in time of warre, than we have leisure to reade in these daies of peace: The *Centurion* in gleaning, gathered more *faith*, than we reape who have the full *harvest*. I speake it to thy shame; henceforward make no such complaints: but see what God doth for thy soule, and let thy growth, and the meanes be equall. He who thus doth, doth well; and whereunto the *Lords* bountifullnesse should (I am sure ought to) induce him.

Hol. 2. 7.

Rev. 3. 16.

Eph. 5. 16.

Psal. 119. 25.
Psal. 80. 3.
Psal. 51. 12.

Iob. 31. 14.

Ier. 48. 11.

1. Sam. 16. 14.
Amos. 8. 12.

III. Neither will I omit thee, O thou decayed, and declining *Christian*; who hast wasted part of thy stocke, diminished thy store. What merchandise of more worth? What gaine to the increase of *grace*? Shall not then the losse be equall? the damage proportionable? Will it not grieve the *husbandman* to see his tenderest plants wither? the rankest corne become blasted? Doth not a consuming body breed sorrow? presage death? And what *patients* in such a case, if not growne desperate, seeks not recoverie? The *Prodigall Gamester*, doth he not sigh at his losse? and with an eager mind, play at *get againe*? Shalt thou then suffer this precious treasure to waste? permit the buds of *grace* to pine, perish? O see thou doe not so; but seeke to the *Physician* betimes, take restoratives to recover thy former health, thy wonted strength. *Returne to thy first husband*: For at that time, was it not better with thee, than now? What content, comfort, canst thou find in prayer, thats cold, short, and not mixed with fervencie? Will flesh halfe boyled delight the palate? nourish the body? Hath not the Lord threatned to spue the *lukewarme Christian* out of his mouth? Can hee away with a *sluggard*, a non-proficient in his service? Doth not our master expect to receive his *talents with advantage*? and shall not the *idle servant* be condemned? Awake therefore, thou who sleepest, stand up from the dead; and *Christ* shall give thee light, more increase of *grace*. Consider how thou art fallen, into what a pitifull case thou hast plunged thy soule: And tye thy selfe to thy ancient taske; use a constant course in holy actions; every day reade some portion of *Christs love-letters*; see his great affection, how friendly he invites thee, and be assured. Call and cry, *Lord quicken mee, cause thy face to shine, give me the spirit of life and power, restore me to the wonted joy of thy salvation*. Wash thee seven times in the river *Jordan*, bathe thy selfe in the poole of repentance, sing *Psalmes* in secret, and get thee into the companie of the strongest, hottest *Christians*: So shall thy flesh become as a childs, the leaprie of sinne weare away, thy vigour returne, and thy heart waxe warme, burne within thee. *Love-songs* no more inflame lust, than the *song of songs* increase, stirre up *grace*. What bawling kite with a loftie flier, mends not her pitch? What fainting beleever with one who staggers not, but will grow in *faith*? Suppose, thou findest in thy selfe a backwardnesse to good duties, shall not the omission thereof, make thee more unfit the next season? *Vse limmes, and have limmes*, is our *English* proverb; *Vse grace and have grace*, a *Christians* experiment. But, if all this move thee not to recover thy decayed stock, to doe thy former workes; then thus reason, Why may not I shrinke backe? retyre? prove an *Apostate*? Or, how shall I answer God, when he returnes to judgement? Sure I am, that if thou be his, he will not long suffer thee to sit on thy lees; but remove thee, from vessel to vessel. How long, thinkest thou, will the Lord indure thy lingring, brooke thy wambling? Take heed, lest one of these daies, he boyle thee up, by some sharpe scorching fire of affliction. What if the spirit of feare should befall thee? the sword of thine enemy pierce thee? the spreading plague infect thee? the

the food of thy soule be taken from thee? or thou by some foule publicke offence, left to scandalize thy profession? Then hast thou not spanne a faire threed? Will not thy ill husbandrie prick thy fingers? Shalt thou not goe mourning all thy life long? And, at the last, leave a weake evidence, a feeble testimonie of thy soundnesse, of thy salvation behind thee? Awake therefore to do righteously: Think, and thinke againe of these things; set them before the eye of thy soule. So shalt thou, as Sampson, when he saw the Philistines approach neere him, gather thy forces together againe, be gone, and fly for thy life. Amo 8.11. 1 Cor. 15.34. Iudg. 16.3.

III. Now, in the conclusion, I have a word of exhortation unto thee; thou, thou, who hast kept what thou hast; and not consumed the least mite of thy stocke. Thinke not, that this is all which God requireth of thee; but grow still. Proceed from strength to strength: be rooted, and deeply grounded in the grace of Christ Iesu. Spread thy branches farre and wide, shoote up, and sprout on high, be strong, as an ell-boare. Let no vacuitie (as nature admits not any) be in thy vessell, but be filled to the brimme. Be a mightie valiant man: exceed the godly, as much in this spirituall growth, as Saul the common subjects in corporall, who was higher by the head and shoulders. Christians should resemble the most honourable of Davids Worthies; equall the first three: Yea, like the brethren of Gedeon, every one be as the child of a king. A waster of his stocke, is much condemned: So is a Dwarfie in stature, derided. Shall we then decrease our heavenly substance? Or, with the North-pole, be still at a stand? Let the motion of other men, somewhat incite thee, provoke thee, who are never satisfied. When Drunkards are filled with wine, be thou with the spirit. When thou seest an Elimas, a Sorcerer full of the Devill: with Barnabas, be thou filled with faith, and the holy Ghost. When worldlings, whose portion is in this life, ayme at stately buildings, large possessions, great ruffes & cuffes, let thy care and scope be, to excell in this one thing necessarie: exceed them as much in grace, as they thee, in the contrarie graine. For thus to doe, is acceptable to God, profitable for thee, for all men. What if a man could winne the whole world, yet want grace, would it be any benefite unto him? Whereto may I compare him, who hath much, many things, yet without grace; but to a Peece charged with shot, not equalled with powder? Will? Can such a person discharge his calling? be liberall to pious uses? No, no: his coine lyes rusting in his chest, his come rotting in the garner, as lead in the Cannons belly. Who build the Jewes Synagogue? Made coats for the poore? Refreshed Pauls bands? Were they not persons furnished, filled with hot, active, mightie working powder of grace? Wherefore, thou Embryo; thou Neophyte; who art formed in the Churches wombe, grafted into the true Olive tree, and now beginnest to bud, to flourish: be not content with a meane stature, an ordinarie growth: but be thou enlarged. And O thou Prodigall; whose portion (in part) is spent, come to thy selfe, confesse thy fault, returne to thy father, be thou reconciled: So shalt thou, like that valiant Nazarene, recover thy decayed strength; binde the wedding garment faster to thee; lay hold on the pillars of promise; pull downe Sathans throne; and cast the gates of hell from off her hinges. And thou growne Christian; I must raise thee to an higher pitch; wind thee to the greatest period (if possible) of sanctification. For thou art not to rest at an ordinarie degree of grace: but to encrease, like Noths flood, untill all the vacuities of thy empty channels be filled, the tops of the aspiring hills, and mountaines be covered, and the depth be unmeasurable, not to be sounded. It were to be wished, that every Christian could give the like testimonie of himselfe, as doth Elihu; I am full of matter, my bellie is as wine, which hath no vent; it is ready to burst, like new bottles. Grow we should not onely in quantity of grace, but also in the qualitie of it. Our gifts are to be of a more pure and defecate nature. When an apple comes

to its bignesse, we see it growes in colour, taste, and proceedes to a better rellish, a more delectable temper: and so it should, must be with us *Christians*. Wherefore, let no meanes be omitted, which may further thee: nor incentives unthought on, that may provoke thee.

Gal. 5. 24.

Judg. 19.

2 King. 9.

Judg. 16.

And first, Make it thy chiefeft care, daily imployment, to crucifie the *old-man*, with all his lusts. Smite him on the face, none shall revile thee; beate him blacke and blew, its no breach of law: Bray this fopie in a mortar, stampe him to powder, burne him into ashes, and bereave him of his life. Or deale with him, as it was done to the *Levites concubine*; force him to death, cut him in twelve pieces, send them into the coasts of *Galgotha*: and if no man will, God shall commend thee, reward thee for it. But because, when thou hast done thy best and worst, some palme of this cursed *Iezabell* will remaine, some part of his skull undevoured; and some drops of his blood not lapped up: yet for all this, be not out of heart, waxe not faint in this quarrell, but lay on load, play the man still. As the *Philistines* by *Sampson*, plucke out his eyes, shave off his haire, cause him to grinde in the mill of mortification, and take away his strength. Injoyne him to keepe a perpetuall fast, creepe on his brest; or, with the serpent, lick up the dust, and so fall into a sensible, incurable consumption. Stop his eares, as *Stephens auditors*; with *David*, curb him by a bit; and, like *Agabus*, with the girdle of the word, binde him hand and foote. Suffer him not to kick, to sprauke, or move a very finger; to peepe, listen, or whisper. For, if he doe, he will recover, renew his vigour, and buffet the *new-man*. Strangle all his ill motions at the conception, burie them in the wombe; let not one of them have a timely birth. And if for all this (as it is like enough) he will be meddling, not brought to subjection, then make him a *Mendicant*, grant him a passe to beg: Or, if not so, live like the *Monke*, in the order of idlenesse, lazynesse. May it please you, consecrate him to *Baal*, permit him to be his Priest, that he may lash his scurvie skin, lance his putrified flesh; and, at the last with *Indas*, become his owne executioner. Doe thus; for none, but *Sathan*, will mourn at his death, seeke to raise him up againe. When this *Saul* is slaine, then shall little *David* grow stronger and stronger; fiercer and fiercer.

Psal. 119. 63.
and 16. 3.Luk. 24. 32.
Acts 18. 5.

Secondly, Take further advise, and be a companion to those who feare God: have all thy delight in the most excellent *Christians*. The better the object is, the more content it gives to the senses: And is not the best of all things, most to be desired? When *Christ* talked with his *Disciples*, their hearts grew hot within them: When *Paul* met *Sylas*, he burned in spirit. Will not the greenest billet fire with the dry? and one flaming bavin kinde a thousand? One who is strong in the grace of God, by a secret operation conveyeth, as the *leadstone* into iron, power and vigour into all who touch him. His prayers, conference, gestures, and whole carriage, is it not like a costly banquet, which calleth forth the fainting *Spirits*, armes them with a fresh infused power, as if a man had beene at the wine. Doubtlesse, the more we apprehend the worke of grace in any, the more will it revive the *new-man* in us, curb the *old*; and by an over-ruling command, bind all his lawlesse members to the peace. Young plants thrive not under dropping trees; weake *Christians* grow not in lewd company. Such a fire warms the hands, cooles the heart: kindleth the flesh, quencheith the spirit.

1 Sam. 17. 51.

Thirdly, And if by serious examination, thou finde in thy selfe some raging corruption (for, as *Abraham* his beloved *sonne*; each convert hath his darling *sinne*:) then up with it by the rootes above all other. To it with the mattocke of the law, down with it to the ground: for such a weed unmortified, will nourish all the rest about it. Want of wit in this kind of husbandrie, makes the good graine of grace to grow slowlie; looke lancke and leane. When men would have a rough field fitted for the plow, will they not first rid up the strongest trees? and then fall to the weaker? Therefore, set upon thy unruliest lust; fight not with small or great in the entrance of this battell, but with the *Prince* only. Give him not a blow, and be gone: But hack and hew, untill he fall on the ground. For when this *Giant* is dead, all the ar-

mie

mie will faint, be put to flight; and, with the turning of an hand, be conquered; overcome.

Fourthly, Adde to all private and frequent prayer. Secret meales make a *sat-boddy*: Closet-duties, a *well-liking mind*. Will not the tender dew, that falls in the silent night, more refresh and caule the herbs to flourish, than a great showre of wet in the stirring day? For the one is lesse mingled with the sunne and wind of hypocrisie, than the other: And God, like man, giveth the choicest, richest gifts in secret. When thou hast this, and thus done, be humble in thine owne eye: have a low conceit of thy gracious stocke; never once dreame of enough, nor of being rich: for that is the high way to bancke, to lose all. Came not Christ to lay the hills equal? and to raise up the valleyes? to make the crooked pathes straight? and to fill the emptie vessels? was not the Church in an error, which said, she was increast, had all things? Nay, was she not poore, naked, blind, miserable, and wanted all things? O that we could purge out the old leaven! abstaine from all actuall sinnes! be conversant in the use of all Gods holy ordinances! entertaine all the motions of his spirit! and be poore in our owne apprehension! Then would grace grow, the new-man flourish; and the old, receive his death wound, be pierced thorow his sides, and broken in pieces: Then, then should we be rare Saints on earth, shining lights in this darke world; leade our lives in righteousness, holinesse; and doe more, than gracelesse men imagine can be done by any created nature.

Iam. 4. 6.

Luk. 3. 5.

Rev. 3. 17.

1. Cor. 5. 7.

1. Thel. 5. 22.

Luk. 1. 53.

Phil. 2. 35.

Luk. 1. 75.

Wherefore, when thou feelest thy soule to mourne, thy spirit to faint, thy heart melancholy, dumpish, all a mort, then looke up to heaven, rouse thy selfe, fall to meditation, minde the daies of old, and call upon thy God: Cry, Lord helpe me, quicken me, awake my soule; So shalt thou, like the dead child, neefe seven times, waxe warme, and returne to thy former life and strength. This course if thou constantly observe, the power, feeling, comfort, and all the effects of grace, in a short time, by little and little, will strangely grow, wonderfully thrive, untill thou come to that period, full perfection, the Lord hath appointed for thee, and promised to thee in Christ Iesus.

1. King. 4. 34.

35. &c.

And as no meanes are to be omitted, neglected: So all motives, inducing to this growth, must be minded, remembred: thus therefore expostulate with thy selfe. What? doe not plants grow, Animals thrive? and are the covetous or ambitious ever satisfied? Will not Citizens aime at the most honourable place, Merchants venture for the choicest commodities, and all tradesmen desire the greatest gaine? Shall not a Christian then strive for perfection? Let theirs, yea Pauls resolution be emulated, imitated of thee; who (if possible) would have attained to the resurrection of the dead: As some will, to have bin as perfect, as the glorified persons in the day of judgement. In the estate of nature, wast thou not insatiable? Did sinne ever give thee full satisfaction? I tell thee, that champions of Sathan, must be champions of Christ: Such as have bin full of corruption, must be filled with the Spirit.

Incentives so grow in grace.

Phil. 3. 11.

Eph. 5. 18.

And the more we grow in grace, will not corruption the lesse burden us? Shall we not with the more ease (if not wholly cast it off) beare it? The bird which hath the most feathers, mounteth highest, conserves her bodie from many brustings: So surely by this increase, we should soare up to heaven, be freed from innumerable heart-breakings. Why have we enjoyed so great means? Seene so many good dayes? But to grow strong? And grace; Why should not thy excellencies allure all men to affect thee? procure thee? What, art thou not of a soule-curing qualitie, rare in this present world, and onely to be found in the vessels of honour? Where thou pitchest thy Tent, like a Prince, thou art attended with royall companions, as Wisdome, Faith, Hope, Love, and what not? As in the absence and presence of the planets, all elementarie bodies heate and coole, lighten and darken, revive and dye: So, by thy contrarie motion, doth every Christian. Thou art, as the spring and oyle, which turne all the

Rev. 22. 2.

wheelles of soule and body, to run the pathes of Gods precepts: the vine which beareth all kindes of fruits. Thy branches feed the tender *Ros*, being cropped; thy iuyce will heale all diseases, when once applied. Where thou fallest, like the showers in *May* the barren fields grow fruitfull, bring forth in great abundance; and multiplie the seed of the word, to an hundred fold. Never was covetous chaffe, when his garners were full of good graine, more glad; the *Grassier*, having his lands stockt with the choicest cattell, more merrie: nor the *Prodigall*, with his purse extended with pieces, more jocunde, than the man is, whose heart is replenished with grace. O grace! glory is thy unseparable companion, as shame the inevitable consequence of sinne. Where thou openest the eye, all the divine attributes of God, as his omniscience, omnipresence, omnipotence; yea, his very justice, smile upon it, are delectable unto it. For, if grace be with us, who or what can be against us? grace in thy soule, will assure thee of mercie in *Christ*; and if thou be secured of that, what needest thou to feare? What can be terrible, or dreadfull unto thee? the more *Wise*, *Iust*, *Potent* thy friend is, will it not the more comfort thee, rejoyce thee? and is not *El-shaddai*, the Lord of earth and heaven, thy fast friend, thy everlasting Father? Let them then feare, who haue cause: For thou hast none. Grow in grace, and thou maist goe thorow the world, as a man whose minde is in a deepe studie; Like *Ahimahaz*, who had speciall haft of a waightie businesse; gaze on nothing, heare nothing; use it, all things in it, as though thou usedst them not. Thy conversation shall be in heaven, thy thoughts on him who is invisible, that never man saw and did live: And having, as *Peter*, past the first and second watch, thou shalt come to thy selfe in the presence of God, where is fulnesse of joy, and all variety of pleasures, at his right hand for evermore. O thou; who readeest, hearest these lines, binde them to thee, thinke often on them; and till thou be strong in grace, which is in *Christ Iesus*, let them never depart from thee. Now, if all that we have said cannot allure thee, I say no more unto thee: But wish, when it is too late, thy carelesse neglect of graces increase, may not repent thee.

1. Cor. 7. 30-31.

Phil. 3. 20.

Act. 12. 10. 11.

Psal. 16. 11.

ver. 5. 6.

Gen. 3. 2. and

4. 10.

Psal. 78. 2.

Mat. 13. 35.

Doct. 3.

Rom. 1. 17.

1. Thel. 4. 10.

Eph. 4. 15.

Iude. 2.

Reas. 12

Whereas our *Apostle* exhorts to grow in grace, more is included than mentioned. For what in the first chapter in particulars he named; here in the bulke are comprehended. And as a tree is for trees; charet for charrets; parable for parables: So is Grace put for all the gifts of the spirit. Whence it will follow; that

An increase of all graces is required of Gods children.

Name what grace you will, and an augmentation is required, urged. Are not the *Romanes* incited to grow in faith? The *Thessalonians*, in love? and the *Ephesians*, in all things? *Paul* in other places calls for it, prayes for it: So doe his fellow-*Apostles* in their *Epistles*.

For, is there not an emptinesse a weakenesse in all? What one grace is perfect at the first infusion? *Adams* were at his creation, not ours at our regeneration. Justified we are in one act, absolute in a moment. For the object matter of it is, without us, imputed to us: but sanctified we be by degrees, in that grace is inherent, wrought in us by way of infusion, addition. Things easily got, are the lesse regarded: We must therefore with much struggling, finish the measure of our full and entire Sanctification.

Reas. 2.

And have we not the remainders of the old-man left within us? The seeds of all the kinds of corruption, in some degree, unmortified? What then, but increase of grace, can expell these? will *Sathan* drive out *Sathan*? how then should his kingdome endure? It is the manie fingers of the new-man, which must dispossesse these uncleane spirits. For, knowledge, as light darkenesse, dispelleth ignorance: faith, as winde chaffe, blowes away infidelitie: and love, as heat cold, banisheth hatred: yet these must be stronger than their contraries; otherwise it will not, cannot be.

Againe;

Againe; hath not a Christian severall sorts of temptations? and will they not, like *Goliaths* brags, grow greater and greater? What? or who shall quench these fierie darts? plucke the Devils weapons out of his hands? and hurle him against the wall? Any thing but faiths, and hopes increase? It is a truth, that every particular grace of the Spirit, hath an opposite adversarie within man, and speciall temptation from without him; and that a strong one. Therefore a growth in all of them is necessarie, to conquer and overcome their contrarie enemies.

Reas. 3.

In a word, should we not grow at all, we were but dwarfs: and in some, not every grace, would breed deformitie. Is it not a comely thing, to see a plant spread a'l her branches equally? A bodie thrive, in each member proportionably? What then? Is this commendable in the outward, and not the inward man? Should but one finger stand at a stay, would we not count it a blemish? shall we not blush then at the other? And thus you see, it stands with reason; how Christians must grow in all graces they have received.

Reas. 4.

But may one grace grow, and not another?

I judge so. For the bent and inclination of mans minde, may be more set to encrease one than another: and if this be so, why may he not? shall his intention be made frustrate? also occasions are often offered, to exercise one more than another: And shall not many acts, cause a stronger habit? Else, how should tribulation bring forth patience? Againe, the frequent use of one (its probable) by accident, may hinder the augmentation of some other: For severall charitable actions may occasion pride; though not of their owne nature. This chaffe will cleave to the best graine; now if pride grow, will not humilitie, for a season, stand still? and will it not appeare, from the rules of Contraries? shall we not see the wicked, grow in one corruption, decay in another? and that not onely of such, as have the most contrariety (as Covetousnesse and Prodigalitie:) but of those that be Disparats (as drunkennesse and gluttonie,) admitting of farre lesse dissention in nature?

Quest.
Answ.

Rom. 5. 3.

You will object, that faith is a radicall Grace, and infuseth her force into all, which flow from her, equally. Grant it be so: yet, that hinders not. Doth not the roote send her juice and vigour into all the branches in like sort? notwithstanding externall causes, as the rise of the Sunne, fall of the dew, and blast of the winde, not alike striking all the boughs, may occasion a disproportion.

Object.

Sol.

May we not from this ground soundly lesson the Romanists? and the troupe of bastard protestants among us? For let the growth of their graces be judged by the effects; and in reprovng of them, shall we wrong them? Do they not bragge of knowledge, and defend ignorance? Commend faith formed, yet live like infidels? Extoll love, and cherish deadly hatred? Exalt hope, and leave men in despaire? Vow chastitie, and maintaine the stews? Have they not candles to burne on their altars? Gunne-powder to blow up Parliament houses? Will they not grant Pardons? and imbrue their hands in the blood of Innocents? Bless God with their tongues? and curse his annointed in their hearts? Great devotion they shew in appearance, when destruction and calamitie be in their practice. What can I say of them, but that they grow from evill to worse; deceiving and being deceived? For, they can lye, and tell truth, with one very breath: send forth sweet, and bitter water from the selfe same fountaine: Grow in grace, and encrease in corruption: Cry out for unitie, and sow the seedes of enmity: And that, which surpasseth all; A Jesuit can live a Traytor, dye a Catholike Martyr: Therefore of the Serpents brood, and spawn of the Devill be they. And be there not some among us in the same predicament? who goe in knowledge, forward: yet, like the Crabbe, in practice, moove backward? boast of great faith, when their good workes are little ones? have peace in their heads;

Vse. 1.

Rom. 3. 16.

1. Tim. 3. 13.

Judg. 13. 4. But, as *Sampsons Foxes*, certaine firebrands in their tails? Doe they not call for prayer, cry downe preaching? Are not these *monsters*? Deformed *Satyres*? rather than compleate *Christians*, throughout sanctified persons? These resemble those, who feared God; yet served their *Idols*.

2 Kin. 17. ult.

V/c 2.

3 Pet. 1. 5, 6, 7.

But, beloved, let it not be so with you: but adde to your *vertue*, *faith*; to your *faith*, *knowledge*; to your *knowledge*, *temperance*; to your *temperance*, *patience*; to your *patience*, *godlinesse*; and to *godlinesse*, *brotherly kindnesse*. For, if these things be in you, and abound; you shall neither be barren, nor unfruitfull. *Christians* in the Church must not be like stones in the building, alwayes in bulke equal; neither grow as the bul-rush, bigger and weaker: but burnish as the Cedar; waxe strong as the Oake. Gods plants must achieve an *augmentation*: Of each branch, everie member a *consolidation*. Thy *love* must be hot; thine *hatred* deadly; thy *desires* eager, and thy *zeale* burning; thy *faith* never failing; thy *hope* longing; thine *anger* fierce, and thy *delights* ravishing: yea, thy *griefe* deepe, thy *fears* terrible; and thou thy selfe, proove more than a conqueror. Rom. 8. 37.

Judg. 10.

But above all graces, grow in *faith*. The *Apostle Jude*, exhorts the people, to edifie one another in their holy *faith*. For, *faith* is the roote, from the which all other branches spring; the fountaine, out of which flow all the rivers of holy actions; and the sure foundation, that supports the whole building of *godlinesse*. Wherefore, if *faith* decrease, every gift of the *Spirit* will wither, dye: the waters of sanctification runne weakely, be dried up: and the goodly frame of our new erected Temple, reele, and totter. Doubtlesse, manie and great advantages hath a *Christian* by his *faith*. For it raiseth the dead, justifieth the wicked, purifieth the heart; It comforteth the feeble minded, quenched Sathans fierie darts, overcomes the world: It bringeth good tydings from God to man; uniteth the creatures to the Creator, and saveth the sinner. What is *faith*, but the choicest Grape in Canaan? The primo fruite of the *Spirit*? The essentiall forme of a *Christian*? And the pennie which purchaseth heaven? Its like the poole of *Bethesda*, which cureth the cripples; the sword of *Saul*, that never came emptie; and the bow of *Jonathan*; which never bended backe from the blood of the slaine, the fat of the mightie. For crosses, *faith* will assure thee, that the Lord sends them, their burden shall not exceed thy abilitie; and that, like a thunder clap, they rattle more than hurt. That they are the cognisance of *Christ*, the Physician of the soule; shall handle thee gently, stay but a very little while, and, at their departure, leave a blessing behind them. This balme heales all diseases, helps at a dead lift, and cures when nothing can.

1 Sam. 2. 1.

Heb. 11. 32. &c.

And what shall I more say? For the time would be too short for me to tell of *Geddon*, *Barak*, and of *Sampson*, of *Iephtah*, *David*, *Samuel*, and of the *Prophets*; who through *faith*, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of *Lyons*, quenched the violence of fire, escaped the edge of the sword, of weak were made strong, waxed valiant in battell, resolute in warre, and put to flight whole armies of their enemies. For, when reason presents these things unto thee, as so many thec-beares, roaring *Canons*, implacable *Divells*; and the promises of God, the acts of divine providence, and the kingdome of heaven, no better than fate, destinie, broken notions; (at the best, but like some ruinated and forraged Countrie:) then will *faith* give them luster, make them shine; and as it were, with open face, appeare and stand forth in a most glorious forme and order.

Grow in *faith*, and thou shalt be able to breake a bew of sterle, lift up the wing, soare on high, sleight temptations, defie the devill, and bid death doe his worst. A great *faith* will fill thy soule with joy, thy life with good works; and the whole world with prayser. *Faith*, it big and strong, will make thee a noble

noble warrior in the *Lambes campe*, one of a thousand; a man, as *David*, according to *Gods owne heart*. *It will ascend to *heaven*, lay hold on thy *surge*, satisfie thy *creator*; and bring thee a quittance for an universall, an everlasting discharge of all thy debts, *originall, actual; past and to come*.

But I must confesse, that what I presse is hard to practise: For *Satan* daily dew fires, doth *winnow* it. When its seed is first sowne in the soile of our *soules*, *Satan* would he rend it up by the roots: but finding that a matter impossible, because it is of *Gods* planting, then will he by his subtil suggestions, tempt us to question the truth of its *objects*. And, when this will not serve his turne neither, that wee may prove graine for his garner, then with his *sewe*, he will toss and tumble us up and downe, to prevent faiths *act*, separate it from its proper *object*, and keepe us in a continuall entercourse of doubting, staggering. *Beloved*, of all the strings which be on the *instrument of my soule*, I finde none more to jarre, than this of *faith*. O how hardly is it tuned! how suddenly out of temper! It will prove a pretie peece of service, in the time of tryall, and day of temptation, to rely on *God*, to cast all our care on him. However, yet there is hope: for the *Lord* hath blessed *Faith* once; and it shall be blest for ever. The *elder* shall serve the *younger*.

And in the knowledge of our *Lord and Saviour Iesus Christ*.] Having finished the first thing, wherein we are to grow; we proceed to the second. From the which we are instructed; that

Christians are to grow in the knowledge of Christ Iesus.

Who better acquainted with *Christ* than *Paul the Apostle*? yet did he not strive to increase his knowledge of him? His desire was, among the *Corinths*, to know nothing but *Christ Iesus*, and him crucified. No time would hee omit, means neglect, that hee might apprehend him, of whom he was apprehended. The charge he gave his sonne *Timotheus*, may serve further to confirme the proposition. Doth hee not command him to attend unto *Reading, Doctrine, Exhortation*? And may not reason in force it?

Doct. 4.

For is not *Christ* the Being of Beings? The naturall *Source* of *God the Father*? The brightnesse of his glory? and the engraven forme of his person? Are not all the treasures of *Wisdom* and *Holinesse* hid in him? Doth not the fulnesse of the *God-head*, dwell in him bodily? Is he not coeternall, consubstantiall, and coequal with the most high? Willyou heare his own testimonie? *I, and the Father are one*. The *Lord* possessed me in the beginning of his wayes, before his workes of old: when there were no depths, I was brought forth, no fountains abounding with waters; ere the mountaines were settled, or the hills created: while as yet he had not made the earth, nor the fields; neither raised the highest part of the dust of the world. When he prepared the heavens, set a compasse upon the face of the deep, & established the clouds above, I was there. When hee gave the *Sea* his decree; commanded the proud waves should not passe their bounds, and when he appointed the foundations of the earth, then was I by him, as one brought up with him; and I was daily his delight, rejoycing alwayes before him. And this being thus, is it any robbetrie for *Christ* to be equal with *God*? Was not the *Word* made flesh? dwelt amongst us? And did we not behold his glory, as the glorie of the only begotten of the *Father*, full of grace and truth? What object more wonderful? better deserves our knowledge? Did not the *Angels* desire to peepe into this mysterie? And shall not we? Then are wee blame worthe.

1. Cor. 2.2.

Phil 3.12.

1 Tim. 4.13.

Reas. 1.

Heb. 1.3.

Col. 2.3.

Ioh. 10.30.

Pio. 8.12. &c.

Phil. 2.6.

1 Ioh. 1.1. &c.

Ioh. 1.14.

1 Pet. 1.12.

Consider also, what he hath done for us. Hath he not elected us, before the world was? in these good daies, created us of nothing? beautified us in a comely manner? imprinted his owne image upon us? And, we by sinne having spoiled our selves, with no lesse price than the shedding of his sacred blood, redeemed us? Recovered the great damage we lost in *Adam* our father? and restored us to a farre better condition, than was allotted to us at our first creation? It is he, who pardoneth all our sinnes, healeth all our infirmities, delivers our soules from hell; and from whom all the good we enjoy, we have received. Are not all things from him? For without him was not made, any thing that was made. And by him? For the *Father* worketh by him, and he worketh. And for him?

Reas. 2.

Ioh. 15.16.

Ioh. 10.10.

Psal. 8.6.

1 Pet. 1.19.

Psal. 103.1. &c.

Ioh. 1.3.

Ioh. 1.17.

Then

Rev. 4. 11.
Eccles. 12. 1.
Psal. 147. 9.
Mar. 4. 41.
Job 31. 12.

Thou art worthy, O Lord, to receive honour, and glory, and power. For thou hast created all things; and for thy pleasure they are, and were created. Have we not a command, to remember him who formed us? Doe not the Ravens looke up unto him? the Winds and Sea obey him? And shall we Christians then bee ignorant of him? Certainly this were a shame; would eate up all our increase; a fire, would devoure to destruction.

Reas. 3.
1 Pet. 1. 8.
Acts 9. 6.
Psal. 116. 7.
1sa. 1. 3.
Ioh. 17. 3.
Ephes. 4. 18.
Acts 17. 23.
Luk. 17. 17.
Phil. 3. 9.

And what to bee desired effects will this knowledge worke? For who ever knew Christ, but was inflamed with the love of him? stood in great awe of him? humbled himselfe before him? put his confidence in him? and said, Soule, returne unto thy rest? The Oxe knoweth his owner, the Ass his masters cribbe; and shall not man be acquainted with his Lord? Is it not eternall life, to know Christ Iesus? Everlasting death, to be ignorant of him? Tell me; what was the Gentiles misery, but that they were strangers from him? The Athenians shame, but that all their devotion was done to an unknowne God? The Lepers ingratesnesse, except that they returned not thanks unto him? And what sets forth Pauls praise more, than his earnest desire to know the Lord Iesus, and to be found in him?

Reas. 4.

To conclude, have we not time and meanes to enlighten our eyes, that we might see Christ in open vision? For, doth not the Spirit, thorow the whole Bible, set him forth in plaine phrases, shining prophecies? In types, parables, and similitudes? What are the Scriptures, but the subject matter of him? In each storie, page, verse, may we not have some hint, some glimpse of him? Beloved, all the lines in the holy letters, meete in Christ as their proper Center; and such as come short of that point, are profitable for nothing. He is the Alpha and Omega, the beginning and end, of all famous histories, noble acts, and renowned persons, the which are good before God. Shall wee then, with the Want, root in the earth? and have no care to know Christ Iesus? What if we know him a little? will that serve our turnes? No, no: our eye spirituall is, like his corporall who was borne blind, but opened by degrees. This object is profound, deepe; and the better we understand it, the more powerfully, profitably will it produce the forenamed gracious effects. Therefore, as yet, so grow we must in the knowledge of Christ Iesus.

a. 80.
Rev. 1. 18.

Mar. 8. 24, 25.

The know-
ledge of Christ
distributed.

And here it is to be observed, that the knowledge of Christ is either intellectuall or experimentall. When we doe, with the act of our understanding, apprehend a thing, be it what you will, it is intellectuall knowledge: But we purpose not to exceed our bounds; we will confine our selves within the limits of our present object, Christ Iesus.

Now this intellectuall knowledge of Christ, is of his person, or offices. For the former, we are to consider these foure following particulars.

Ioh. 1. 14.
Heb. 1. 16.
Mat. 1. 23.
Heb. 10. 5.
1 Ioh. 5. 10.

First, In Christ, we are to note his two natures, the Divine and Humane; both which concur, and are hypostatically united to make one individuell Person. The word was made flesh; he tooke not on him the nature of Angels, but he tooke on him the seed of Abraham. Whence it is, that he is called Emmanuel; which being interpreted is, God with us. So that in the Person of Christ, was perfect man-hood, A body thou hast fitted mee: And perfect God-head, This is the very God, and eternall life.

Luk. 23. 46.
Luk. 24. 39.

Secondly, And in the man-hood of Christ, observe a soule and a body: A soule, Father into thy hands I commend my Spirit. And a body, Behold my hands and my feet, that it is my selfe, handle me, and see; for a spirit hath not flesh and bones, as you see mee have. Where note by the way, that Christ had a twofold will; one from his Deitie, another flowing from his Humanitie. Therefore praying, he said, O my Father, if it be possible, let this cup passe from me; nevertheless, not as I will, but as thou wilt. As he was God, the will of the Father and his were the same.

Luk. 2. 35.

Psal. 51. 5.

Thirdly, Hee was borne of a Virgin, his mother knew not man; for the Holy-ghost came upon her, and the power of the most high overshadowed her. And thus it must be: For if he had proceeded by naturall propagation, he, in his conception, had beene polluted

ted with *originall corruption*, and then he could not have beene a meete mediator and holy sacrificer, to have made an attonement for the finnes of the people. For such an Heb. 7. 26. high Priest is behoued us to have, as was holy, harmlesse, undefiled, separate from sinners, and made higher than the heavens. In truth, Christs *originall puritie* is to equall Adams at his Creation: that the root being holy, all the branches may in like manner. Christ as man, Heb. 7. 3. had no Father; as God, no Mother: And therefore the true Melchisedecke, without father, without mother.

Fourthly, The last thing is, that in the very instant of Christs conception, the two natures were inseparably knit together, and in substance and actions, ever remained distinct either from other; conseruing their proper qualities from all mixture, or confusion. And as the soule and body being united, make one intire man: so the two natures conioyned, constitute but one individual person. For (marke this) Christ did not assume to his Deitie, the person, but the nature of man; neither did the *humanitie* for a moment subsist by it selfe; but in the very act of its conception, was united to the Godhead, and so alwayes continued for ever after; yea, when Christs soule and body, at his death, were separated, yet neither of them from the Deitie. For, Christ should then have had two persons, not two natures, if at his death there, had beene a new manner of subsisting. This union, as it is wonderfull; so is it eternally indissoluble. Thus much of the intellectuall knowledge of Christs person: his Offices are now to be handled in order.

First, And we will beginne with his Priesthood. That Christ was a Priest, the Scripture, in many places, speaketh evidently: for who was shadowed out by Aaron and his successors, but the high Priest of our soules Christ Iesus? For he was to offer both gifts Heb. 7. 11. and sacrifices for finnes; to have compassion upon the ignorant; and to make a reconciliation for them who were out of the way. And here we may note the differences betwixt Levit. 10. 2. 3. Heb. 5. 1. 2. the Priest-hood of Christ, and that of others.

1. He was of the tribe of Iudah: they were all of Levi.
2. He was God-man: but they meere men.
3. He was without sinne: they tainted with *originall corruption*, and *actuell transgression*.
4. He was consecrated with an oath: so were not they.
5. He was of the commandment of the spirit: they of the law of the flesh.
6. He offered up himselfe, once as a full sacrifice to purge away mans finnes: they, other oblations, whereby it was impossible that iniquitie should be taken away.
7. He put an end to the Priesthood: they made but way to it.
8. Lastly, he was a Priest for ever after the order of Melchisedecke: theirs was often changed. For as Iohn was the last of all Prophets: so Christ of all Priests; that is, there was no continuation of personall succession after him; Reade Hebre. 7. per totum.

Secondly, The second is, his Propheticall office. Therefore the Scriptures give him severall names importing so much: As of Teacher, Speaker; yea, the verie Prophet, for he was to instruct them in the truth, whom he had reconciled to his Father. See, Mat. 23. 10. Dan. 8. 13. Acts 3. 22.

Thirdly, And Christ had a kingly office; that he might conserue and governe those whom, as Prophet, he had taught, and, as Priest, he had reconciled; subduing his and their enemies, and to preserve them to his heavenly kingdomes. Hence it is written; A child shall be borne, and a sone given us, upon whose shoulder the Dominion shall lye. Behold, a king shall raigne in righteousness: And againe, They shall serve the Lord their God, and David their king, whom I will raise up unto them. These places, and many more are spoken of Christ Iesus, Consult, Esay. 9. 6. Ieremi. 23. 5. & 30. 9. Psalm. 2. 6. Acts 2. 36.

Fourthly, and finally, we may mention his Mediator-ship; although (as some will) the forenamed offices be all comprehended in it: however, the holy letters speak distinctly of it, calling Christ, the Angel of the covenant, the Mediator of the new Testa- Mal. 3. 1. Heb. 9. 15. ment,

Object.

ment. Observe here, that *Christ* is *Mediator* according to both *natures*: For the *manhood* without the *Godhead* would profit nothing. But it is written, *There is one mediator betwene God and man, the man Christ Iesus.* 1. *Tim.* 2. 5.

Resol.

Acts. 20. 28.

Heb. 4. 25. 26.
and 5. 1. 2.

First, I answer, that our *Apostle* useth *Christ's* owne phrase, who ordinarily stileth himselfe the *son of man*: for he gloried not in swelling titles. 2. It is a kinde of tropicall speech: wherefore by a communication of properties, we are said to be purchased, *with the blood of God*. 3. *Paul* so speakes, to comfort the feeble minded: for, when a man is wounded in spirit by the stroke of *God*, the verie bare naming of *God* will make a sinner, in the painefull pangs of regeneration, to quake, to tremble, and fall backward. But hearing of a mediator, who is *man*, as he is *God*, which is touched with the feeling of our infirmities, and in all points tempted as we are, (yet without sinne;) we shall lift up our weak mindes, goe boldly to the throne of Grace, and find mercie in the time of neede. 4. And the truth is, our mediator is to communicate of both *natures*: for he must be inferior to *God*, as touching his *manhood*: And superior to *man*, as concerning his *Godhead*. And this is that intellectuall knowledge of *Christ's* person and offices Christians are to get, and grow in that. The *Experimentall* followeth, whereof we will speake but a very little, to avoide prolixitie.

This knowledge differs from the former, in divers particulars. First, In the instrument of apprehension: For that is effected, with the *rationall* facultie; this, with the *sensible*. Secondly, That is *active*; this rather *passive*, falling within the fathom of our feeling. Thirdly, That, without this, profiteth a *Christian* nothing. Fourthly, The former borroweth helpe from the latter, not the contrarie. For *Experimentall* knowledge sealeth *Intellectuall*, that it is true. *Philosophie* teacheth me, that *fire* will burne; but if I put my finger into it, the truth is infallible: For I have felt, what I heard. And hence growes our English proverb, that *Seeing is beleeving*. This was verified in *Thomas* when he put his fingers into the wounds of *Iesus*.

Ioh. 20. 25.

1. Thes. 1. 5.

And this *Experimentall* knowledge of *Christ*, may be in respect of our selves or others. When we feele a change wrought in our selves, by the *Gospel* preached: when it hath not bin in word only, but in the powerfull operation of the holy Ghost; inlightning our darke mindes, dissolving the cursed worke of *Sathan* in us, and renewing us according to the image of our maker; this is knowledge *Experimentall*. *Paul* knew this well; felt by experience, that the *Gospel* of *Christ*, was the strong arme of *God* to salvation. He could say with sense, *I live and Christ lives in me*: He rules, as a king; and I, by his power, can doe all things. He is set in heavenly places; and I am raised together with him. He found the death of *Christ* to kill sinne in him; the efficacie of his resurrection, raising him up to newnesse of life; his Spirit leading him into all truth; and what petitions he preferred to *God* the Father in his name, never returned emptie. This was that excellent knowledge of *Christ* he so much gloried in, longed after, and by all meanes sought to increase. And thus to know *Christ* is to be somewhat, somebody.

Rom. 1. 17.

Col. 1. ult.

Eph. 2. 6.

1. Cor. 2. 2.

Heb. 4. 2.

Gal. 2. 8.

1. Thes. 1. 9.

2. Cor. 1. 14.

And there is an *experimentall* knowledge in regard of others. The *Author* of the *Hebrewes* saw, that the *Gospel* preached to others, was without profit, in them who heard it: because it was not mixed with faith. *Paul* sensibly perceived, that *Peter* was mightie in Circumcision, as he himselfe was in the *uncircumcision*. And he observed, what a great entrance he had among the *Thessalonians*. He also giveth *God* thanks, which caused them to triumph in *Christ*: and made manifest the savour of his knowledge by them, in every place. And thus you have demonstrated, what is that knowledge, both intellectuall and experimentall, Christians are to increase in. The application followeth.

Use. 1.

From all which particulars, we may confute many hereticall opinions about the Person and Offices of *Christ Iesus*. And First, that of the *Patro Passians*; who

who maintained, how that God the Father tooke our flesh, and suffered. But is it not said, that in the fulnesse of time, God sent his Sonne made of a woman, and made under the Law? Gal. 4. 4.

It will be objected, that Christ is called Father, Isa. 9. 6.

It is true, that Christ in many respects may be called Father.

Object.
Resol.

First, Because he created all things: For it is usuall with the Hebrews, to stile that, whether person or thing, a Father, which is the cause or ground thereof. Hence Iubal is said to be the Father of all such as handle the Harpe and Organ. And in Iob, shafts and bullets are called the Sonnes of the bow: as if it were their Father. Secondly, Christ is a Father, in that he begate many by the word of truth: and in that sense, Paul tells the Corinthians, that he was their Father. Thirdly, In regard that he is the vine, and we as branches united to him. When a graft is set into the stocke, the Hebrew manner is to call it, a Sonne of that tree. Fourthly, But chiefly, as the first Adam is our Father; because we are all his sonnes by naturall propagation: so is Christ our Father, in as much as through him we are children by regeneration and adoption. He who maketh Sonnes is a father: Christ maketh Sonnes. Ergo a Father.

Gen. 4. 21.

Heb. 10. 13.
1. Cor. 4. 15.
Ioh. 15. 1. &c.
Ioh. 1. 12. 13.
1. Cor. 15. 22.
45. 49.

Secondly, The Arrians: their heresie was, that Christ was God by Office, not by nature: how he was first created, then all things by him. For he is sayd to be the beginning of every creature. Rev. 3. 14.

Object.
Col. 1. 15.

First, And it is also written, In the beginning was the word, and the word was with God; and the word was God. Secondly, He is the beginning of every creature; Because he gave them their first being; and after mans fall, their well being. Thirdly, But did he give the creatures a being? Then is he God. For to Create requires an infinite power; the which can be found in no Creature, but in God onely.

Resol.
Ioh. 1. 1.

Thirdly, This meets with Samosetanus hereticall opinion; who held that Christ was not, before he tooke upon him mans nature: as though his Deitie began with his Humanitie. But what more absurd? For God hath neither beginning, nor end: if he had, he were not God.

Fourthly, And that of Apollinaris falleth to the ground; who thought that Christ assumed a body onely, and the God-head was instead of a soule. But he assumed the whole nature of man: Therefore a soule. Againe, the soule of Adam was the beginner of his act in sinning: a soule therefore is to suffer. And did not Christ cry, my soule is heavie to the death? And, commit it into the hands of his Father, at his giving up of the Ghost?

Luk. 13. 46.

Fifthly, Marcian and Valentinus are here confuted: these taught, how Christ tooke his body from the ayre, or from heaven; and that it passed through the wombe of the Virgin, as water floweth through a conduit or pipe. But this is evidently false: for then he had not bin bone of our bone, and flesh of our flesh: neither had that nature satisfied, which sinned.

Eph. 5. 30.

Sixthly, Hebion and Cerinthus; these defended, that Christ was conceived by ordinarie generation, as other men; which is a flat contradiction of the Angels speech; and would bring the humane nature of Christ within the compasse of originall pollution. For whatsoever is borne of the flesh, is flesh: and how can the streame be pure, when as the fountaine is defiled?

Luk. 1. 34. 35.
Ioh. 3. 6.

Seventhly, And that of Nestorius may not be admitted; who devided the persons; one God, the other man. To hold this opinion, would breed confusion.

Eighthly, We may not omit the error of the Monothelists; these say Christ had but one will; as if his soule had beene deprived of its proper faculty.

Act. 3. 21.
1. Cor. 12. 26.

Ninthly, And that of the Vbiquists; who held that the body of Christ, at one time, might be in many places. But is it not written, that the heavens shall

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Act. 3. 21.

Phil. 3. 8.

Neh. 8. 3.

Acts. 2. 4. &c.

2. Tim. 4. 2.

1. Cor. 14. 6.

2. Chro. 19. 8.

2. Tim. 3. 15.

1. Cor. 8. 2.

Acts. 17. 16.

Iam. 3. 15. 16.

17.

Vse 2.

Mar. 9. 7.

Mat. 10. 30.

Act. 18. 25.

1. Pet. 3. 15.

containe him, untill the restoration of all things? And if it were so, why are we commanded, to waite till he come? or injoynd, to receive the Bread and Wine, in remembrance of him? By all this you may see, what need we have to grow in the knowledge of Christ Iesus our Lord. For all heresies, in the dogmaticall points of faith, are in, and about him. And may we not also from this ground, confute and reject the doctrine of the Romanists? For, doe they not extoll ignorance in the common people, to the skies? Trample the knowledge of Christ, as mire under foot? Esteeme it a matter of no moment? Better lost, than found? See their notes on the Bible, view their bookes, consult with their Councels, listen to their Decrees; and tell me, if this thing be not true? But shall we thinke this Apostle, to be in an error, beside himselfe, when he penned this Epistle? Or may we safely imagine, the Laity were not to learne it? Was that good for Paul (I meane the knowledge of Christ;) but naught for the people? Were this their Tenent sound; for what end did the Lord write the law with his owne finger? command it to be read before men, women, children? Was not all this labour in vaine, if ignorance were not to be blowne away? Why had the Apostles all tongues; but that all nations might learne to understand the Gospel? For what purpose was the Evangelist charged, to Preach in season, out of season? Or false Teachers checked, for Prophecying in an unknowne and strange language? What praise can redound to good Iehoshaphat, who sent Levites through his land, to Lois, Eunice, for training up Timotheus in the holy letters of a child, if knowledge were not necessarie in the vulgar sort? Our adversaries will not, for all this stick, to affirme, that ignorance is the mother of deviation, among the common multitude: But we may more truly say, that stee is the step-damme of two cursed twinnes, superstition, and prophanessee. For, take but a strict view of the inhabitants of our Northren parts, where the most know nothing, as they ought to know; and shall we not finde, how they be, like Elies Sonnes, openly wicked? Or, as the Athenians, wholly addicted to Idolatrie? Wherefore, this wisdom of theirs is not from above, pure, peaceable, easie to be intreated, and full of good workes: But from below, sensuall, earthly, and devillish. Thus we leave them to doe with their owne, what, and as they will.

This, in like sort, layes a sharp and deepe reproofe, on many amongst us; who, though they professe themselves no Papists, notwithstanding tread in their steps. For, have they any knowledge of Christ Iesus? Doe they discern betwixt Law, and Gospel, Precept, or Promise? the new way, or the old? Aske them, who, or what Christ is, and can they tell? Truly, they understand not whether he be Jew, or Gentile; Male, or Female. They hope he is a good man; and why should they not? These come short of Satans confession: he could say, What have I to doe with thee, thou Sonne of God? thou Iesus of Nazareth? The blind beggar might read such a lecture; who prayed, O thou Sonne of David, have mercie upon me. So these mens backes be clothed, and their bellies filled, their grounds stocked, and their lusts satisfied, they care no more for the knowledge of Christ (as our proverbe hath it,) than a swine for a pearle, or the devill for holy water. They thinke religion, with Gallio, to be but a matter of names and words. No reason can they render of their faith. The best signe of their Christendome is, that they were baptized: and, O that their lives would testifie so much! But, if they cry out, they are no drunkards, nor swearers; no theeves, nor usurers; nor Papists, nor Puritans; goe to Church, heare a Sermon, receive (as they call them) their Easter rightings, and contribute to a Preacher, why then they imagine they have stricke all dead. We can (say the best sort of such) our Creed, and our confession; our ten Commandements, and our Pater noster; And what need we more? Will not this serve our turne? Who would not pitie these people? and mourne for their miserie? What heart so hard, will not

not weepe over our Ierusalem? and with Ieremie, with, that his eyes were a fountain of teares, to bewaile the staine of the daughter of this ignorant nation? What sinne more dangerous? more generall than this, no knowledge of Christ Iesus? and what lesse regarded? lamented? Every man in his place, strives to be his craft master; ignorance of all kinds is hated, condemned: yet, this we have in hand, is too much affected, hath great and many friends. May not the Prophets of these times cry with them of former ages, *We have spent our strength in vaine, and the people perish for want of knowledge?* Heare this, O ye sonnes of Adam, *Will not God come in flaming fire, to render vengeance upon all who know him not?* And if the blind lead the blind, shall not both fall into the ditch of condemnation? understand this at the last; That ignorance is the roade way to death and hell; and whosoever treads her hidden steppes, shall take up his lodging in the land of everlasting darkenesse. Be not deceived, God is not mocked: For what a man soweth, that shall he reape. He therefore, who scattereth the seedes of ignorance, shall gather the ricke of endlesse perdition and destruction.

And you, who have so much knowledge of Christ, as through the unsearchable mercie of God, may serve to save your soules; be not content therewith, but be filled with Spirituall wisdom and understanding. The more thou seeest into this mysterie, the greater will be thy admiration. Take a strict view of the secret worke of the whole frame of nature, with the most skillfull and curious inventions of profoundest men; alas! the better we understand them, the lesser is our astonishment at them. But it is not so with this, and these things we have in hand. For, as our knowledge increaseth of Christ, and of his acts of old, the more wonderfull will they appeare unto us; because no sound reason can be rendred of the forme of his person, or manie of his proceedings. And truly, as our knowledge is augmented, our love will be inflamed, our faith confirmed; and all the actions of grace, the which flow from us, bettered. A man of understanding is of an excellent spirit. His affections burne within him, his confidence is immovable; and his hope never faileth, fainteth. Why was Paul so resolute to doe all things? suffer all things? He knew him whom he had trusted; that the Gospel was the power of God to salvation, the which he Preached, professed. O that we could tread in this mans stepps! be like minded to him! He would reioyce in nothing but Christ; speake and spread nothing but him: He was never wearie in naming of him; and therefore in nine verses, he ten times makes mention of him. Christ was the object of his understanding, will, affections, faith, feare: yea all in all. How would he chant it with his tongue, penne, when he smelled this sweete savour? pleasant odour? This sent, like sugar, did sweeten all the bitter sorrowes he sustained: like a pretious graine of Muske, perfumed his most stinking affections. What marvaile then, if he desired to know nothing else, but Christ Iesus, and him crucified? For what is the exactest knowledge without him; but a blinde, unprofitable science? Faith, but a wild, groundlesse confidence? Patience, except a stupid, sencelesse blockishnesse? Or any internall habits, Morall actions, but sowre grapes, glistering vices? and though unto some this may seeme a paradox; yet a Christian, who hath a sound mind, is a thoroughly-well furnisht Artist. A Logician: for, he can argue, dispute; and render a reason of his religion, by the never-erring dictate of the spirit. A Grammarian; who speakes, and that distinctly, with a new tongue, the language of Canaan, as a Saint, an Angell. A Rhetorician: for he is able, by his pronounciation, to pierce the highest heavens, procure audience, and prevaile with the King. A Geometrician: measuring the height, depth, and breadth of the best and greatest Globe, the Love of God. An Arithmetician: numbring the dayes of old, and future ages; sinnes pardoned, prevented; judgements inflicted, removed; favours conferred, promised; and all things, how they are now ordered; and in their due season, for ever shall be established. A deepe Eagle-eyed Philosopher; that discernes betwixt

H h h h h

grace

grace and nature, flesh and spirit; and (O great secret!) how the *bodie* followes the *temperature* of the *soule* in a regenerate Person. Without controver-
 sie, he who knowes *Christ*, knowes *all things*: he that is ignorant of him, nothing as he ought to know. And in this sense, as many more, *Christ* may be said to be all in all, to Jew, Gentile; to Barbarian, Scythian.

1. Cor. 8. 1. 2. And, O thou purblind Want, & dul-sighted moale, get wisdom, get understanding of *Christ*, & forget not. Seeke into these mysteries, search into these so profound depths: for they are more pretious than pearles; & all thou canst desire, are not to be compared to them. Meanes thou hast, if thou have an heart; motives strong & many, if thou wilt be allured. He who would be skilful in any science, will he not reade the choicest authors? purchase the most ancient manu-scripts? & be a companion to the cunning Artist? shall we not then do this, and more too, for the gaining of so excellent knowledge? What if it make not such a stirre, and ratling in the world, as others? Is any like it? to be equaled to it? If thou wander in thy spirituall progresse, is not *Christ* thy leader? Art thou in doubt? is not he the author? finisher of thy faith? Dost thou faint? he is thy life, and length of daies.

Hcb. 12. 2. Are not the holy letters, the swadling-bands wherein the babe *Iesus* is wrapped? Deu. 30. 10. That I say not, the expresse image of his person? Is he not made all things, compared to all things, that he might win some of each ranke to know him? Thy Ioh. 6. 35. Bread and Wine do represent him; thy apparell put thee in mind of him; and thy lying downe, resemble his laying downe of his life for thee. Is not thy rising up a type of his resurrection? or by way of allusion might be? When thou pcepest into thy well-stored Chest, it will call to remembrance, the Arke of the Covenant: for *Christ*, as it, kept the Law of righteousness for us. I am the doore, Ioh. 10. 7. faith he; that thy out-going and in-comming might be in his name, with his Ioh. 15. 10. leave. Let the trees of the Forrest teach thee: the Roses of the field tell thee: the Cant. 2. 1. light instruct thee: and the Rocks give thee to understand. What object Ioh. 1. 9. lyable to sense, *Christ* assumes not to himselfe, that he might gaine some? or leave them without excuse, who will not learne? Princes and poore persons point at him: Hills and Valleys are not without reference to him: Bulls and Heifers; Rams and Lambes; Kine and Calves; when they lowe and bleate, give some glimpse of him, call unto him. Doth God all this for no end? No, no; he would have us to looke thorow the creatures, as so many opticke glasses, more clearly to apprehend the Lord *Iesus*. *Christ* should be still in our hearts and hands; words and actions; all *Christ*, nothing but *Christ*. He who desires to know or affect any person, before him, equall to him, or without him, is but carnall. For in all relations, of husbands, wives, children, friends, we should minde him: And where he is formed, we must fix our affection, on nothing else, no where else. Let but a gracious man walke in the desert, thus he saith to himselfe; in the like place was my Lord tempted: rest on the toppe of an hill, he mindes the mount from whence he ascended: throw up his head, and behold how the winde drives away the darke cloudes, then he thinkes; these are the Chariots, which carrie away my master; and one of these daies, he will retorne riding on them: They rejoyce his soule as much, as *Iosephs* waggon did his aged father, when he saw it came to fetch him; his Spirit is stirred, revived in him. What can I more say? How should I moove thee? induce thee? No Satisfaction, but by *Iesus*; going to the father, without him; or hope of heaven, but in him. Consider now what I have said; and the Lord give thee understanding in these things. Amen.

Mat. 22. 49. Of our Lord, and Saviour *Iesus* [Christ.]

Mat. 4. 1. Not to collect all we might from this two-fold relation; we will only insist on this doctrine; that

Act. 1. 10. 10. *Christ* *Iesus* is mans Saviour.

Gen. 4. 5. 27. I say mans; not the Angels. First, For the good, they are the elect of God, kept

2. Tim. 2. 7. their

their station, obeyed his command; and so are confirmed in a condition of everlasting blessednesse. Secondly, And for the bad; they (as some will) fell from God, without any tempter; and therefore he left them without a mediator. Or (as others hold) sinned unto death; and so are secluded from all grace and mercie, reserved in the everlasting chaines of darknesse, against the judgement of the great day. However it bee (sure I am, that) Christ assumed not their nature: and therefore, he is none of their Saviour.

1 Tim. 5. 21.

Iud. 6.
Heb. 2. 16.

And Christ Jesus is mans Saviour, if we consider his

Sufficiencie;
Efficiencie.

His Sufficiencie is that whereby he is able to save the lapsed posteritie of Adams.

It may here be demanded, whether Christs obedience be not sufficient to save all men, none excepted?

For solution; the obedience of Christ is to be considered, either absolutely, or relatively. Take it in the first acception, then doubtlesse its sufficient to save all the posteritie of Adams. For he repaired the breach which was made by our Grandfather, by fulfilling all righteousness; and in satisfying the full justice of God. Should all have beene saved by him, hee needed to have done no more for them than hee did.

But let the obedience of Christ be considered relatively, it is not sufficient for every mans salvation.

First, for all are not the Elect of God. Now this is most certaine, That the obedience of Christ is sufficient to save none, but the Elect only. Could all be brought within this circle, it were, else not.

Secondly, It is sufficient for no more, than they for whom it was intended. But it was never intended for all. Christ dyed for his sheepe, whom the Father had given him. And why did hee not pray for all, if hee had any intent to save them?

Thirdly, Were the obedience of Christ sufficient to save all, why are they not saved? what letteth? The Arminians will reply, because all will not beleve. But some of our owne say, that if all had faith to apply the obedience of Christ, it were sufficient to save them: The Sonne, say such, is able to give light to all the world; but some wanting eyes, its not sufficient to direct them.

But here are they grossely deceived: their similitude comes short. For, the sufficiency of Christ, consists not onely in shining; but in opening and enabling the eye to see also. For, tell me? Is not faith as well as salvation, the act of beleiving, and all the causes thereof, included in the sufficiency of Christs obedience? If not, why is hee called the Author and Finisher of faith? and all, in all? Heb. 12. 2. Col. 3. 11. That obedience, which is sufficient to save all, must include all things necessarie for their salvation, as knowledge, faith, and the very act of beleiving: But Christs doth not this (except for the Elect.) Therefore his obedience is not sufficient to save all men.

Fourthly, Take an argument from Adams, thus. Adams disobedience was (as I may say) sufficient to have damned, not onely all his posterity, but as many more: yet then he must be conceived as their common father, his offence imputed, and by naturall propagation derived to them; else it were defective. Exa. The Bodies, which, for a season, the Angels assumed, were not in any possibilitie to be condemned through Adams transgression. For, he was not their naturall father, they the fruit of his loynes; neither, by any union with him, was originall corruption conveyed to them. In like sort, esteeme we of Christs obedience. For, let it be extended to the highest pitch a thing can be stretched, it is not sufficient for every mans salvation. Because he is not their common father, they have not obeyed in him, nor is there any reall conjunction betwixt them; whereby they might partake of the bene-

fit of his obedience. Without controversie, the obedience of Christ is sufficient for no more, than are comprehended in the election, and for whom he hath covenanted with the Father.

Wherefore, if we should reject that phrase, how Christ's obedience is, in respect of its sufficiency, able to save all men: yet let no man imagine, that we goe about to extenuate the same. For, his sufficiency rather consisteth in satisfying the infinite justice of God, than in the number for whom he hath satisfied. The omnipotence of Christ, in raising one from death, was as fully exercised, and as cleerely manifested, as if, by the same power, he had raised a thousand of thousands: And so the sufficiency of his obedience, in saving Adam, as manifestly appeared, as if he had thereby saved all his posteritie.

Observe that this his sufficiency consisteth in his

Godhead,

Manhood.

God, our Saviour must be, for these reasons following.

First, That Adams sinne, and his satisfaction might be proportionable. For, an infinite justice being offended, requireth an equall satisfaction. Now mans sinne was infinite, in regard of the object Person offended: And so Christ's sufferings are infinite, in respect of the dignity of his Person who satisfied. And as finite sinnes, infinitely offended the infinite God: So finite sufferings, infinitely satisfied the infinite God.

Luk. 1. 22.
IIa. 63. 1, 2.

Secondly, And had not our Saviour beene God, how could hee have overcome Satan, Death, Hell; and all the Churches enemies? If a strong man possesse the house, a stronger than hee must dispossesse him, take the spoile from him. This is hee, who came from Edom, with garments dyed, from Bozra, travailing in his strength, speaking in righteousness, mightie to save; whose apparell was red, like him who treadeth the wine Fat.

Ecclesi. 7. 16.

Thirdly, And what? May a suretie undertake a debt, the discharge whereof would bring dammage to himselfe? were not this, to be just overmuch? to exceed and goe beyond our bounds? Now, if Christ had not bin God, how should he have layd down his life, which was part of the payment, and tooke it up againe, without detriment and losse to his owne person? But being God, he might, he did; and gained glorie by so doing.

Ier. 17. 9.
Iob. 15. 15.

Fourthly, This also was necessarie, that the justice of the Father, might certainly be satisfied; and mans salvation not contingent, doubtfull. For, Christ the suretie, being God, it was impossible he should sinne, be seduced, or faile in the performance of his promise, keeping of his covenant: had he beene as Adam was, but a meere man, he might have beene overcome by temptation; and then the Creditor had come short of his payment, the debtor of his salvation. And is not a curse threatned to him, who trusteth in man? maketh flesh his arme? And was there any stedfastnesse found in the very Angells?

I Ioh. 19. 35.

And man Christ must be; else no sufficient Saviour.

Lev. 25. 24.
Ier. 32. 7.

First, That being our kinsman according to the flesh, he might have a true title and proprietie to redeeme us, who by sinne like Esau, have sold our inheritance. And this the Law required; for the redemption of a brothers land, recovering his possession, and raising up of seed unto him. Ruth. 4. 4.

Gal. 4. 4.

Secondly, And in that he might be subject to the Law, lyable to passion: for the God-head is not bound to obedience, is impatible; neither, in any tolerable sense, may be reputed accursed.

Heb. 7. 22.

Thirdly, It was the Humane nature, whereby God was offended, that suffered; and through the which his justice was to be satisfied. And is not this equall? Rom. 3. 26.

Heb. 2. 27.
and 4. 15.

Fourthly, finally, he must be man, else how could he have a fellow-feeling of our infirmities?

firmities? comfort us in all our miseries? and succour them who are tempted? It remaineth therefore for an infallible truth, that the *sufficiencie of our Saviour* consisteth in his two natures: the *man-hood* made him subject to passion; and the *God-head* gave dignitie to his sufferings. Now we are to speake of *Christ's efficiencie*; what it is, and wherein it consisteth.

The *efficiencie of Christ* is that whereby he worketh all in all things, necessarily required for mans salvation.

And it consisteth in { Doing,
Suffering.

The *Law* after mans fall exacted a double debt: the one, in that it was not observed; the other, for that it was transgressed. Wherefore *Christ our Saviour* must not onely, by his *active obedience*, discharge the principall: but, by his *passive*, give satisfaction also for the forfeiture. And hath he not wrought this great worke for us? Is not his *sufficiencie* brought into act? For *Jesus is dead, risen againe*, hath fulfilled all *righteousnesse*; and sitteth at the right hand of God, to make intercession for us. When he said it was finished, it immediately was finished. For the debt is discharged, the payment accepted; the bond cancelled, and the quittance received. May wee not then conclude, that *Christ Jesus is mans Saviour*? *Mans*, I say, not the *Angels*.

1 Thes. 4. 14.
1 Ioh. 2. 1.

The which serveth, first, to confute that ancient error of *Origen*; who defended, that after *fiftie yeeres* of *Inbilities*, the *Devils* should through *Christ* be saved. But are they not rejected of God? Is not their finall doome denounced? Where have they any promise made to them in the *holy letters*? Were the *Prophets* and *Apostles* sent to preach to the *Apostat Angels*? And doe they not, in that saying (*Art thou come to torment us before the time?*) manifest despaire and condemne themselves? Some affirme, that this was a *godly error*; but the least aberration from the truth is a sinne: And why should any man seeme more mercifull, than his maker?

Vse 1.

Mat. 2. 29.

This also checketh the infidelity of the *Iew*, who denieth *Christ Jesus*, and expects another *Saviour*. But where is the tribe of *Judah*, out of which he should spring? The family of *David*, of whose seed he should come? *Betlehem*, wherein he should be borne? *Ierusalem*, into which it was *Prophecied*, he should ride on an *assies foale*? The *second temple*, in the which he was to be seene? or the *Arke of the Covenant*, that was a *reall type* of him? And what people can those be, whom the *Prophet* hath foretold, that for many daies, shall be without a *King*, a *Prince*, a *Sacrifice*, an *Image*, an *Ephod*, and a *Teraphim*, if not the *Iewes*? For of them, and none other nation under heaven, at this season, can it be verified. They cryed *crucifie, crucifie him*; and, let his blood be upon us and our posteritie; and doth not the curse follow them as they wished? Who so ignorant, but may see it? or incredulous, doth not beleeeve it? Certainly, the fell opposition of the *Gospel*; the successe, notwithstanding it hath, and the great portion of the *Spirit* which is powred on the common people, had we no other arguments, may seale this truth unto us; that *Christ Jesus* is already come, and is our onely *Lord and Saviour*. Pray we therefore for this dispersed and despised generation, that the *vaile* may be taken from their eyes, and they turned to the *Lord*. Let us againe and againe petition the *God of all spirits*, to open their darke mindes, that they may see him whom they have pierced; mourne, as *Hadadrimmon* in the valley of *Megiddo*; returne to their maker, that there may be one *sheepe*, and one *shepherd*. The time was, when we were without *God*, without *Christ*, and they remembered us; then in the depth of this their miserie, let not us be unmindfull of them: but with unfeignedly and continually, that *Judah* may dwell in the *Tents of Iaphet*.

Vse 2.

Hol. 3. 4.

2 Cor. 3. 16.

And from the explication of the doctrine, it also overturneth their opinion, who hold universall redemption by *Christ Jesus*. This error hath beene broached in former ages: but the dregs thereof have, like a land flood, overflowne many countreys in these latter dayes: especially, the *Arminians* have opened the sluices, and given the streame of it a full passage. Will you heare some of their chiefest arguments?

Vse 3.

1 Cor. 15. 22.

1 Cor. 8. 1.

& 10. 33.

Rev. 18. 3.

Mat. 24. 24.

1 Cor. 15. 24.

Ioh. 6. 45.

& 10. 32.

Rom. 11. 26.

ments? First, They alledge that as in Adam all dye : so in Christ all are made alive.

Unto which place we make these answers. First, that the word all is not in the largett latitude to be accepted. Secondly, All is oftentimes put for many: *Paul* saith, I please all men in all things: we have all knowledge. *John* affirmeth, that all nations are drunke with the wine of her fornications, and are all deceived. By all, in these places, is meant many : for all shall not be deceived; all have not understanding. Thirdly, All is often taken for the elect onely. Christ being lift up will draw all unto him. They all shall be taught of God; all Israel shall be saved. Can this bee verified of every singular person? What more absurd than to thinke so? Fourthly, The true sense of the words is this, that as death came by Adam, so life by Christ : and as all that dye, dye through Adam : so all that are made alive, are made alive through Christ Jesus.

Secondly, Againe, as by the offence of one, death came on all to condemnation: so by the righteousnesse of one, came to all men the justification of life. *Rom. 5. 18.* By all in both places, say the Arminians, is meant all the seed of Adam.

The Apostle in this place makes a comparison betwixt Adam and Christ, as two common rootes of mankind: and his meaning is, that as all receive death from Adam, who are branches of that common stocke : so all that have spirituall life, have it as members from their common head Christ Jesus. For can any live the life of grace that are not united by faith to Christ? So that make all members of Christ by supernaturall regeneration, as they be of Adam by naturall propagation, and they say somewhat; else they reason but vainely, untruly.

Thirdly, They produce these words for their cause; that *Christ is the propitiation for the sinnes of the whole world. 1 John 2. 2.*

Read, *Rom. 11.*

12. 15.

2 Cor. 5. 18.

Heb. 2. 5.

Ioh. 17. 2.

Rev. 12. 9.

1 Ioh. 2. 15.

First, By World some understand the Gentiles, as they are opposed to the Jewes: as if *John* had thus more plainly expressed his meaning; Christ is a propitiation for us Jewes; and not onely for us, but for all the Gentiles also. Secondly, Others take it to be spoken of the World of the elect. Thirdly, But if by World be meant, all the seed of Adam, then why did not Christ pray for the whole world? or how is the old serpent said to deceive the whole world? & why are we commanded not to love the world? or the world said to hate us? It is a world to see how these men are deceived by the word world, or rather by the Prince of the world. Fourthly, The same men use for their turne this sentence; *Who shall bring in damnable heresies, even denying the Lord that bought them. 2 Pet. 2. 1.*

First, I wish this may not truly be verified of themselves. 2. Some of the learned say, that the Apostle alludeth to the Jewes deliverance out of corporall bondage, when they were in *Agypt*. 3. Others, that it is spoken but by way of charitie, hoping the best of them for the present. For there be who seeme to beleieve, yet do not: so to be bought, that are not. 4. For mine owne opinion, I think it to be the testimony which those Heretikes affirmed of themselves; and that Peter onely alledgeth their personall confession. For nothing more usuall with the profane, than to boast that Christ hath bought them as well as any other. And take it in this sense, the argument is of farre greater force to confute them. For, hath Christ by your owne confession bought you? What a shame then is it for you to deny him? Many more places they produce, but all may receive the like answer.

Act. 8. 13.

Ioh. 2. 23.

But will you heare an argument or two of the strongest, the which, as they thinke, make the most for them? thus they reason.

As many as by Adams offence are lost : So many by Christs obedience are redeemed: But all are lost by Adam. Therefore all are redeemed by Christ.

Its not true, that Christ hath recovered all that were lost in Adam: 1. For all are not Elect : Now the latitude of Redemption is no larger than that of Election. 2. If Christ had payd the price for all, why are not all saved? Will a wise potent person lose any parcell of his purchase? Moses would not leave an hoofe behind : and whom Christ hath bought he will save every mothers son. 3. Should Redemption be

be of a larger latitude than salvation, would it not follow, that the spirit should faile in the worke of application? The truth is, that all whom the Father hath elected, the Sonne hath redeemed, and the holy Ghost will or hath sanctified; not one shall be added, neither detracted.

Secondly, That which we are bound to beleeve, is true: But we all are bound to beleeve, that we are redeemed. Therefore that we are all redeemed is true. First, To the first proposition I answer, That whatsoever wee are bound to beleeve (that is the object of our faith) is true: but the assumption is false. First, Because that all are bound to beleeve, that Christ dyed for them in particular is not true. Secondly, Many doe deny, that Jesus the sonne of Mary is the Messiah promised: now these are not bound to beleeve in him. For we must first beleeve that Christ is, and then that he dyed for us. Thirdly, All have not heard of Christ: therefore all are not bound to beleeve in him. For Christ is to be offered, before faith in him bee required. Fourthly, And fight of our sins, legall humiliation, and deniall of our selves, be in order required, before we are bound to beleeve particularly, that Christ dyed for us: But are there not millions who never attained to the former conditions? Therefore all are not tyed to beleeve, that Christ dyed for them in particular.

Heb. 11. 6.
Pla. 147. 19, 20.
Acts 17. 30.
Mark. 1. 15.
Acts 2. 37.
Gal. 3. 24.
1 Cor. 12. 2.
Gal. 4. 8.

Thirdly, They say Christ is offered to all, therefore dyed for all. I say that is not true. For 1. Many never so much as heard of him. And 2. The reprobates have not Christ offered unto them, but by occasion of the elect, amongst whom they are as chaffe with corn mixed. And in this sense it may be said, that he is offered to the very devils themselves. 3. I avouch peremptorily, that Christ is not offered to the elect, before they be fitted and prepared in some sort to receive him. For God doth every thing in its proper place and order: and the promise belongeth onely to such as the Lord shall call.

Acts 2. 39.

But say they, are not many damned for not beleeving in Christ?

Object.

Yes, but how? not primarily, but secondarily; privatively, not positively. A man fals and gives himselfe a deadly wound, bleeds freshly, suppose hee had a plaister offered him, that being applyed, would stanch it, but he refuseth it. Tell mee now, what is the primarie or positive cause of this mans death? Is it not the fall he received, not the rejection of the remedie offered? So the breach of the Law is the primarie and positive cause; the not beleeving of the Gospel, the secundarie and privative cause of mans damnation. I say more, how that mans first legall sin is the cause of his weakenesse and unwillingnesse in not beleeving in Christ Jesus.

Dent. 27. 26.
Mat. 15. 41. 42.
Ioh. 3. 16.

Again, these men object, that Christ without exception, is promiscuously in the Sacrament offered to all.

Object.

Not so; for 1. Millions are without the true Church. 2. The Sheepe and Goates are foulded together. 3. The Shepheard cannot discern the one from the other, before the Lord make a difference. And 4. As I have already said, I say againe, that as Paul endured all things for the elect sake: so Christ in the sacrament, is offered unto reprobates, for theirs, not their own sake. When a Faulconer shouteth aloud, casteth out his lure, it is for the gentle reclaymed Hawk, not the wild untamed Haggards sake; yet the Kite heares the voyce, sees the prey, and if she stoop not with the other, feed and gorge her selfe, but starve and perish, notwithstanding her destruction is of her selfe. And so it is here. For the sacrament belongs to the Reprobate not by fruition, but only by invitation; and that for the elects sake.

Resol.

Fourthly, And they thus reason. That if God made a covenant with all mankind, then all are redeemed: But the former is true, therefore the latter.

But herein they are also deceived; for the covenant is not so large under the Gospel, as under the Law: because Christ is not the common head of all mankind as Adam our father was. It is made only with Christ, and to the elect through him. Were it with all, why are not all then saved? The Arminians will reply, because all will not beleeve. Nay they cannot beleeve, for as Christ, so faith is the free gift of God: and God is the author and finisher of the covenant. Now for their

Rom. 4. 16.
& 9. 7. 8.
1 Cor. 1. 30.
Ephes. 2. 8.
Phil. 2. 13.
1st. 31. 31.
distin. 32, 33. &c.

Eph. 2. 3.

Rom. 5. 12.

Rom. 5. 10.
& 8. 14.

Vse. 4.

distinctions of sufficiencie and efficiencie ; of substance and effect ; and of imputation and application ; they are more subtile than sound. For (as I may call it) the sufficiencie of Adams sin, is never severed from the efficiencie of it, to all his posteritie : no more is Christs satisfaction, from the effectuall application of it, to any one of whom he is the common root. Let not any rend in sunder what God hath conjoynd together, least his name be blotted out of the booke of life. So passing the rest of their arguments we returne to make use for our selves.

And if *Christ Iesus* be mans Saviour : Let us all be acquainted with him, love him, praise him ; and place our whole confidence in him. Who would be ignorant of such a friend ? Not affect him, of whom he is so much affected ? Bless him, from whom we receive all good things ? And relie on him, who is all-sufficient to relieve them that seeke unto him ? For whom doest thou keepe the prime of thy affections ? Is any more worthy of them ? In whom darest thou fixe thy faith ? *Man*, or *Angell* ? Who deserves the glorie of this great worke ? any but *Christ*, who trode the winepresse alone ? And that this doctrine might the more move thee to execute all obedience due to the *Lord Iesus*, consider with thy selfe, what it is to be saved.

In the Scriptures *Salvation* hath a sweet sounde : it, like the nomination of a *King*, carrieth a great Majestie with it ; the one and other rings a pleasant peale to the soule, as *Aarons* bells did to the eare in the Sanctuarie. Marke, I pray thee ; Is it a small matter to be sonne in law to a *King* ? *Nabal* made a feast like a *King* : The *Corinths* did reigne as *Kings*. Under this word *King*, what is not to be desired, comprehended ? Shall we not heare as much of that we have now in hand ? Heare, my beloved brethren ; *Lord*, thou art my strength, and my *Salvation*. Behold, I bring you glad-tyding of *Salvation*. Let me now goe hence in peace : for mine eyes have scene thy *Salvation*. Restore me to the former joy of thy *Salvation*. But because many heare it, few understand it ; we will insist a little to unfold it.

Salvation defined.

Salvation, strictly taken, is a preservation from evill. God first createth, then conserveth : for a thing must have a being, before it can be saved. *Non Ens* is not incident to perdition, damnation. For accidents cleave to reall subjects, as the *Art of Logicke* truly teacheth : Conservation immediatly succeedeth Creation ; and gubernation, conservation. For, when a thing is, it may be conserved ; and being so, governed. Now be it person or thing, if kept from evill, it may be said to be saved : In this sense the *Lord saveth man, beast ; all created things*, the which are not consumed, annihilated.

Psal. 36. 6.

Consider, that the evill from the which he saveth, is of sinne, or punishment ; and the former is the cause of the latter. The evill of sin is twofold ; originall, and actuall : both of which *Christ* hath freed us from. For our depraved nature, through the powerfull operation of his Spirit, by degrees shall be repaired : and our actuall transgressions shall be remitted, never laid to our charge. Now for the evill of punishment, it is manifold ; some whereof we will mention.

Heb. 10. 31.

First, The principall is the wrath and revenging justice of God the Father, into whose angrie hands it is a fearefull thing to fall : For, his frowning countenance, like a pinching frost the tender grasse, causeth the whole glorie of man to dye, to wither : But, through the death of *Christ*, of enemies we are made loving friends.

Rom. 5. 20.

Act. 15. 10.

Mat. 3. 15.

Gen. 3. 15.

1. Ioh. 3. 8.

Rev. 17. 14.

Secondly, The rigour and a cruell heavie threat of the morall law ; a burden that we, nor our fathers were able to beare ; but being imposed, presse us downe into the lowest depth of the bottomlesse pit. Now *Christ* hath tooke this yoke from off our shoulder, by fulfilling all righteousness ; so making peace.

Thirdly, Another is, the rage and implacable malice of the Devill. For, our Captaine *Christ* hath loosed his strong holdes, dissolved his cursed workes, brui- sed his head, and made frustrate his exploiters : So that we shall combat with, conquer, overcome him. For doth not the *Lambe* take our part ?

Fourthly

Fourthly, The fourth is, the guilt, and sting of conscience, whose worme would have still knawed us at the heart, sucked our bloud, and haunted us, as the evill Spirit did Saul, till the day of our dissolution. *A wounded Conscience; who can beare it? abide it? It is the extreamest of all extremities, not to be matched.* 1. Sam. 16. 14. Pro. 13. 14.

Fifthly, A fifth is, the manie ugly-fearfull-mishapen formes of death! Hath not the sight of this horrid monster made the stoutest, strongest hearts to tremble? Was Pharaoh (thinke we) a puling babe? Belsazzar, and Naball, no bodies? yet hearing of this Sergeant, did not their spirits faile within them? but, thanks be to God, we have obtained victorie, against this guest, through Iesus Christ. 1. Sam. 25. 1. Co. 15. 55. Job. 10. 22. Mat. 8. 12. Psal. 110. 5.

Sixtly, The last is from hell: an house of darkenesse, dread, terroure; where is weeping and gnashing of teeth. Egypt to this place, might have beene a Paradise; Mesbech and Kedar, Cities of content. Thus you see in parcells (though but in part) what we are saved from. But consider Salvation in his largest latitude, then this is not all. For, it is not onely, a preservation from all evill of sinne and punishment: but a procuration of everie good thing; and an everlasting tenure in respect of both. For, that which maketh mans Salvation compleate, is the constant freedome from all the evils, with the fruition of all good things, which can be mentioned; yea much more, than eye hath ever scene, care heard; or hath entred into the heart of man, and that for ever and ever. Rev. 21. 4. 1. Cor. 1. 9. Psal. 16. 11.

But it may be objected, that wee are not thus saved: For originall sinne is not abolished, actuall prevented, nor the evill of punishment from mankind remooved: we are also weake in grace, of small abilitie to doe well, and dwell among the Serpents seed, in a land of warre. Object.

What of all this? Consider, that the Scripture calleth things which yet are not, (for the certaintie thereof) as though they were already consummate, perfect. Resol. Psal. 1. 7.

Thou wilt further reply, how can this stand with Gods justice, to deferre a release, when by the Suretie his justice is satisfied, and the full debt discharged? Object.

Why not? First, For when the Law was violated, the highest measure of Death and damnation was not immediatly inflicted, but by degrees: may not the Lord then for a season, reserve the libertie of his mercie, as he did of his justice? Resol.

What letteth? Secondly, Againe, though Christ undertooke the payment for mans rancome, and was the Lambe slaine from the beginning; yet was it not actually discharged, untill Christ had actually suffered; which was, after mans fall, many hundreds of yeeres. Now if the Suretie deferre the payment, why may not the Creditor the remotion of the punishment an equal season? Thirdly, The promises, as the threats of God, for the times execution of them, are with limitation, reservation. The threat runnes thus; Thou shalt dye: The promise thus; Thou shalt live: no distinct time being mentioned. Who then hath cause to complaine against Gods proceedings? at the fulnesse of time, which hee with himselfe hath reserved, man shall be saved. Fourthly, and finally, Were wee borne without originall corruption, kept from actual transgression, freed from all kindes of afflictions; and should, in a moment, partake of the fulnesse of Salvation, we should not so clearly apprehend the justice and mercie of God the Father, the love and pitie of Christ our Suretie, nor the worth of our Salvation. What if a father rancome his child, is it amisse to let him lie a time in bondes? fetters? No, no: his purchased freedome by that meanes, will be, in his apprehension, the more worth, better welcome, being afterwards enjoyed. Thus you have a glympse, as thorow a small crevise, of your Saviour, whom; and of Salvation, what they are: now blessed are ye, if you make the true use of them. Wherefore, set these things before thine eye, presse them on thine heart; and let them never slip out of thy minde. Was it so great a favour for the Israelites, to have David for their King? to be freed from the Law of the Medes and Persians? delivered, after severie yeeres

Ioh. 13. 17.
Prov. 3. 3.
Psal. 1. 2.
1. Sam. 18. 3.
Hest. 8. 16.

Cap.

Gen. 32. 10. Captivitie, out of Babylon? For Jacob to bereconciled to his argrie brother E-
 2. King. 5. 15. sau? Naaman to be cured of his Leprosie? The poore woman healed of her blou-
 Mar. 5. 2. 1. die issue? and Nabuchadnezzar to be restored to his kingdome? Then what is
 Dan. 4. 36. this we have in hand? What words can suffice to chalke out the worth of
 Christs Person? or mans Salvation? All mercies, are miseries; all miseries, mer-
 cies to it and him. May not a Christian, upon a farre better ground, than Da-
 vid of his Jonathan, say of Iesus, *verie kind hast thou beene unto me?* Make in-
 2. Sam. 1. 16. quirie, is there none of Gods familie, to whom I may shew favour for Iesus sake?
 2. Sam. 9. 1. did Moses make a Psalme, being delivered out of the hands of Pharaoh? Debo-
 Exod. 15. rah sing a song, when Sicea was slaine? the people shout, when the Arke came
 Iudg. 5. backe, that the earth rang againe? and old Jacob, weepe for joy, Ioseph being
 1. Sam. 4. 5. yet alive? Will it then well become Christians, to be sad, dumpish, melan-
 Gen. 45. 14. choly, seeing Christ and Salvation be come to their houses? When I cast mine
 eye, take a strict view of such as are accounted Christians, would be reputed
 forward Professors, how they hang the head, fould their armes, fetch deepe
 sighes and bitter, thinke I then; *Iesus!* thou art sure but a name; *salvation!* but
 a sound: else, why should men be so dead? so heavie-hearted? May not wordlings,
 who onely have their portions in this life, rise up in judgement against us? For,
 are not they more merrie? more jocund than we Christians? Whence should
 this wrong to Christ, this disparagement to salvation proceed? Is the sacred
 Heb. 12. 24. bloud of the immaculate Lamb exhausted? Doth it not still speake better things,
 than that of Abels? What? Is Salvation worne away? growne worse, in this last
 age of the world? Or doe men imagine, that now they are borne without soules, as
 some of *Halyfax* Nuttes grow ripe, yet want kernels? Surely we may feare, there
 be some who thinke so. For, what doe our Gallants, but sweare by Iesus? our poore,
 the shame and staine of our nation, except begge in his name? O Iesus! thou art
 little knowne, lesse regarded: and Salvation! seldome talkt on, nought set by.
 But, O thou man of God, who by experience hast felt the worth of thy free-
 dome, runne to Iesus, hugge him in thine armes, salute him with an holy kisse,
 Rom. 16. 16. make him the Crowne of thy joy, and thy onely Companion: builde him a Tem-
 ple, sing praises to his sacred person, and consecrate thy whole selfe, not a Leg, or
 an Arme unto him. For, what hast thou, that from him, and by him, and for him,
 1. Cor. 4. 7. thou hast not received? Christ to a Christian must be all in all; all in all things.
 Rev. 4. 11. What is wealth without Christ, but rotten stinking dung? Purple, and fine lin-
 nen, but polluted-menstruous clouts? A stately Palace, but a verie Pesthouse?
 I say more; how that all love without Christ, is but passion; zeale, furie; joy,
 madnesse; and hope, but despaire. All therefore he must be, or we are nothing
 at all. Wouldest thou be that wise Merchant? Then sell all the little that thou
 Mat. 13. hast, to buy this Pearle, to compasse this Commoditie. What wealth of more
 worth? What gaine equall to this? Wherefore goe, get thee to Iesus, for the
 matter of thy justification. Mixe not thy puddle, with his purple bloud; thy rags,
 with his Kingly costly rayment; thy best deedes, with his unmatched dig-
 nite: Blend not thy Pigeon plumes, with these Eagles feathers; thy sowre gourd,
 with this sweete Grape; lest thy garments defile thee, thy food empoysen thee;
 and death be found in the porte. Fly to the fountaine Iesus, to fill thy emptie
 vessell with the water of Sanctification. Drinke heartily thereof, and be satiate.
 Shall he save thee, and want power to Sanctifie thee? Or is the Spirit unable,
 unwilling to apply the whole purchase? Is it safe to thinke, that the second Adam
 hath not recovered, what the first lost? and if he have, shall not we be partakers
 of it? Then lay thy policie, bend thy might, and endeavour thy selfe, to support
 his praise, reserve his fame, who hath saved thy Soule. But, (alas!) many esteeme,
 prize, value an Hawke, an Hound, a Cöcke, a Card; a Ruffe, and Cuffe,
 before Christ and Salvation: I say no more of such, or to such; but I wish, that
 another day, it be not deeply layd to their charge. Amen.

FINIS.

THE
TRUE GUIDE
TO
GLORY.

A SERMON PREACHED
AT PLYMPTON-MARY IN DEVON,
at the Funerals of the Right Worshipfull, and truly
Religious Lady, the Lady STRODE
of Newingham.

By I. O. BARLOW.

PROVER. 2. 10, 11.

10. *When Wisdome entreth into thine heart, and knowledge
delighteth thy soule :*
11. *Then shall counsell preserve thee, and understanding shall
keepe thee.*
-



LONDON,

Printed by Iohn Haviland, for Nathaniel Newberrie, and are to be
sold at his shop in Popes-head Alley.

1632.

THE
TRUE GUIDE

TO
GLORY.

A SERMON PREACHED

AT PLYMOUTH MAY 14 1670

at the Funerals of the Right W^{orshipfull} and truly

Religious W^{orshipfull} Sir John

By J. BARTON

When W^{orshipfull} persons enter into this heart, and knowledge

delighteth its soul:

There shall comfort preserve thee, and understanding shall

keep thee



LONDON

Printed by Iohn Halliwell, for Nathaniel Newberry, and are to be
sold at his shop in Popes head Alley.



TO THE RIGHT WORSHIPFULL,

and his approved good friends;

SIR WILLIAM STRODE, of *Newingham* in
Devon, Knight, with his SONNES and
DAUGHTERS.



Then the watchman (Right Worshipfull) said to *David*, The running of the foremost is like the running of *Abimaaz*; then the King said, *He is a good man, and commeth with good tidings*. Now I would it could at this time bee truly testified of me, in both particulars: but it may not; it cannot. For, I am like to him, that addeth fewell to the flame; rubbeth a greene wound; or that presents, before the eye, some fearefull, and to-be-forgotten object. The tidings I bring, are like the *Amalekites*, to *David*; *Iosephs* brethren to *Jacob*; or *Ionab* his Sermon to the *Ninivites*: Notwithstanding, beare with me, for I cannot helpe it; Its God that did it, and good use may be made of it.

We must all fall in the wilderness of this world; be gathered to our fathers; goe hence, and be no more scene. Mans dayes are numbred; his period of time appointed; and his bounds he cannot passe. *David* and *Jonathan* must part; *Jacob* and *Rabel* be separated; and the Lord, for a while, of his servants (on earth) be scene no more. Of a truth, the tenderest Plants must be slipt out, the dearest friends severed; that the Lords worke may be perfected. *Is not all flesh as grasse, & all the glory of man as the flower of the field?* Are not the faithfull Gods chosen closes? must they not then be cut downe, and gathered, like a ricke of Corne, to his Garner, in due time? Let me therefore intreat and exhort you all, not to mourne as men without hope;

Rrrrr 2

hope;

The Epistle Dedicatory.

hope; neither be like *Rachel*, that would not be comforted: Is there any thing done, *and the Lord hath not done it*? is not the rule of all his actions, his *will*? and his *will* the rule of all *truth* and *goodnesse*? shall not the members bee united to their head? and must not a meane be used, that they may come together? He that would inhabite the land of Canaan, was to wade through the bankes and streames of the river *Jordan*, with *Ioshua*: So he that will live in the Kingdome of heaven, must die first with his Guide & fore-runner *Iesus*. But there is another thing upon these occasions to be done, that's more necessary: But alas! few thinke of it.

When *Elias* was to be tooke away, *Elisba* prayed, that his spirit might be doubled upon him: When our Lord heard that *Iohn* the Baptist was beheaded, he then began to preach more powerfully, publickly: When *Paul* was about to be offered, *Timothy* must double his diligence in his calling. Why then, let it be your request to God, that those excellent graces which were in this your deare and neere friend, may rest upon you: strive to walke in her steps, and worke apace, till your changings come also: Doe all the good you can in the dayes of your life, that you may finde equall comfort with her in the time of your death: Let her speech, prayers and patterne be fresh in your memories; frequent in your actions, and never depart from you; especially, what she did, and declared in such weaknesse of body, when her eye waxed dimme, her countenance pale and wanne, and her weake voyce manifested so great, both naturall and Christian affection.

You that saw and heard these things, thinke of, and practise these things; and you that have knowne more, by speech, or experience, doe the same: So shall the Lord be glorified, the Church edified, the mouths of the prophane stopped, the last will of this your loving wife and mother performed, your friends reioyced, your owne soules in life and death comforted; and you with her, and she and you, with the Lord, in that great day of his comming, for ever exalted.

And thus, I commend you all to God, and the word of his grace; who is able to (and I pray he may) blesse you, above what I can write or thinke, Amen.

Yours in the Lord,
I. B.



To the Reader.



Christian Reader, Iohn the Baptist was not amisse compared to a mourner: for his attire was hairie; his food locusts and wild-bony; and his Doctrine, to flesh and blood, sounded harshly: So may all my Sonnes, and that not unfitly, be stiled the subjects of sorrow, for the weeds, wherein they be wrapped, are blacke; their faces, eyes, cheekes represent death, judgement, the grave; and their tongues tell of heavy and terrible tidings. Notwithstanding, doe not thou too rashly condemne their father: for their mother, time, was a woman full of great infirmities, in whose wombe they were conceived, so that he gave them not all, but part of their being. Are not these the dayes of danger, of perill, so long agoe fore-told, prophesied? Shall we then expect issue of Peace, or sonnes of Laughter? Nay rather looke for a sorrowfull seed and cruell Posterity.

Yet this I would have thee to understaud, that (though their heads be hanging, their lookes lowring, and this Motto imprinted in their Brow, Woe to the wicked inhabitants of the Earth :) thou hast no just cause to shut thy doores, veile thine eyes, or to deny them a friendly entertainment: for they, in many things, doe resemble thy selfe, beare the ingraven image of thy person, and truly declare, what, before long, shall certainly befall thee. They speake rudely, bluntly, yet truly; and therein censure them not over suddenly: for, it's their fathers language, of him they have learned it; so that it's become their naturall Dialect; And he taught them all, and first of all, this impartiall lesson, That, in their progresse and speech, they should value all men alike, of what cloth soever their coats be cut on, untill a new birth had put a difference.

I easily conceive the murmurings of many, mumbling: What? is not the world full of such children? I have often seene, that such as have no seed of their owne, seldome affect the posterity of another: Or, peradventure, some (who are past begetting any) may object or cavill; Why, this is not the same, I was present at his birth. My good friend, know (if it were so) that a better coat changeith not the subject;

To the Reader.

subject ; neither doth a new patch alter the forme of an old garment ; for then Ioseph in his Princely Robes, had beene another man, and Zebedeus his old nets had become new by mending. Shall wee conclude, that when an Hebraisme, by our Lord, or his Disciples, is turned into a Gracisme, that the Scripture is wrested, or altered ? But these persons are like the barren wombe, in a double respect ; they are unfruitfull, and yet with foaming out their owne shame, and spetting innocent infants in the face, they be never satisfied. Credit his Father, suspect thy owne censure : for when thou sawest him first, he was running ; and thine eye might easily deceive thee : now he is sitting, thou maist take a more certaine view of him, and see him as he is. He that will judge wine for colour, in the pouring ; or mens suits on their backs, running ; may easily deeme amisse in his forward censuring. But handle the one, and see the other in a glasse setled, so shalt thou not be at all deluded : in like manner, words uttered are in motion ; the eare cannot so well receive them, as being imprinted in papers, the eye will apprehend them : Therefore, be swift to heare, slow to speake ; and then judge righteous judgement.

Thy Christian friend,

F. B.

THE
TRUE GUIDE
TO GLORY.

PSAL. 73. 24.

Thou wilt guide me, by thy Counsell; And after, receive me to glorie.



In this *Psalm* may be considered, to avoid prolixitie, these two particulars; The *Author*, and *Subject* of it. For the first: *Asaph*, some thinke penned it. 1. Because its stiled, a *Psalm* of *Asaph*. 2. He made songs as did *David*, 2 *Chron.* 39. 30. 3. Both hee and his *Sonnes* were *Singers* in *Israel*, 1 *Chron.* 25. 2. And 4. in the conclusion of the precedent *Psalm*, its said: *Ended are the prayers of David, the Sonne of Jesse*. But we will make no curious search, whether he, *David*, *Moses*, or any other was the *Author* of it: For, all hold, that he who penned it, was carried by the *Spirit*, 2 *Pet.* 1. ult.

Concerning the second: for the *subject matter*, it principally contains a *conflict*, and the *Issue* of it. This *conflict* is not carnall, but spiritual: Not with *flesh and blood*, but *principalities and powers*. For *Grace* and *Faith*, warre with *infidelitie* and *corruption*. These *Twins* are in every regenerate person, under the same: and being contrary one to the other, growes this combat. In the former *verses*, the *conflict* is expressed: in this we have in hand, the *Issue* thereof is mentioned. For *infidelitie* is foyled, *faith* wins the field; *Tryumphing, Lord, thou wilt, &c.*

Curious divisions doe but racke, or disioint the sense: Therefore, as *Abinagam* to *David*, we will runne by the way of the plaine. The words, reduced to the rule of *Art*, are a *Testimonie*, which the *Pen-man* of this *Psalm* gives to himselfe; and it containes two branches. The former, that the *Lord* would guide him with his counsell. The latter, receive him to glorie. Thus from the *Logicall resolution*, we proceed to the *Theologicall explication*.

Thou that is, *God the Father, Son, and Holy Ghost*. For every externall act, which passeth on the creature, is with the joint consent of each person in the *Deity*. Observe, that the *Father* guideth, with his word; *Christ*, by his example; and the *Spirit*, by immediate motions and irradiations injected upon mans understanding; yet with an uniforme consent, all tend to one and the same thing. There be *Relative properties* in the *Deity*, that are peculiar to the distinct persons: As the *Father* to beget, the *Sonne*

Sonne to be begotten, and the *Spirit* to proceed : but these we speake of are internall, not externall actions conversant about the creature.

Shalt, or wilt.] This word containeth in it, the faith and confidence of the person ; how that he did depend upon God, and assure himselfe, that he would be his guide for future time, as well as for the present season.

Guide.] This manner of speech seemes to be borrowed from a Traveller ; and so all the Text is metaphorically set downe, or by way of similitude. The sense is ; that the Lord would direct, quietly and securely conduct, lead and governe him, in these his spirituall trauels.

Mee.] That is, *Asaph, David, Moses* ; or some such *Seer*, or faithfull person.

By thy counsell.] In Scripture counsell hath many acceptions, which we omit ; for in this place is meant, the *Lords counsell*. And it is two-fold ; *secret*, or *revealed*. *Who hath knowne the secret* (viz. counsell) of God ? that is, what things he purposed with himselfe, to bring to passe from all eternitie.

Iob. 15. 8.

Quest.

How can counsell bee ascribed unto God ? for he seeth at the first, with one act, what is best.

Resp. 1.

It true, God doth so ; yet, as we discern, and whilest we behold things, how successively they come to passe, and are effected by secondary causes, we acknowledge it to be in him ; and so attribute counsell unto him.

2

Gent. 1. 26.

Iob 12. 13.

Isai. 46. 10.

Prov. 19. 21.

Againe, because the Lord doth all things in iudgement and with deliberation ; (I speake after the manner of men) not rashly or ignorantly.

Now for the *Revealed counsell of God*, the which is here especially meant, that may be double also : being considered, in his *workes*, or in his *word*. In his workes ; and that of *Creation, Providence* : For, in both doth the counsell of the most High declare it selfe.

Ier. 23. 22.

Luk. 7. 30.

Iob 14. 5, 14.

But I understand, principally in this place, to be meant the *word and revealed will of God, both Law and Gospell* : the one was declared, (being writ in *Adams heart*) at the Creation ; the other part after mans fall, in the meanes of his recovery and Redemption ; when indeed was manifested the depth of his counsell ; things, that before they were revealed, past finding out ; after, to man most wonderfull. And in Scripture, both the *Law* and the *Gospell* are called *Gods counsell* ; and as instrumentall causes, of necessity to bring man to his eternall home. And thus much for the first proposition.

And afterward.] that is, when my change, or time of dissolution commeth ; which is the end of this his pilgrimage.

Receive me.] Take me into thy protection, when I shall depart hence.

Revel. 21. ult.

1 Tim. 3. ult.

Phil. 3. ult.

Into glory.] For the words Etymology, it signifieth *weight, gravity*. Paul alludes to this, 2 Cor. 4. 17. Some read *In glory*, having respect to his person ; without spot or wrinkle. For, *No unclean thing shall enter into the Kingdome of heaven*, or into *glory* ; meaning *heaven*, the glorious place of the blessed ; both may be meant. And he hath (no doubt) relation too, to the day of iudgement, when the body shall also be made glorious. So that the plaine and full meaning of this ptecell of Scripture is ; *Lord, I confesse, that when I, with the eye of flesh and blood, viewed the prosperity of the ungodly, how that they were lusty and strong, abounding in all wealth, living in great pleasure, and had no bands in their death ; moreover breaking forth into envy, malice, oppression, pride, cursed speaking, and to blaspheme thy Name it selfe ; and yet not plagued like other men, who did live in awe and feare of thy Majesty ; careful to keepe all thy commands, and to approve their hearts to thee in all their proceedings ; I was sore troubled, and wonderfully perplexed ; inasmuch as I had almost fainted and publicly proclaimed, that I had, and others of thy righteous servants also, cleansed our hearts in vaine, and in innocency washed our hands to no purpose : Thus brutish was I, and full of infidelity : But at the last, having recourse unto thy word, the Rule to decide all these things ; I then saw (notwithstanding all their pompe, pleasure and prosperity) that they stood upon a tickle foundation ; shall dye certainly, suddenly ; rise againe, and come*

The true guide unto Glory.

unto judgement, when they shall receive their full punishment for their sinne. And, I also am verily perswaded, that though I be naturally subject to wander, and goe astray; yet thou wilt direct, guide, and safely lead me on in this my spirituall and perillous passage (thy word revealed to mee, being my refuge, as heretofore, and the meane to conduct me, next thy Maiesty) untill my abode here in this world, shall be no more: And having done this, I am further assured, that my soule, without spot or wrinkle, shall be received into thy heavenly Kingdome, where, in peace and safety, it shall remaine, untill that great day, when all shall awake out of the dust, and then shall soule and body be reunited, changed into the glorious image of thy Sonne, and for ever remaine in the mountaine of thy holinesse.

And now let us proceed to some points of instruction. We, having heard of this great conflict betwixt the new man and the old, flesh and spirit, faith and infidelity, yet corruption being at the last overcome and conquered, gather this Doctrine; that

True Faith may faint, but it never faileth utterly.

The degree of it (probably) may be decayed, wasted; the acts and effects of it (certainly) weakened, decreased; but the essence of it shall never be totally or finally consumed, destroyed. *Jacob may wrestle with the Archangell, his shew shrink, thigh fall, and his steps be found halting; yet shall he be named Israel: because he found favour, and prevailed with God. Sampson, by the deceit of dauncing Dalilah, may have his head cut, haire shorne, and strength goe from him; notwithstanding in tract of time, his head shall grow, his vigour returne, his prayer be heard, he kill the uncircumcised Philistines, and have his name enrolled for ever amongst the faithfull. The presence of God may make Moses the man of God to breake out, I quake and tremble; Isaiah, Woe is me, I am undone; Manoah also, We shall surely dye. Notwithstanding all this, they shall conquer, overcome, passe to their journeyes end in peace, win the combat: for, the acts of faith be but for a time suspended; the essence is not annihilated, utterly consumed. Valiant Gideon may cry aloud; How can the Lord be with us, seeing all these evils be come upon us? where be his miracles of old, our fathers told us of? hath not God forsaken us? Yet, shall he not, anon, heare a voice, Goe in thy might; for thou (thou that thou doubtest, fearest) shalt save Israel? And may not just Iob thinke himselfe to be the subject of Gods wrath, the very Bar of his justice? and (in his owne feeling) finde the arrowes of the Almighty drunke with his spirit? But let him stay a little while, the Bowe shall bee unbent, the string slackted, these piercing shafts shut up in the Quiver, and his end become blessed.*

I might here make mention of *Jeremiahs* complaining, and accusing the Almighty; *Lord I am deceived, and thou (wonder at this) hast deceived me. David* picking a quarrell with his nature, concluding, *This is my death, and all men are liars. Dydymus* doubting; *Peter* cursing and swearing; *Paul* howling: *Spoiled man that I am! who shall deliver me from the body of this death?* Yet for all this, Faith shall winne the field, infidelity befoiled, grace conquer, corruption lose the combat: And although the flesh be the first borne, claime possession, expect a day of mourning; yet let him doe his worst, he shall lose his birth-right, serve the younger: for Faith hath bene blessed once, and it shall be blessed ever. Art thou yet in doubt? Dost thou demand, How can this thing be?

Why? is not Faith the gift of God? and are not his gifts and calling without repentance? Shall he bewaile his bounty? recall his liberality? No no; he giveth freely, and upbraids no mans person; there is no variableness, or shadow of turning with him. Man may, through errour of judgement, mutation of affection, or some forced necessity, withdraw and take possession of his former favours conferred: But God cannot erre, bee moved, or brought to poverty; therefore his gift of grace that is once given, is ever given. But our adversaries object, that God took his spirit from *Saul*. Its true, he did so; but we must know that the gifts of the Spirit are either

Sssst

common,

I. D. E.

Gen. 32. 28.

Judg. 16.

Heb. 11. 32.

Act. 7. 32.

Lia. 6. 5.

Judg. 13. 22.

Judg. 6. 12. 14.

Iob 6. 4.

Iam. 5. 17.

Ier. 20. 7.

Psal. 77. 7. 10.

& 1. 6. 21.

Rom. 7. 24.

1. Cor. 15. 26.

1. Tim. 4. 10.

1. Tim. 4. 10.

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common, or saving; now of this latter kinde, this King had not any; for such are peculiar to his chosen people. God for his sinne had a purpose to deprive him of his Kingdom; therefore of his Spirit, by which he should have governed it: were the Lord purposed to deprive his elect of heaven, as he was *Saul* of the scepter, then we might feare Faith might faile, and be tooke from us; but God hath a resolution to give his little flocke a kingdom; and where he intends the end, the meanes that tend to it, shall certainly in some measure be continued.

Luke 12.32.

2. Reason.

Luke 22.32.

Rom. 8.34.

Psal. 2.8.

John 11.42.

Againe, hath not *Christ* long agoe prayed to his Father, that it might not faile? And is he not now at the right hand of God, to make intercession for the Saints? Shall hee not prevaile? will his heavenly Father deny him any thing? Why, this were to deny himselfe, to make *Christ* a liar, seeing we have his owne testimony, *That hee is heard at all times, in all things*. Let *Sathan* therefore winnow the godly, as in a sieue, tempt, plot, use his most profound depths, and raise up his most boisterous winds; yet his fan shall never empty the Lords garner of this graine, though it bee no bigger than the smallest mustard-seed; But it shall grow up in despite of him, increase, flourish, and be greene for ever.

3. Reason.

1 Cor. 6.19.

Luke 14.30.

Smel & simul.
Prov. 31.30.

Besides, are not the faithfull the *Temple of Gods Spirit*? bee they not his owne building? shall hee then suffer the corner-stone (Faith I meane) to bee tumbled out, and beaten to powder? shall the Spirit of all truth bee accused of that, which hee condemneth for a sinne in his Creature? shall it bee said to him, that *hee began to build, and was not able to make an end*? What hinders a house begun from perfecting; but, either former ignorance, or want of future ability? shall we accuse the holy Ghost of either? Take heed what thou doest; for his wayes are not mans wayes. Man is blind and weake, so that in proceesse of time he may see, that the situation of his house was not good, the foundation firme, or the modell commendable or vsfull: If all this bee well, yet *Sanballats* and *Tobiabs* may prevent him, poverty pursue him, sicknesse may seaze upon him, that his worke may not be finished. But this builder wee speake of, *hee seeth all things in one at and together*; hee is not, nor cannot be wiser at the second thought; and what power or wisdom can prevaile against the Lord?

Be thou therefore assured, that as the *Father* (for we in special manner appropriate the workes of Creation to him) till all was made very good never rested: Nor the *Sonne* (to whom, in like manner we attribute the worke of Redemption) untill it was finished, ceased; No more shall the holy Ghost (to whom peculiarly wee impute the worke of Regeneration) untill that honourable house bee perfected, rest from his labour: for shall hee not bee equall to the other, in himselfe, and towards man, out of himselfe, for power, wisdom and goodnesse? Then hold the one, and grant the other.

4. Reason.

1 Tim. 3.19.

1 Joh. 5.18.

Rom. 7. ult.

Object. 1.

1 Tim. 1.19, 20.

Sol.

Object. 2.

Sol.

Math. 23.29.

And finally, may wee not draw a reason from the subjects in whom faith is seated to confirme the doctrine? Why? are they not the Elect? doth not that foundation remaine sure? Are they not such as be freed from sinne? that evill one comes not neere them; they sinne not to death; neither with full consent, or a settled resolution. What may I more say? they pray, reade, and use all meanes to preserve it; shall it then dye, and wither? No: for if we use the meanes, God shall conferre a blessing.

Proceed wee now to answer an objection of the Papists. *Hymeneus* and *Philetus* made shipwracke of faith. Therefore it may faile finally, totally.

1. It was no true, but a dead faith. 2. The Apostle (in the judgement of charity, till they became open persecutors, and revolted from their former profession) deemed that they had faith: And this is the true interpretation, that they seemed to have had faith, but had not any sound faith at all.

But what faith the *Ismaelites*? hee proceedes a step beyond the *Rhemish*: how could they make (saith he) shipwracke of that, which they had not?

Is this manner of speaking so strange? doth not our Lord say, from him that hath not, even that hee hath shall be taken away? *Luke* maketh it plaine, saying; *That which*

which he seemed to have, shall be taken away: Thus doth Christ resolve Antichrist, Iesus the lesure. We will omit the like objections, and so make use of the doctrine.

And first it confuteth the error of our Adversaries, & some others that be amongst us; who hold, that a man may fall from faith totally, finally, and so perish for ever. But this doctrine (as the Apostle saith of wilddome) is not from above, pure, penetrable, and easie to be entreated; but from below, sensuall, earthly and devilsb; and therefore (as Paul speaketh of Covetousnesse) let it not be once named (except with detestation) amongst you as becommeth Christians. For variety of faiths existence, doth not prevent the perpetuity of its essence.

1. Vse.

And in the second place, by this doctrine, we may be informed what to judge of them, that have seemed to begin in the Spirit, yet ended in the flesh: Assuredly (what shew of profession soever they made) this immortall seed was never rooted & grounded in their hearts. What if Achitophel, or Judas creepe into the Court, be companion to David, and his Lord, take sweet counsell with them, receive promotion from them? yet, if they conceive iniquity, expect opportunity, lift up their heele against Gods anointed, and bathe their hands in the blood of his destruction, (though the Pope and his pole-shorne brethren would canonize them for Saints, engrave their names with great red capitall letters in their Calendars) they are but deepe-headed, cruell-hearted Traytors; trees without fruit, whose dead, rent up by the roots, and reserved for the blacknesse of darknesse for ever.

2. Vse.

Let Iohn, march in fury, demand, is thy heart upright as mines? cry, give me thine hand; call come see what zeale I have for the Lord of Hostes; reply, What peace, whiles the whoredomes & witchcrafts of thy mother Iezabel remaine? charge, Cast that painted fad'st strumpet downe from the window: Yet if afterward, he pace like the slugge, bume as the Ice, & his whole heart goe not after (but wholly depart from) the God of Israel; we may note him by a letter, judge him a proud spirited person, & a meeke cast away.

Nay, let Balaams prophecy, I shall see him, but not yet; blesse, who can tell the dust of Iacob; confesse, the eyes that were shut up, hast thou (Lord) opened; pray, let me see the death of the righteous; protest, that for a house full of gold or silver he cannot passe the commandement of Gods: notwithstanding all this, if he consult with the sonne of Zippor, consent (and give counsell too) to curse the children of Israel, he is but a base wisard, a lewd person, of the Serpents brood, & God, one day in justice, shall pay him his wages.

Finally; let Hymeneus and Hermogenes; Philatus, Alexander and Demas preach Christ, or professe him, have their praise in the Gospell, send salutations to the brethren: but if once there come a Now, wherein their callings shall be rejected, or neglected, the world embraced, Paul persecuted, and the sincere preaching of the word by them resisted; they never were the owners of true Faith, or good conscience, comprehended in the covenant of grace; and therefore a day will come, when, according to their workes, they shall be rewarded. And as we may deeme of such in former times, so may we of the like in these latter dayes, for it is an eternall canon, They went out from us, because they were not of us; for if they had bene of us, they would have continued with us. And this (observe) is come to passe; that it might appeare, they were not all of us, 1 Ioh. 2. 19.

And may Faith faile, yet not faile for ever? Why then here is a ground of comfort to such as in former time have felt it, though, for the present, it be not in their apprehension. Tell mee, didst thou ever beleve in the Lord? hast thou given this guest a nights lodging? art thou sure thou once hadst it? then certainly thou hast it, though for the present thou be otherwise minded. What if Iorden fill not her banks to the brimme every morning? Iohn the Baptist sturre not in the wombe at each season? Iacob apprehend not the Lords presence continually? Yet, shall not the ryde returne? the babe be alive and borne? and the God of Abraham be in that place? yes of certaine: so Faith may not at all times fill the soule with joy, spring in the wombe, or be discerned in the hearts habitation; notwithstanding, it is not dried up, nor dead in the mother, neither hath tooke his last farewell. Faith may not be compared to Iosab's gourd, that with

3. Vse.

thereth in a moment, neither to the *fig-tree*, on which fruit shall never grow any more; nor is it like the Lilly, *which to day is, and to morrow cast into the Oven*; for God will not send a worme to smite it; Christ shall never curse it; or the Spirit burne it, totally consume it. The chilling cold of Winter may pinch it; the heat of the Summers sunne may scorch it; and the lightning from above, in some degree, blast it: yet the Spring shall revive it; the dew from above water it; and the South-winde refresh it. It may be, like gold, tryed in the fire; but it shall be found more precious, come forth the purer, and preserve the owners of it *unto praise, honour and eternall salvation, at the appearing of Christ Iesus, 1 Pet. 1. 7.*

In my meditations I have sometimes thought, that *Faith* is like the *Daisie*, (a word compounded of *Day* and *Eye*) or *Marigold*: when the Sunne sets, she shuts; when it riseth, she reviveth; for by this Planets motion, she is in a divers estate, and condition: So when the Sonne of righteousness goeth (as it were) beneath the Globe, disperseth his beames another way; then *Faith* closeth it selfe, hangeth the head, and its leaves are contracted: but when he hath fetched his circumference, and ariseth within our Horizon, spreadeth his beames of heat and mercy upon it; then it sprouteth up, openeth and dilateth its selfe, sendeth forth its pleasant fumes, to the great content of him or her in whom it is planted: So that I say to thee, Be of good comfort; for as *Christ* said of *Lazarus*; *It is not dead, but sleepeth*. Labour therefore to awake it out of this slumber, that it may recover its former estate, doe its first *works* and better.

And for thy direction.

1. See that thou settle not thy selfe amongst *Muses*; pitch thy tents where the silver Trumpets are sounded, and *Aarons* bells ring in the *Sanctuary* every Sabbath.

2. Live not with *Liquids*; beware of lewd companions. If *Peter* come into *Caiphas* his porch, hang his head over, and warme his fingers at the high-Priests fire; he will curse, sweare, and shall (without reprehension to o) deny his Master, whereas *Saul* will prophesie among the Prophets.

3. Up, and be doing; be not idle, either in thy generall or particular calling: who ever fell asleepe working, walking?

4. Doe not feast, but fast; for that will diminish and weaken the fumes of sinne; hinder these drowisie exhalations, preserve the pores and ventricles of the minde from closure, and give the lively spirits full passage for motion and action: This is the way to awake it, sleeping; and to keepe it from slumbering, being awaked.

4. *Yt.*

And in the last place, seeing true Faith shall not finally faile; how should it encourage us to use all meanes that might preserve it, continue it? Its a false dreame, objected by our adversaries, that certainty of a thing, makes men carelesse in the use of all helpes, that may further or accomplish the end: For doth not the Husband-man plow, sow, harrow, hedge, rise early, sit up late, eat the bread of sorrow and carefulnesse, in the expectation of a good crop of corne at the time of harvest? Will not the Merchant launch out into the deepe, cut the huge waves and billowes of the Sea, proudly passe by the dangerous Rockes, and polling Pyrates, in hope that his Barke shall one day retorne filled, fraughted with the richest Spices? What Patient so flegmaticque, desperate, but will swallow the most bitter pill, sup off the most loathsome potion, being before-hand perswaded, that it will not kill, but cure him? Shall we then be dead on the nest? want spirit? and have no heart to use the meanes that might either beget it, awake it, or preserve it? Doth not hope of the end set all men a worke in their severall proceedings? and shall we have such a prize as this, in our hands, and have no hearts? Consider then what Faith is, and be idle if thou canst.

Is not Faith a Prince, that, wheresoever hee pitcheth his Tents, is accompanied with royall attendants? Doth it not *pursue the heart*? settle and secure the soule? quench *Sathans darts*? and overcome the world? I say more; Faith is the very essentiall forme of a Christian. Are we not, by it, from all other persons distinguished? what action good before God, but from it, as its proper cause, hath proceeded?

By

By faith wee are enlived, moved, justified, and finally saved. Therefore heare, read, pray, confesse, and receive daily the signes and seales of thy Masters comming, the very food and nourishment of it; out-face sinne, out-live sinne, seeing thou art assured, that thy labour is not lost, vaine in the Lord. And thus we proceed to answer an Objection that some might cast in the way.

It saith never faile, then it continues forever.

Some hold it ends at death; others at the day of judgement; because all things till then (as the Resurrection of the body, the reunion of the soule, and fulnesse of glory) are not in perfect vision; And we want not those who thinke, that it abideth for all eternity. In brieft, I answer; that it shall never faile thee, or forsake thee, so long as it may make for the glory of thy God, and the good of thy soule. So let vs come more directly to the words themselves, where wee note this second Instruction; that

God guideth man in his spirituall journey.

There be inferiour and subordinate leaders, but in this voyage the Lord is the principall conductor; we may all of us thus faile safely confesse with Balaam; that we cannot passe the commandement of the Lord, to our good of our owne minde. And that which the Prophet speaketh of *Nebuchadnezzar*, or *Astur*, may be in generall applied to all the sonnes of *Adam*; *The way of man is not in himselfe, neither is it in man to direct his owne steps.* David knew it well, as you may see in the 119. Psalm, the point proved nere 119. times; and *Paul* about to travell with his friends to *Thessalonica*, prayeth, *Now God even the Father of our Lord Christ, guide our journey unto you*; and how easily may reasons be brought to confirme it?

Why? hath not man the eye of his minde put out? is he not borne with a veile over his understanding? how can he then finde out the right way? or discern betwixt pathes that differ? If any demand, how came this strange thing to passe? we may truly answer; *Our Parents have sinned, and we too (in them): so that we are all borne blinde: Ionathans eye waxed dimme by fasting; but ours, and our fathers too, were cleane put out by feasting. And though man be in honour, yet he hath no understanding; but is like the perishing beast.* Every man is a mole.

Again, hath he any power to travell? is he not lame too? are not his ankle-bones crooked, and the feet of his affections turned backward? The Creeple, who lay at the poole of *Bethesda*, was no more unable to step into the water of himselfe, than we to walke in the pathes that lead to the Kingdome of heaven: Therefore the Prophet so often (as one that had experience of his owne infirmitie) prayeth: *Give me the Spirit of life and power*; and, *Then shall I runne the way of thy commandments, when thou hast set my heart at liberty.* That sinne, which put out our eyes, hath also deprived us of strength; so that wee cannot creepe or crawle in this our spirituall journey, untill the Lord bid us (and give us power too) to arise, and walke.

Moreover, are not the imaginations of his heart evil? hath he power so much as to thinke a good thought? can he of himselfe study to finde out the way? No: he will not give his minde to turne unto his God: he saith in his heart, *I will none of thy pathes, I will not* (and yet he cannot if he would) *walke therein.* For it is not in him that willesh, or in him that runneth, but in God that sheweth mercy.

Add to all this, that he is possit with the spirit of errour: and what will you say then? can ye denie the truth of the doctrine? Alas! doth not *Satan* rule in the sonnes of men? take them captive at his owne will? and lead them at his pleasure to the land of darkness? And let none object and say; that these things are onely so in the children of disobedience: for the best man doth but know in part, beleve in part, and is but healed in part; and who (*Christ* onely excepted) that hath not in his best condition bene lead out of the way? plodded some by-path? yes, stumbled, fallen, and wounded himselfe in this his pilgrimage? for no sooner can any get the least peepe of light, but *Satan* claps on a veile; gather any strength, but he labours to weaken it; or have so much as a mind to returne to his heavenly country, but he

Object.
Sol.

2. Doff.

Num. 24. 13.

Ier. 10. 23.

1 Thess. 3. 11.

1. Reason.

1 Cor. 2. 14.

Rom. 3. 11. 23.

Rom. 5. 12.

Psal. 49. 22.

2. Reason.

Psal. 119. 34, 37.

3. Reason.

Gen. 6. 5.

1 Cor. 3. 5.

Hol. 5. 4.

Ier. 6. 16.

Rom. 9. 18.

4. Reason.

Ephes. 2. 2.

1 Tim. 2. 26.

1 Cor. 13. 9.

Rom. 1. 17.

& 7. 9.

Gal. 5. 17.

hales him on, by power, policy, or some pleasant object, as the Shepherd or Butcher doth the poore lambe by a greene branch in his hand, from the fold, and it's bleating Dam, unto the house of slaughter and destruction : So that this point is true concerning all persons. Shall we make some use of the same?

1. Use.

Luke 10. 30.

Ioh. 15. 5.

Eph. 2. 1.

And here also is confuted another point of Popery ; which would make man the first mover of himselfe in this his heavenly voyage. They have certaine distinctions, as *ex congruo, ex condigno* : and compare a man to him that went from *Ierusalem* to *Iericho*, and fell amongst theeves ; (indeed this Text, and we too, are fallen amongst theeves,) for, say they, The eye of the mind is but dimmed, the will wounded, and the soule weakened : but *Christ* saith, *Without me ye can doe nothing* ; and his disciples, that *we are dead* ; Now all men know, that he who is dead, can neither see, heare, speake, move, or doe any thing. And whether it be more safe to credit *Paul*, or the Pope ; *Iesum*, or the Iesuite, judge you.

1. Object.

Solnt.

But, say they, why then doth God command what we cannot doe?

1. That we may take knowledge of our owne weaknesse.

2. Flee to him for power, to doe what he enjoines.

And 3. because he gives his spirit with his precept ; therefore we must be called upon.

2. Object.

Solnt.

Againe they object, saying ; How can God in justice punish us, if wee have no power to obey?

Well enough : for, had we not power in *Adam*, and lost it ? Thus shall God be true, and every man a liar.

2. Use.

Iob 10. 10, &c.

Psal. 22. 9. 10.

And is God *mans principall guide* ? Here then is matter of thanksgiving, to all that be in a good condition, and are set and settled upon a Rocke, and sure foundation. *Who poured thee out like milke ? thickned thee like curds ? clothed thee with skin and flesh ? gave thee life and grace ? and preserved thy spirit ? Who lead thee in safety out of the wombe ? why mightest not thou have perished with thousands in that perilous passage ; and thy mothers body have become thy sepulchre ?*

But I will turne my speech to you that have understanding, & judge you what I say.

Who guided thee into the unsearchable path of that hidden decree, out of which so many millions are excluded ? Who found out that new and ever living way, when thou, by thy sinne, hadst shut up that good old way, that leadeth to heaven ? how comes it to passe, that thy Parents were beleivers ; there being at this day so many sons of Infidels ? tell me, if thou canst, the true reason, that the word of truth hath run to and fro neere thy habitation ? how is it, that thou art turned to heaven-ward ; and so many be going backward ? if thy selfe be converted ; who directed that speech in the congregation, published to all, that it should open thy understanding, boare thy care that was closed, and bend thy rebellious will to obey the pathes of those divine precepts ? why were not others, as well as thy selfe, thus wrought upon ? are thy steps strait, others crooked ? art thou separated, many hardened ? Is thy face towards *Sion* ? thy garments not defiled by falling ? and is thy course to the land of *Canaan*, the new *Ierusalem* ? why then boast not, presume not ; but confesse, it is the Lords owne worke, and let it be marvellous in thine eyes : breake out into thanksgiving, and say, it is the God of *Abraham*, that hath wrought these great workes for thee, by thee.

I have seen this evill, amongst many, under the Sunne ; that saving graces are but accounted as common favours, generall gifts ; and to be in the path to heaven, reputed as an ordinary benefit ; such as have had their eyes to see, eares to heare, and feet to runne, esteeme these things as no great blessings ; but this argueth an ingratefull minde, and gracelesse heart ; So, to have the eye of the understanding opened, the care of the soule boared, and the feet of the affection, to runne aright, prepared, be not esteemed, or, as they ought, regarded. And is not this forgetfulnesse, ingratifullnesse, and a sinne to bee for ever abandoned ? Take up words therefore of praise, admiration ; Make a song, with *Moses*, for this thy great deliverance : confesse with *Ioseph*, that the Lord sent thee this journey ; Ne, breake out with

Exod 10. 1.

David,

David, Lord, thou hast beene my God and guide, from my mothers wombe; or with Ieremias, in thy endlesse mercy I was not long agoe consumed. Yea, let this alwayes bee thy song; I was as a sheepe going astray, but by the hand of my God, I am now turned to the shepherd and Bishop of my soule. 1 Pet. 2. ult.

This is a use worthy the pressing, amplifying; and loth am I thus to leave it; yet this little that I have said, may give you just occasion to search more deeply into the matter: only I will adde one thing. Wouldest thou see the wonderfull goodnesse of God towards thee, in this thy pilgrimage? why then, looke backe so farre as the very beginning of this thy journey, which is at thy conception; labour to see the dangers that thou wast subject unto, & hast escaped, consider what evils have befallen many of thy fellow-travellers; behold the distinct acts of Gods providence over thee in particular, (and then be unthankfull, if thou canst) for this is the way, and I cannot give thee a better: and so we come to another life of the doctrine.

Doth God guide man in his spirituall journey? Here then we must learne a lesson of patience, content and subjection; and that for our persons, actions. Art thou with Ioseph sold into Egypt? murmure not; the Lord may have done it, to save many alive. Ioseph and Mary must take the Babe and be gone; Why? Herod is not yet dead, that seekes the child's life. Abraham must trudge, hee knowes not whither; What thoe? shall not the Lord bee with him? Iacob must to Padan-Aram; for doth not his brother threaten to kill him? Assure thy selfe, that if thou be guided by God, thou shalt never be led into danger; or dwell longer in a bad place, or strange country, than shall be good for thee: For the present thou maiest doubt of it, but the end shall declare it. Murmure not, repine not, like the old Jewes, in this thy journey; be content with thy present habitation, follow Gods hand, to what place soever hee shall call thee; have an eye to the cloud and pillar of his providence; and though thou seeme to goe from home, thou goest towards home; out of the way, thou goest the safest way, and thy end shall be blessed. For, God, as hee was with David, shall bee with thee, whither soever thou goest; and hee shall rest where thou doest, though (peradventure like Iacob) thou art not aware of it. 3. Use.

Againe, takest thou any thing in hand? and doth it not prosper according to thy desired expectation? be not impatient; for he that guideth thee, guideth all thy actions, and directeth them to their proper ends. David did confesse, that God sent Shimei to curse him: and in trouble, he would hold his peace, because the Lord had done it. The Physitian may search into the nature of the disease, administer the choicest ingredients, temper and mix them with great skill, observe time, and all convenient circumstances: yet for all this, if God give not a blessing, old Chancers rule holds, *Then farewell Physicke*; For God is above Nature, who first made Nature of nothing. We must all doe this in our severall callings; use we the meanes, and referre the success to the Lord; imitating that religious resolute Woman, who, after prayer and fasting, thus concluded; *Now if I perish, I perish.* Psal. 39. 4. Use.

And in the last place; let it teach us all to run to the Lord, to be guided by him; and to commit our selves and wayes to bee governed of him. All the faithfull have done this, in all their proceedings; why then should not wee imitate them? What man, if he be to goe a long and unknowne journey, will not hire a guide to conduct him? or to undertake a voyage by water, to the East-Indies, Guiana, or the New-found-land, but desireth the most skilfull Pilot to goe with him? And shall not wee seeke unto God, desire his direction from earth to heaven? from this old Egypt to the new Jerusalem? If we doe not, we may well wander out of our way; and split the ship of our soules vpon the rocke of condemnation.

And because men, naturally, are not prone to put this point in practice; take these following motives to further thee in thy duty.

1. Who is it, that thou art to depend upon for direction? Is it not he that formed thee at the first? and whom thou doest confesse to bee thy Father? who then would offend so good a God, so mercifull a Creatour, Governour? tread under foot the Lord

Lord of life, and have no care to walke after his steps? Shall wee not follow the Sonnes example, who learned obedience of his Father? must the holy Ghost not bee obeyed, whose iauitements are more worth than all the world? Is it so, that his motions must be resisted, and the Spirit of all truth wearied, grieved? Take heed what thou doest; for if we put this guide farre from vs, hee will not be fetcht againe (as the proverbe is) *with a wet finger*.

2. Againe, is not mans life short? uncertaine too? why should we then omit the season, let slip the present opportunity? Dayes will not bee redeemed, time recalled: Miserable experience have wee of some, who putting off the occasion offered, were never reclaimed. *Lots* sonnes thought their father mocked; and were they not suddenly destroyed? *Ierusalem* would not attend the day of her visitation, but what became of her? *Iezabel* had a time to turne, but would not; was shee not suddenly cast into a bed of sorrow? Therefore up, and trauell to little *Zoar*; *Come out of Babel*, and what thou hast to doe, doe with all thy power; lest thou want time, when thou maicst bee willing. The rich Glutton in hell, then would haue had his brethren instructed; possibly he would (had he beene alive againe) have hired a Preacher; But, he that may and will not, when he would he shall not.

3. In the third place; let the example of others and their successe also, move thee to run unto the Lord. How did the lame, blinde, deafe, and dumbe seeke to our Saviour? and was their labour lost? Go to God therefore, and say; *Lord open mine eyes, that I sleepe not in death: Heale mee, for I am sore wounded: Convert mee, and I shall bee converted*. You that are Parents, take your sonnes and daughters by the hand, fall down before God, and cry. *Lord be mercifull to this my child, for he falleth often in the fire, and is miserably seduced by the Devill*. Let Masters imitate the good Centurion, and desire God to recover their servants. Shall they thus call and cry for the infirmities of the body? and shall wee take no paines for the desperate diseases of our soules? Weepe we, pray we therefore for our selves, and for our children; and no doubt but the Lord will heare us, helpe vs. And what a joy will this be, when they and we shall returne home againe, seeing, walking? But alas! our words take no impression; because men thinke they have no need of the *Physician*.

Joh. 12.35.

4. Moreover, doe but weigh well in thy minde what a misery it is, to bee out of the way: wee pittie a poore Traveller, that hath mist his path, and seeme to take compassion on him: And yet wee by others harmes cannot learne to beware. *Christ* (I cannot tell what others may) did account this a fearefull condition; and makes it a reason to move the people for to walke in the light: these be his words, *Lest ye goe, ye cannot tell whither*. If a man doe but set his face towards some sleepe rocke, or deepe draw-well, oh, how will we cry aloud that he might returne! Is this so fearefull? Then by earthly dangers, learne to avoid Hells damnation.

5. Besides, consider where we shall arive if we be not guided by God. Is it at *Samaria*? shall we finde a Prophet there, that will feed us with bread and water? No, wee shall not have one drop to refresh us, after our journeyes end. Wee count that mans condition wretched, that falls amongst Theeves, or that is cast into prison; But whose eares will not tingle, and heart tremble, to consider at what a dolefull haven wicked persons (if they turne not) shall one day be landed? Never had any earthly Traveller, so cold entertainment: But wicked men are unwise; therefore they thinke not of their latter end, *Deut. 32.29*.

6. And in the last place, adde to all this, that they shall not depart thence, till they have paid the uttermost farthing; and that will bee never. Was it a grievous judgement to be captive seventy yeares in *Babylon*? Did *David* complaine, and cry, *Woe is me that he dwelt a few dayes in Meshek and Kedar*? What will it be then, to bee bound hand and foot, cast into utter darknesse, with the Devill and his damned Angels? If they that goe to this place of darknesse, might but hang their Harpes upon the Willowes; in sorrow of heart thinke on *Ierusalem*, as many thousands of yeares as there be Starres in the heaven, drops of water in the great Ocean, or graines of sand in

in the earths whole Globe, and then have hope to returne, it might be some mitigation of torment; But their eyes shall faile with waiting to returne, yet they shall never be returned: Consider this therefore ye that forget God, lest he tear you in peeces, and there be none to deliver you. And thus having finished this Point, we come to gather a third; which is, that

Those that be guided by God, are guided by his word.

When the children of Israel obeyed not the Law, are they not said to forsake the Lord, and not to serve him? and when they had no Priest to teach, or Law to direct, were they not all that season without the true God? Paul (at his last farewell) commends his friends to God, and the word of his grace. David often prayeth, to be guided by his precepts. Doth not Malachi conclude; Remember the Law of Moses, with the statutes and judgements?

First, because *Vision* and *Thummin*, dreames and visions, miracles and extraordinary motions, and immediate irradiations of the Spirit are ceased. In old time, as severall times, and in divers manners the Lord spake to his children; for then the word was not perfectly and fully written. The Apostles too, had dreames and visions in their dayes; for they having their calling upon the very border of the Law; and commission too, to preach to all Nations, had need of them; otherwise their Doctrine would not have beene so well credited, neither they have understood (having no revealed rule of direction) to what Townes or Cities, especially, they should have preached.

Againe, may not God and his word, as the end and goodnesse of a thing, be converted? In many things, I am sure they may. God is holy, and just, and good: and is not his word the same? he is true, and faithfull, and no acceptor of persons: may we not conclude the like of his word? What God commands, it commands; what he wills, it wills; what he intends, it intends; and if the word have a Quarrell with thee (note this:) the Lord hath a Quarrell with thee; for they are not contrary Masters, but agree in all things. And so I passe briefly to the Use.

Where first we are to checke the Papists, and confute a third point of their Doctrine; who take away the word from the common people. Is not this to deprive them of God, to make them like the ancient *Gentiles*, strangers from the common weale of Israel, and mere *Atheists*? Truly it is no better: who is so blinde that seeth it not? or so incredulous, that beleeves it not? Instead of the Law, they must have Traditions; a Picture, for the Gospell of Christ. Did not the children of Israel, when they left the law, worke wickednesse, forsake God, and served him not? And for this thing are they not said to have followed *Baalim* and *Astartoth*, and the gods of the children of Ammon? Be not therefore deceived; for these Papisticall Priests, world-compassing Jesuits, are but wandering planets, blinde pilots; after whom whosoever shall saile the ship of his soule, shall split her, at the day of his dissolution, upon the rocke of that dangerous position; and then what can follow, but perpetuall condemnation? I have wondered at these mens madnesse: for the knowledge of the rule is of absolute necessity in all arts or functions, to the wel-doing of an action. For example: Can a Mariner rightly guide his ship thorow the sea, without the knowledge of Card and Compass? The Carpenter build a house in comely order, being ignorant of that patterne, by which it is to be framed? Or a schoole-boy speake exact phrase and true Latine, and have no understanding in the precepts of Grammar? And yet in the most curious work, these deceiving guides would have us want the Rule: This is not to judge righteous judgements.

Againe, this meeteth with those spirits, that stand all upon Revelations, immediate motions; who say, that, No Christian should take his ground first from the word, but the Spirit; For the Devil allengeth Scripture, and doth wrest it to his purpose. But poore soules! these know not of what spirit they themselves are. I would aske such a man this Question; How can he discern the motion of the Spirit to be from the Spirit? He will answer; Because its good, and tends to holinesse; Well: how can he tell what is good, or evill? must hee not goe to the Rule to try it? These would see the image of God without a glasse, understand truth, before they heare it uttered: Alas! professing themselves

Psal. 50. 22.

3. Doct.

Judg. 10. 6.

Is. 119. 133

2 Chron. 15. 3.

Acts 20. 32.

Psal. 8.

M. 11. 44.

1. Reason.

Heb. 1. 1.

Acts 16. 9.

2. Reason.

Rom. 7. 12.

Rom. 7. 7, 8.

1. Use.

Ephes. 2. 12.

2 Chron. 15. 3.

&c.

Judges 10. 6.

Exod. 31. 3.

1 King. 1. 7.

2. Use.

Rom. 1. 22.

themselves to be wise, they are become fooles. For what a strange Position is this (if it be true, that came lately to my hands) how that Grace being once wrought in the heart, the spirit abolisheth all former knowledge? and they bid Away with all Scripture knowledge. These will try the spirits (I feare) till a lying spirit possesse them. Let us therefore beware of (if we know any) such.

2 Tim. 3. 9.
3. Vse.

And in the next place, *if they that be guided by God, are guided by his word; we are informed what to thinke of all those that live in palpable, more than Egyptian darknesse; who neither know God, or understand any one sentence in the sacred Scripture. Is not their estate fearefull? who is these mens guide? surely Sathan, sinne, and the fashions of the world.*

And that (if God give the blessing) I might a little move these people to come out of Babylon; and fire them (as it were, like *Isaiah* to *Absalom*) to returne unto their God; Let them heare what judgements have befallen the ignorant, what bee threatened against them that tread these darke steps.

Isai. 5. 13.

Did not the people of God, goe into Captivity, for want of knowledge? Say, this was but a temporal punishment; yet it had a curse with it. And how doth the Lord complain, *My people are cut off for want of knowledge?* We count it a miserable thing, and it causes wringing of the hands, folding of the armes, and many a teare shed, when we see, at the Assises, a proper man cast away, having had his Booke, and could not one word by art, or tell a letter: Oh, say we! he might have beene saved, if he could have read: but what a day will that be, when all ignorant men and women must hold up their hand at the Tribunall Throne of Christ, and be cut off, and cast into utter darknesse, because they knew not him, or his Gospell? Therefore thou that art ignorant, and hearest me this day, *Get knowledge, get understanding;* for if thou dye in this condition, thou shalt die the second and eternall death. Way? hath not Christ threatened to come in flaming fire, to render vengeance upon all that know him not, and obey not his Gospell? Did not the Prophet imprecate, that the Lord would pour out his fury upon such as knew him not, and the families that called not on his Name? I cannot (by the way) but commend you, in that you have gotten guides: but, *Learn the Law at their mouths; practise what is delivered; square your actions by this word; so shall it go well with you at your latter end.* But if for all this, you will walke in darknesse (be not deceived:) one day to darknesse ye shall goe; for, *if it be eternall life to know God, and whom he hath sent; then by the rule of contraries, How shall the ignorant escape the damnation of hell?*

Hos. 4. 6.

2 Thes. 1. 7. 8.
&c.

Jer. 10. ult.

Jo. 12. 35.
Jude 13.
Jo. 17. 3.

4. Vse.

Last of all; Is this Doctrine a truth? then here is comfort and tidings of great encouragement to all such as are guided by the word. Cast not off this yoke, breake not these bonds asunder, what scoffes soever thou receive of the world. Let them play but doe thou pray: let them shuffle the cards, search thou the Scriptures: let them sit at home, and goe to Dice and Tables; goe thou to heare the word in the publike Congregation: For, I am sure, the one is lawfull; the other (at the best) is doubtfull: And for my owne part, I wish neither to approve, or practise matters of that nature. I say therefore to all such, be not weary in so doing: Cast not the statutes of God behinde your backs; neither be abashed to live by the booke; for, to live by Gods booke, is to live by his command; and he that doth so, shall never be ashamed. The brave men of our dayes may laugh you to scorne, think it too much precisenesse, read the booke of God, like the vaile of the Temple, from the top to the bottom: But when death draweth neere the doores, and Christ shall call us to an account, I doubt not but such will wish, they had had a greater care to have walked in thy steps; and with all their hearts would change their own for thy condition: But till then, thou canst not apprehend the rich fruit of thy walkings; neither they, the fearefull effects that shall follow their wandrings.

4. Doct.

And now the fourth and last doctrine to be handled, we gather from the Connexion or knitting together of the parts; which is, that

They, who (here on earth) are guided by Gods Counsell, shall (when their changing comes) be received into Glory.

They

They, and none but they. *Blessed is the man* (saith the Psalmist) *that doth not walke in the counsell of the wicked. nor stand in the way of sinners, nor sit in the seat of the scornfull: But hath his delight in the Law of Iehovah; and in his Law doth meditate day and night.* And is this Blessednesse perfect here on earth? No: why then, they shall have it in the fulnesse thereof, in the world to come. Are we not bid to inquire of the old way, which is the good way, and to walke therein, and wee shall finde rest to our soules? Rest, not corporall or temporall; but spirituall, and eternall may well be understood; for they that dye in the Lord, are said to rest from their labours. But this point is more easily proved, than credited; and better beleevd than practised: yet take a Reason or two, further to confirme the one, and perswade the other.

Psal. 1.1. 2.

1 Cor. 13. 9.

10, &c.

Psal. 118 ult.

Jer. 6. 16.

Rev. 14. 13.

Why? is not Gods word and counsell, the plaine path and roade way to the kingdome of glory? Hee that would travell to London, if hee finde out the true way and walke therein, shall he not come to it at the last? for the City will not bee removed: So he that doth know the right path to this Countrey, which is above, let him travell on therein, and he shall assuredly come to it, at his journeyes end. God will not give his children a crooked rule.

1. Reason.

Prov. 2. 10. 11.

& 3. 15, 16, 17,

18.

1 Cor. 9. 26.

2 Tim. 4. 7. 8.

There be but two things for to conduct us to this Kingdome; and are not both expressly contained in his Counsell? The one is, *To beleve in Christ*; for so we be justified, and placed in the right path: The other is, *The precepts*, after which if wee walke, we shall certainly finish our journey with Glory.

Joh. 3. 16.

Rom. 8. 1.

Gal. 6. 16.

Againe, the Lord is true of his promise, hee cannot deny himselfe; therefore if wee keepe the condition, the Lord will accomplish what hee hath promised. If any man should say unto me, *Sir*, inquire the way that leads to my house; and come to my home, and you shall have all kinde entertainment; Now if I should accomplish his command, in seeking out the path, and passe on untill I come to his habitation; what if then I be not entertained? were not the fault in him that promised me this kindnesse? But God is not like man; for let us walke towards heaven till death, the gates of heaven shall not be shut, but open; for *faithfull is he that hath promised, who will also do it.*

2. Reason.

1oth. 21. ult.

2 Tim. 2. 13.

And may not this doctrine first informe vs, what to think of the best Heathen, who ever lived; and many too in our dayes, that were never guided by this Rule? For the one sort, we deny not, but God can worke extraordinarily: but for the other, who have had the kingdome of Christ come to their doores, yet would not give it the least entertainment, or bee ruled by it; shall wee not feare, if not certainly conclude, that they are utterly deprived of the glory of God? And I pray, that there might be none such in this place and congregation: But if there be; let that person know, that one day his ignorance, & carelesse neglect of the glorious Gospel, shall deeply be laid to his charge.

1 Thel. 5. 24.

1. Use.

Act. 17. 30.

Gal. 6. 16.

Heb. 4. 2.

1 Pet. 4. 17.

Besides, here we are instructed in the right way, how to be blessed for ever. Cast off therefore the wayes and workes of darknesse; take the narrow path, that leadeth to this eternall weight of glory: Turne, seeing the Lord in mercy doth afford you time and meanes; and be no more seduced, or led out of the way. We would all of us, when our pilgrimage is at an end, be received into glory; why then, let us not follow the fashions of this evil world; step after a multitude to doe wickedly; obey sinne in the lusts of us; or, be guided by the Prince, that ruleth in the children of disobedience: But learne the revealed counsell of the Lord, take strait steps to our feet; so shall we, at the time of this our change, be received from earth into that place, which is full of glory, and that shall have no end. For, as many as walke according to this Rule, Peace shall be upon them, with mercy, and upon the whole Israel of God.

2. Use.

Gal. 6. 16.

And may not this encourage all that have begun well, not to grow weary or faint in the way; but to goe on undaunted, and with a Christian resolution?

3. Use.

You therefore that are, or may bee Majors or Governours of Townes and Cities: have you begun, with *Nehemiah*, to build and guide the Lords people? why, faint not: let not such men as you see; goe not into the idols Temple to live; let no burdens be borne on the Sabbath: set peace, and remove oppression amongst them committed to your charge; Let not sinne goe unpunished; godlinesse bee unrewarded; or your

high callings, by your slacknesse, be abused. It was *David's* prize and praise; not, that the Lord chose him, tooke him from the flockes of sheepe, following the ewes with yong, so feed *Jacob* his people, and *Israel* his possession: but in this; that he fed them according to the perfection of his heart, and led them by the discretion of his hands. He that did this, is now in glory; and they that tread in his steps shall assuredly, when they have ended and served (thus) their time, be received and glorified with him.

And you (*Right Worshipfull*;) whom God hath made great in the Countrey and Common-weale; take heed what ye doe: Let *Ioshua* his resolution be yours; whatsoever others have done, or may doe, *Doe you, and your people serve the Lord*. Its your goodnesse, that one day will be your greatnesse. And seeing that you have received much already from the Lord, and have a further promise of a glorious crowne and scepter, doth it not stand with equity, that such as you (above all) should take heart to your selves, and with more cheerfulness run the wayes of Gods commands? For will not you your selves expect from them the best and most worke, to whom you give the greatest wages? Besides consider, what will your callings or riches profit you one day, if you should lose your owne soules? Is it, or will it be any benefit, to have large possessions on earth; and not a foot in heaven? high callings; and not to be called of God? a wise disputer in this world; and be dumbe before *Christ* at his comming? clothed with purple, and fine linnen, and fare delicately every day; and yet be found naked in the great day of the Lord? Therefore be friends to the word, procure its liberty to run, and doe you and yours run after it too; for this shall one day be your best portion, and great reward.

And you that are of the tribe of *Levi*, and my brethren: Let me exhort you, as one unfit to instruct you, that you would *quit you like men, and be strong: Preach in season, and out of season*: pull out all the arrowes of Gods mercy and judgement, forth of the Quivers of the Law and Gospel; draw them betwixt the armes of power, and a sound mind; loose them from the finger of affection, let them flye with a will: and then intreat the Lord, so to guide them, that like the sword of *Saul*, and bow of *Jonathan*, they may never returne to your hands empty. Be heard above, and scene below; let your lives shine before your doctrine, as the lightning doth precede the Thunder; so will your words pierce the deeper, and cause your people quake and shudder amidst the Congregation. Have care of the flocks, over which the holy Ghost hath made you over-seers; for this will be your joy at your journeyes end, when you can truly say, *I have covered no mans silver or gold, I have delivered the whole counsell of God; and am free from the blood of all men*. And when *Christ* shall come (who after a little while will come) bee able to present your flocke, as a pure Virgin to him, spotlesse, blamelesse. He that doth this, shall shine as the Sunne for ever and ever; but he that is carelessse, must undergoe a heavy account, a fearefull reckoning.

And in conclusion, that which I have said to one, I say to all; Learne, 'earne this lesson; set before you the glory prepared for you, and though you find rubs in the way, out-skip them all; for your death shall be better than the day wherein you are borne; and the time of *Christ's* second comming, of more worth than all the world. Travelers must not conceive what they for the present are, being in a strange countrey; but what they shall be, when they come unto their friends, and eternall home; for that will cheere the sad heart, refresh the decayed spirits, cause a man to trusse up the loynes of his mind, and be trudging. Remember then, that thou cast thine eye forward, peepe within the vaile, and stedfastly thinke on the royall entertainment at thy journeyes end.

And shall they that are guided by Gods counsell be received unto glory? May we not then gather a ground of comfort, to stay us from immoderate mourning, for the faithfull departed? I will therefore apply it to the present occasion. Be of good comfort, for your friend deceased: she is not dead, but sleepeth, and is at rest from her labours; her fight is well fought, and she is dividing the spoile.

But because of all things, immoderate affection upon the like occasion, hath too much

much accompanied Gods best children; I will (as much as in mee is) give you some preservatives to prevent or expell a hopelesse, and (not to bee endured) heartlesse mourning.

Why? what is she tooke from? and what is the world and all therein, but *Vanity and vexation of spirit*? Is it not a *Sodom*, where men burne in lust? an *Egypt*, where *Israel* is burthened by the unmercifull Taske-masters? a *Babylon*, where the faithfull Jew hangs his Harpe upon the Willows, and singeth his *Hebrew* songs in a strange land? Whereto shall I further liken it? Why, to an Hospitall, where bee both deafe, dumbe, lame and blinde; a very Pesthouse, where be many sicke of every sore, dye of each disease: Doth not the purple, red and skarlet tokens of sinne, that presage a certainte and a second death, breake out daily amongst the inhabitants? Truly, its a very *Bedlem*, pestered with fooles, filled with mad and franticke fellows; who know not either their owne misery, or can endure to be cured by the bottomlesse depth of Gods mercy: In a word, its a sinke, a whirle-poole and colluvies of all uncleannesse. Shall we then grieve, sigh and torment our selves, that our friends are removed from so bad, and no better, an habitation?

1.

Take a strict view of this world in her greatest beauty, being clothed with Greene, white, red and scarlet, with all variety of the choicest colours; the Rabbits and Lambes skipping and leaping in the pleasant valleyes; the fishes swimming and playing in the silver-hewed streames of the purest waters; the birds singing and pruning themselves on the sprigs, and tops of the hills and mountaines; every branch bearing fruit; each herb and flower, sending forth her sweetest smell of perfume: yet will not one pinching frost, Northern blast, or scorching heat, rent her purple Robe, wither her tender face, wrinkle her smoothest brow, and spoile her cleane of her well-tempered complexion? so that her rich attire and comely glosse, will but carry a cold report to the inhabitants heart (as *Iosephs* party-coloured coat, torne and all beblounded did to old *Iacob* his father) being represented before him, and be a meane to bring amaine, his gray or gay haire unto the Grave.

But alas! we consider not, how the fashion of this world goeth away: we judge better of it, than she deserves by farre, and so through misapprehension, we pierce our selves thorow with needlesse sorrowes. Wee send our sonnes from countrey to Court, from England to Ireland, in the naked expectation of some better preferment; and yet weepe, mourne and bawle, that our friends are gone from earth to heaven; and from forreiners in a poore cottage, to be the chiefeest subjects in a glorious kingdom.

Againe, is not Heaven a house, where be many mansions? and shall the Lord thereof want inhabitants? must such seats be empty and not replenished? why then; should he not lose the end and fruit of his creation? *Dauids* roome must not be void for ever; but at the time appointed, by his owne person supplied. We must all of vs, in our turnes, up to this *Ierusalem*; for *Christ*, our High Priest, will not have us absent: Heaven doth not admit a perpetuall vacuity. *Jonathan* cannot excuse us at the great feast day, when our good King calleth for us.

2.

Soone after the Creation, men lived longer, that the earth might be peopled: Now towards the consummation, they die the sooner, that the heavens may be with greater speed replenished. Doe we not see, that a Father will sometimes part with his owne son, to be his friends by adoption? will not one kinde neighbour pull up his tender plants, to pleasure and supply the vast ground of another? and shall *Eden* lye waste, the garden of our God? shall hee want sons when wee have any, that can content him? or plants to replenish it?

What shall I more say? Is not every faithfull person a pillar or post, in that heavenly house that is above? must they not then, by death be cut downe out of the thicke forest of this world? hewne forth of the craggy Rocks here below? and be carried and conveyed from hence to heaven? otherwise, how should the Lords building, and *Christ*s mysticall body be perfected? When the materiall Temple was a making, was not matter fetcht from far? And shall not the great *Salomon* above, gather his spiri-

3.

mall

tuall stones and fetch his choicest timber from the foure ends of the world? Hee that is about to build, will hee not cut downe the most ancient Oake or Elme? what if they would keepe off the beames of the scorching Sunne? shelter thee under their coole and much to bee desired shade? beat backe the blustering and bitter showres, and stormes? Yet, downe they must, notwithstanding their profit, pleasure, or (the which man naturally affects) antiquity: otherwise how should the building begun be perfected, well edified? Gods pleasant plants (we grant) on earth, by their presence and prayers, would yeeld the Church much comfort, benefit; but then the new Jerusalem would not at all be made perfect. Mourne not therefore over-much, for thy friends departed; for this were to grieve over-much, that Gods building goeth too fast forward.

4

And in conclusion; yet something more may be added to take away immoderate passion. Be not thy friends Travellers, sea-faring men? are they not arrived and landed safe at the haven of heaven? Never did poore Mariner (after hee had beene long absent in a strange land, in danger of shipwraeke, amidst the terriblest storme, pursued night and day by the cruell Pyrates) rejoyce more to step off the hatches, to shore, at his owne home; than the faithfull soule, having beene tossed in this world, is to depart from the body to take possession in the highest heavens, its naturall countrey.

And what can I more say? Are not we our selves come to the very brinke of Iorden? must we not one day (and that before long) land at the Key of Canaan? And shall not they and we then, for ever in glory and peace remaine together?

Ponder this seriously, beleeve it unfainedly, apply it particularly; and then, for thy friends departure (if thou canst) mourne immoderately.

NOW having spoke of the Text, what I purposed; I perswade my selfe, it will be expected, that I should say something in the praise of her, whose Funerals, at this present be celebrated; the which I am *unwilling*, yet *willing* to doe: *unwilling*, because it hath not beene my usuall custome vpon the like occasion; and therefore I may give offence to some in the Congregation. Again, it is to be feared, that some Preachers imitate bad Lawyers (let this be no prejudice to the best,) who for a fee, will plead and commend any cause, speaking good of evill, and evill of good; making the heavens to lowre, grow darke, and shrowd themselves in a vail of blacknesse; more like to weeds of mourning, than the persons, attired with their suits of sorrow, in the present assembly.

Yet I am *willing* to say somewhat; first, because I know for whom I am to speake; its either God, or his *servant* departed. God (I assure my selfe) as he would have the name of the wicked to rot; so would he, that *The memoriall of the righteous should remaine for ever*. And, a true testimony is a good action, unto which he hath (though not by way of merit) annexed a reward; why then should I in this thing be silent, if my heart be upright?

Now for the *person* departed, I know in part with whom I have to deale; and all that I will say, is either what I have heard by the *report* of credible persons, or have *knowne* by my owne experience; which is, either concerning her *publique carriage*, or *private conversation*: of both the which I have not much (though much might be said) to utter.

She in respect of her birth and pedigree, shall of me receive no praise (though for any thing I know, in that commendable,) wee are all of one bloud; God little respects to commend that in any: and they are most honourably (as I perswade my selfe she was) descended, that are borne againe by the *word* and *spirit*; and where the Lord is silent, I wish to be silent also.

For her *publike carriage*, I have heard that, which if I should at large relate, would much returne to her commendation; but it is so well, to the most here present, knowne, that I omit all, save one thing; which is, that shee was a Notary, and tooke the Sermons which shee heard, by her owne pen. I know not what some will

will judge of this action, but I hope she best cannot but give it a Christian probation; she did this, when as many (by much meaner than shee) come with their Fannes and Feathers; whereas (me seemes) a Goose-quill would farre better besit their fingers.

But *private life* is least subject to hypocrisie; therefore I proceed to that. I have bene credibly informed, that shee did in her Chamber repeat to her Maid-servants, the Sermons shee had heard and penned; Catechise them in the principles of Religion; and, upon every fit occasion, would labour to season them with the true feare of the Lord. Againe, shee spent (having health) three or foure houres in her private Closet every day, in Reading, Meditating, Praying, and Writing. But what was the subject? for otherwise to write is no great commendation. Amongst other things (all tending to good uses) shee hath left (and that in no small volume) divers disputations, that shee had with Separatists and Papists; her answers, and what was her owne resolution in the controverted opinions; annexing her reasons. Moreover, (as one that expected the time of her change before it came) shee left under her owne hand, what (if it might stand with her husbands good pleasure) she would have performed; as divers gifts to severall persons, both for cloth and coyne, in value amounting to a large summe; And her desire was, that there might bee no blackes wome for her, at her Funerals (except by her owne house at the most, or in particular, by her deare and especiall friend;) because shee had rather have them receive some private gifts of remembrance; and, in that shee would not follow the common custome of the world. It was not covetousnesse (I perswade my selfe :) but conscience, that frustrated, in that respect, any mans expectation.

And thus having touched a few particulars; I come in brieft to mention, what my selfe can speake by experience: And that is, either in the time of her *health*, or *sicknesse*. In which *former condition*, I not many times came into her presence, because of the distance of our habitations: But for her apparell, it was so modest, not *with gold put about*, or *broidered hase*, that a curious eye could not justly picke a quarrell at it: her speech was not much, her words well composed; and the matter such, as to a judicious Auditor might yeeld comfort, and in something administer profitable edification.

In the time of her *sicknesse*, I heard her never utter one word, that favoured of impatience: she tooke all helpes willingly, that might have restored her (if God had given the blessing) to health and her former condition: and in the receipt, shee would pray, and desire others also, that God would *blesse it to her*. And shee spake much in the commendation of the Gospell, affirming, that all things, without that, were worth nothing. Shee left certaine Bibles to bee delivered to her daughters, with this writ on them; *I have said, that noy flesh shall perish and rot: But the word of the Lord shall endure for ever: And blessed shall you bee, if you constantly, unto the end, delight to seeke and follow that, with faithfull and true hearts*. Shee also gave a gift to the Pastor of that place, by which, shee said, shee would tie him, to be as carefull over the poorest sheepe in his flocke, as if he were the greatest Lord. Not long before her death, shee said that shee hoped God would give her power against the Enemy; (But alas! wee many of vs, cannot tell, what by Enemy, is meant;) which phrase of hers, stricke into mee a deepe suspicion, that her change was neere at hand: For, I have alwayes observed, that when Satan most tempteth the truly-religious, they seldome recover of that sicknesse: He hath great skill to discern how nature is weakened; and therefore taketh the fittest time for his purpose.

Shee prayed with judgement and affection, not long before her dissolution; In the which petitions shee used words and sentences, worthy of admiration, imitation. Shee mentioned the King in particular: remembered his Kingdomes
and

and subjects; with others, (that for brevity I passe over) as her friends, kinsfolkes, and children.

These things I my selfe saw and heard, with many others, that were worthy to be recorded, and of the best practised. At which time I absented my selfe out of the chamber; neither after that, heard I her voyce, or saw her face; for within a short space she departed. From all which, I wish wee may (for sure wee ought to) learne instruction.

Lam Dec.

FINIS.

THE
GOOD MANS
Refuge in affliction.

OR
A MOST PROFITABLE
AND COMFORTABLE SERMON,
preached by JOHN BARLOVV.

And now published especially for the
good of them that be, or have beene afflicted in-
wardly in minde, or outwardly in body.

Judg. 6. 12.
The Lord is with thee, thou valiant man.



LONDON,
Printed by John Haviland, for Nathanael Newberie, and are to be
sold at his shop in Popes-head Alley.

1632.

THE
GOOD MAN

Refuge in affliction.

OR

A MOST PICTURESQUE
AND COMFORTABLE SERMON

preached by John Barrow.

And now published especially for the

good of the church, or have been afflicted in

worldly in mind or body.

The London and Westminster



LONDON.

Printed by John Barrow, for Nathaniel Newman, and are to be
sold at his shop in Popes head Alley.

1733.



TO THE RIGHT WORSHIPFULL,

Sir EDMUND TRYFOORD, of Tryfoord,
Knight: I. B. wisheth truth of grace here,
glory eternall hereafter.



Ungreatfulness: (Right Worshipfull) hath beene condemned amongst the very Heathen, and reputed a vice to bee abandoned, and as a fruit proceeding from a wicked and an unhappy minde. The Fathers too in former times have avouched; that it is the enemy of the soule, the extenuation of desert, the dispersion of vertue, perdition of benefits; a burning wind, drying up the fountaine of piety, the spring of pittie, the influence of grace; and a sinne that never goeth unpunished: yea our Lord condemnes the nine Leapers, that they returned not to give thanks for their cure; and the Apostle makes it a damnable sinne, that shall sprout up in the last dayes. Wherefore if I should suffer the favours to slip out of my mind, that I have received from you, I could not cleere my selfe from the foule censure of an ungratefull person: But what have I to render, except words, for all your kindnesses? yet were they good, then might I be glad, & you receive some acceptable gratuity; but howsoever they be, know, that had the Lord put better into my mouth, I had delivered them willingly with my hand, and freely from my heart unto you. I confesse that when I little expected any favour from you, you furthered me, not by word, but deed, in my studies at the Vniuersity; and that not once, but often. And now I (as unexpectedly, I judge) have sent to your hands, one of the first fruits

Vuuuu

of

*Plin. in prologo
de naturali hist.*

*Senec. 1. de be-
neficiis. ep. 48.*

*Bernard. super
Cant.
Crys. super
Matth.*

Luke 17. 17.

1 Tim. 3. 2.

The Epistle Dedicatory.

of my labours : in the manner there is some similitude, but in the matter no equall proportion.

Your Worship must not expect from mee, curious division, rare invention, Rhetoricall composition, or ambition of quotation : for, I am one of the other day, a Babe pluckt from my mothers breast, by a kinde of force, and sent to feed others, before I my selfe was well able to digest stronger meat, and bread of a harder concoction. But not to grow tedious, I presume of your patronage, and willing acceptation, though not for the dignity of the worke, or desert of the Author (which is very little;) yet because I know, you know, that Gifts are not to be accepted or rejected, for their greatnesse, and goodnesse; but principally in respect of the intention and affection of the giver. And thus referring the worke to your Censure, and my selfe in all willingnesse to doe you service, I commend you to the Almighty, who stablish you in every good word, and worke, to doe his will. *Amen.*

*Yours in all services where-
in he can stead you,*

JOHN BARLOVV.

To

To the Christian and vvell affected Reader.



Good Reader, I freely confesse, that mans heart naturally is like to leaven; a little one will swell, grow big, and in a short time puffe up the whole lump of a mans person: and rare it is, not to be well conceited of our selves; not to judge above the worth of our owne workes; and with Simon Magus, not to thinke, that we be not some great bodies:

But every man knoweth best the beginning, and scope of all his proceedings. Wherefore though the setting out of Bookes may smell of vaine-glory, if not of folly, in these learned times; yet I am best acquainted with my owne heart, and full well understand mine owne endeavours: and were not I perswaded, that (through the blessing of God) it would returne to thy further edification; these lines had never come to light.

Moreover, I must give thee to understand, that when I first treated of this subject, it was (though a fault peradventure) within the City of London, and before one of the most judicious auditories there. But since that time, I have had occasion elsewhere to prosecute the text more at large; and divers have beene desirous to have what I then delivered, to bee published, judging it to bee not unworthy the Presse. Now if I have done amisse, not mine own, but many other mens errours are with mee; the which if I be blame-worthy (as it is like enough) may serve in part, though not altogether, to excuse me in this action. But and if I have done well, I desire not, neither deserve any praise, because it was as much of necessity as willingly. I will not altogether excuse, or accense my selfe unto thee; only this (without prejudice to any) may be spoken, that every man hath his proper gift of God, whence it followeth, that the meanest scholler, sometimes, in something, from this ground, may excell him, that in many things excelleth others: the which either being not understood, or (as it ought) practised;

Black Friars.

To the Reader.

practised, makes men of good desert contemned, and the graces of Gods spirit, rejected, despised. Were he not worthy the title of a foole, that would never walke out of doores, because all the Planets are not equall to the Sunne in bignesse, brightnesse? or deserves not hee to dye for want of food, that will not eat, neither drinke, untill he find all the creatures to be like in kinde, colour, and taste? Who would not decme him an unskilfull Musitian, that will not strike a stroke, except all the strings be one and the same in quantity and sound? And he is no wiser, that will reade no Authers, heare no Preachers, approve no mans labours, untill there be an equality in words, method and pbrase.

Wherefore, in reading and hearing, try the spirit, see wherein the Gift of the person most consisteth, and then draw the water of life from that Pipe and conduit: so shalt thou neither abuse thy owne wit, nor another mans worthinesse. The which that thou maist doe, the Lord rectifie thy judgement, and then incline the wheele of thy will (which is froward) to run according to its direction. Amen.

From my study at Ply-
mouth. June 26. 1618.

Thine in the Lord Iesus,

JOHN BARLOVV.



THE GOOD MANS REFUGE IN AFFLICTION.

PSALME 40. 17.

And I poore and needie, the Lord thinketh on me.



I hath beene my private opinion, that hee who maketh a long Logicall Analysis to a short Sermon, may not unfitly be resembled to an undiscrēt Traveller, that descendeth from his horse, entreth into the house, spendeth a couple of pence; yet when hee is to pay, draweth forth his purse, and declareth thereby all the coyne in his pocket: for, will not that bee a griefe to the *Host*, seeing so much, and receiving no more? and a note of folly in the *Guest*, he spending so little, notwithstanding manifesteth all his treasure? The application hereof I leave to your selves; resolving to imitate the skilfull husband, or well-experienced and expert Taylor; breaking up no more ground, than I intend to scatter with good graine; neither shaping that peece of cloth, I purpose not at this present to make up into a garment.

In these words therefore, of many, two things of mee shall but be observed; the one is, *the person*; the other, *his condition*. For the person, it may be either meant of *David* literally, or of *Christ* his Sonne (according to the flesh) typically: for *Christ* is often called *David*, by the *Prophets*; and of him this Psalm also treateth, as the Author to the *Hebrewes* testifieth.

Jer 30. 9.
Hol. 3. 5.
Heb. 10. 5, 6, 8.

Concerning his condition, it is twofold: first, he layeth downe his misery, and in griefe of heart confesseth, that he is *poore and needie*: the second (which is the ground of raising up his fainting spirit) he annexeth, that *yet, notwithstanding all the evill that hath befallen him, the Lord thinketh on him*.

I might spend much time, to shew you the severall readings of these words, and divers expositions by sundry Interpreters; but I have respect to my promise; brevity is my purpose, and my bounds I will not passe.

By the *Person*: especially I understand *David*; neither doe I exclude *Christ*, or any of his members: for the servant is not (in this respect) better than his Master; and

and betwixt the *Head* and all the other *parts* of the whole *body*, there is a sympathy and fellow-feeling; let the condition be *good*, or *bad*; in *earth* or *Heaven*.

By *poore and needy*, I hold to be meant, the chastisements, and fiery trialls that come from *God the Father*; the tentations, and bitter assaults of that foule and fell fiend, *Satan*; the persecutions and vexations inflicted by the hands of unreasonable and *wicked men*; and (but in this following *Christ* must bee exempted) the inward corruptions, disordered motions, unsetled affections, and the originall pollutions brought from the mothers wombe; with the soule and bodies unaptnesse, and unability with cheerefulnesse and constancie, to run the direct and just paths of *Gods commands*. Many of these made the *Head*, all of these (and more too) the members, *poore and needie*.

By the *Lord* we may (I take it) without danger understand *God the Father*.

And by *thinking on me*; how that he would free his *Sonne*, and all that he had given him, from all trouble, bondage and afflictions, that ever should befall them: for the *Father* thought on his *Sonne* in the *Garden*, and upon the *Crosse*, when all had forsaken him: so he did thinke on *David* and *Paul*, when no man assisted them: and, as we shall heare more at large anon: so hath he, doth he, and will he thinke upon all his chosen, *head and members*.

The summe of all in one word is this, as if *Christ*, *David*, or any true beleever had thus confessed.

What if I be poore, afflicted, despised and persecuted? What if the Lord seeme to leave me for a time, as one forsaken? and fallen into the hands of his cruell enemies? hath hee therefore forgotten mee? forsaken mee? No, no: hee knoweth mee by name, his eye of providence is still over mee; and I am confident in this same thing, that hee will free mee from all evil, and preserve mee to his heavenly kingdome.

And thus, according to my purpose and promise, I come to handle the severall doctrines, that hence, without wrong to my Text, or offence to any judicious Auditor, may be deduced: where first let it be observed, that

1. Doct.

Afflictions befall Gods dearest children.

Mat. 26. 37, 38.

Luke 22. 44.

Gen. 4. 8.

Gen. 12. 4.

Gen. 22. 10.

Job 1.

3 Cor. 11. 24.

&c.

Luke 9. 35.

1. Reason.

Isai. 53. 5. &c.

Heb. 2. 11.

Exod. 28. 30.

Understand this Text to bee prophesied of *Christ*: canst thou deny the truth of the doctrine? was it no sorrow to his humane Nature, to bee circumcised, whipped and crucified? what a burden bare hee; what a wounded spirit had hee; and what woe endured hee; when hee sweat great drops of blood, called to his Disciples to *watch with him*, and cried out, *My soule is heavy to death, My God, my God, why hast thou forsaken mee?* Were not these piercing sorrowes? But wee leave the *Head*, and come to touch some of his *members*; and but touch, lest wee grow tedious. Shall I relate *Abel* suddenly slaine by cruell *Caine*, his bloody and unnaturall brother? *Abrahams* flight, hee knew not whither? or *Jacobs* heavy journey to *Padan Aram*? Were it to the purpose, to tell you of *Moses*, *Ioseph*, *Iob*, or any of the *Prophets*? Is it a sorrow to bee sold? to have all ones children slaine in a moment? or to bee persecuted for well-doing? May it bee stiled, a pricke, or wound, to fast often? to bee whipt often? to bee imprisoned wrongfully often? to dye often in appearance, once in truth, and that unjustly? Why then the point is confirmed, sufficiently proved; that a sword doth pierce thorow the hearts of *Gods dearest children*. And though this at the first seeme strange; yet you shall see (at the last) it will stand with right reason.

For *Christ*, had not hee suffered, who had beene saved? and if hee had not beene pierced thorow with many sorrowes, not one of the *sonnes of Adams* had possessed any true comfort, or sound solace. And for this end, it was needfull to consecrate the *Prince of their salvation through afflictions*. Hee was that *brazen Altar*, which must undergoe the great heat of the day, upon the which fire was continually burning: *Christ* was typified or figured

figured hereby, to suffer the infinite justice of his Father.

And his members must be like the bush in the fire, for severall reasons. Are they Reason 2.
not the Lords (as I may say) garden-plots? will he not plant and sow them with
the sweetest seeds, and most fragrant flowers? shall he not then digge them up, picke
out the least grasse, and breake every little clod to peeces? Every skilfull Gardener
doth this, to that plot of ground, where he intendeth to gather grapes, and not thornes;
figs, and not thistles. And so it is with the Lord; where he will scatter the good graine
of his grace, that person undoubtedly shall have piercing sorrowes.

Againe, the faithfull are likened to trees, and must not they be pruned and lopped?
If they that were planted in Eden, must be kept, and dressed by Adam our father? Psal. 1. 3.
shall we thinke to escape the knife to cut us and prune us? for trees, if the roots runne
too deepe in o the earth, they must be cut shorter; if the branches spread too farre,
they must bee lopped; and if the Canker or Caterpillar once infect, and cleave to
them, then they must be burned, smoaked: so (assuredly) if we be too much rooted,
by our affections, in the things of the world; and with the great and large boughes of
our abilitie, wrong and impoverish our poore neighbour; or let our coyne, like the
canker, eat into our soules; God will give us many a cutting, lopping and smoaking:
and as we cannot naturally but doe the one; so, when God will heale us spiritually,
he will doe the other.

Moreover, Gods children are compared to good come, not cockle; we must ex-
pect then to bee shaken with the windie and blustering stormes of the wicked. The
Rookes of our times will be pecking out the ripest graine; and every ravening fowle
flie over us, and defile us; goe thorow us, and bruise us; or fall upon us, and rob us:
yea, our God himselfe will cut us downe, thresh us, and grind us; for it's come that
must be put on the mill, not chaffe: wheat that must be winnowed, when cockle is
to be abandoned, burned.

Besides this, how often are the godly compared to a Temple? and may not every
particular person resemble a stone in divers things? We must be cut out of the rocke
of our naturall estate; and it's no easie matter to be endured, afterwards squared and
hewen, that we may be fitted to lie close and comely in the building: and this will be
felt a painfull polishing; yet this must be done, or we are undone. Rough stones are
cast into the foundation, but they that be appointed for the Pinnacles, and principall
places, must have the more pickes, the greater polishing: else they should not be of
(or at the best but deface) this holy Temple, this stately building. And because that
this is not the chiefe point in my text, though the words (in part) will beare it; we
will make brieffe application, and so proceed to another.

And doe piercing sorrowes befall Gods dearest children? what use then is to be
made of this doctrine?

Why, the wicked may here learne a lesson; its a true one (for Peter drawes it from
this ground:) but a terrible one to all such persons. If judgement begin at the house of
God, what shall the end be of those that obey not the Gospell of Christ? and, If the righ-
teous scarcely be saved, where shall the ungodly and sinner appeare? Another Apostle
tells you, and gives you a full resolution: God (saith he) shall come in flaming fire,
to render vengeance upon them, that know him not, and obey not the Gospell of Christ.
This is not all; for, They shall be punished with everlasting perdition (that's their end:)
from the presence of the Lord, and from the glorie of his power (that is the place of their
appearance.)

But wicked men imagine, that God is like them; because for a time he holds his
peace; and in regard judgement, a little season is deferred, the beards of the sinners of
earthly men are set upon mischief. Tush (say such) God will neither doe good or evil:
But, O thou vaine man, when wilt thou learne wisdom? shall he scourge his first
borne, his onely sonne, and but by imputation a sinner? and dost thou thinke that
he will spare thee? Shall the naturall Olive be thus lopped, and pruned? and shall
the wilde One escape the hand of the husband-man? Will the Creditor cause

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Iohn 16.33.

Heb. 10. 29.

the surety to pay all to the uttermost farthing? and dost thou, that art so deepe in debt, expect a discharge without full payment? Is the path to *Canaan* thus strawed? what then will the way be that leadeth to Egypt? if he that trembleth at Gods word, shall thus be corrected; how shall they, that make a mocke of the bloud of the new Covenant, escape damnation? Tell, if thou canst; but its a thing impossible.

Luk. 19. 27.

He that goeth towards the Sunne, shall have his shadow follow him; but he that runneth from it, to flee before him: So he that marcheth with his face towards the *Sonne* of righteousness, shall have afflictions still to pursue him; as for him that hath his backe towards Christ; his sorrowes, like the shadow, are before him; but he shall meet with them in another world. Wherefore be thou not deceived; for if God afflict his dearest children, hee will one day take vengeance of all disobedient bastards.

Pse. 2.

1 Pet. 4. 12.

And to what use shall the godly put this *doctrine*? Why, they must not thinke it strange, that they are in the fire triall; neither faint because they are chastened: for, its for thy good, and the Lords glorie, that these things befall thee. *Christ* is a shepherd, and they that serve him are sheepe, by the rule of relation: shall hee not then send this Dogge of affliction, to fetch us in, when wee breake our bounds, and are stragling? he is our Master, and we his scholars; must wee not then have a lash, when our eye is off our booke; and wee have no minde, either to say, or learne our lesson? we be his patients, he our Physitian; then if we feed too full, grow too ranke, shall he not strike a veine, and let us blood, in due season?

I have often in my meditations, compared a *Christian* in prosperity, to a people at peace in a Kingdom: doe wee not see, that since warres have ceased in our land, and neighbour Countries, that many a valiant souldier is growne fat, pursie, and not able to weild his weapons? And all (or the most) of our Armour too, rustie, cankered? The Spiders have woven webs in our Helmets, and head-peece: the wormes eat into the very heart and pith of our shafts and speares; and scarce is to be found any Bandileers, that will hold to hang about a souldiers shoulders. Are not our ships unriggered? our Cannons at the Forts, unskoured? houses, townes and Cities, but too weakly provided? And hath not peace (by accident) had a finger in this businesse? And even so is it with a Christian souldier; let him have health of body, quiet of mind, and his cups to flow over; all his spirituall armour will either rust, or be unexercised. For, what use shall we have then of prayer, in calling; faith, in beleeving; hope, in expecting; or patience, in suffering? truly little, if any at all: therefore God will send warres, and rumours of warres, that we may not abuse those excellent graces, and he want his glory, we our gaine by them.

2 Sam. 14. 30.

31.

Hos. 2. 7. & 5. 15.

Our God is wise, yea *Wisdom* it selfe, he knoweth our estates, and can physicke us for the purpose; and there is nothing so bad, but he can use for the recovery of our former condition, and cause it to worke for good. I remember, that when *Isaiah* would not come to *Absalom*, hee set his cornfield on fire, and thereby fetcht him: so when the just Ones will not see their fathers face, the fire of affliction will make them *seek* him early, and diligently. It is the custome of our Gallants, when their horses bee slow and dull, to spurre them; if iron grow rusty, cast it into the fire to purifie it: and so doth our good God, in our backwardnesse to good duties, pricketh us; or being in our filthinesse, purifie us, by casting us into the hot coales of tribulation.

Quest.

Wherefore doe not so much mourne, that thou art afflicted; but be carefull and fearfull, lest thereby thou should not be reformed; for this is a true signe that we are Gods sonnes, and not bastards, when we are more doubtfull that we shall not make the right use of them, than fearfull that the Lord will not remove them. He that findeth this in himselfe, findeth a good thing; and but that, which alwayes attendeth and accompanieth a sanctified heart in its greatest troubles.

But some man may say; Sir, it is a hard thing to suffer afflictions patiently; therefore what shall I doe to attaine to this?

Why,

Why, thou must consider, that it is the direct path to heaven; and is it not better to be in our right way, though stonie, crooked; than in the pleasant Medowes going astray, wandering? The speediest way to compass the world, is to goe by water; and the surest path to heaven, is to saile through a sea of affliction.

Againe, call to mind, that *Christ* thy Captaine hath trod the same steps before thee; and shall not the Head be followed by the members? It is said, that *David the King went up to the Mount of Olives, and the people with him, and as they went, they wept*: so our *David* is ascended into heaven, but he went weeping, and so must we follow him weeping; for these two are inseparable.

Moreover, ponder with thy owne soule, how many, how great troubles, thou by thy finnes hast innumerable times deserved? Alas! long agoe mightest thou have beene cut off by death, and condemned: if this were thought on, it would stoppe this vaine of discontent and impatience. Thou mayst admire thou wast not long agoe consumed, rather than pine, in that thou art corrected, afflicted.

Finally, immoderate mourning, is a meanes to draw downe a heavier judgement. When boyes will pale, and cry out for a little lash, the Master many times sets it on with a tang: And he that will struggle under the Lords hand, peradventure shall undergoe a double jerking. Say therefore with *David*, *I held my peace; because thou Lord diddest it*. Thus much for this point; the second succeedeth, which is, that

The Lord doth not separate his affection from his children in affliction.

However it be, yet *God is good to Israel*; and the pure in heart shall never be forgotten. Did not he remember *Noah*, in his Arke? *Abraham*, in all his troubles? *Jacob*, in his heauey journey? *Ioseph*, in the pit and prison? and just *Lot*, in the middelt of *Sodome*? The Lord thought on *David*, when he kept his fathers sheepe; *Saul* would haue slaine him; *Ziklag* was burnt; in his flight to *Gath*; and when he had forgotten his God, committed adultery and murder, and was in his greatest extremity, how often doth this man confesse, that in the middest of all his sorrowes, the Lord comforted his soule? and, *Though his father and his mother should forsake him; yet Iehovah would gather him*? I might here make mention of *Moses*, *Daniel*, the three children, and our fore-runner, *Christ*; and tell me, which of the faithfull was ever forgotten by the Lord? He hath said, that *He will not leave us, or forsake us*; but at all times, and in all places, he will be with us. *Paul*, without doubting, casteth downe the gantlet, and biddeth a defiance against all things, (which notably doth prove the point in hand) *Who, or what shall separate us from the love of God? shall tribulation, or anguish, or famine, or persecution, or nakednesse, or perill, or the sword? No: for he is perswaded, that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature shall be able to separate the faithfull from the love of God, which is in Christ Iesus. Shall I now shew it you in the reason?*

First, the Lord is not subject to forgetfulnesse, he knoweth who are his; and his eye is alwayes over them. Could the Lord forget them, were he subject to ignorance? then his affections might be separate from them; but he is not, he cannot. *Tamar* may disguise her selfe, walke in an unaccustomed path; so *Indab* may not know her. *Isaac*, through the dimnesse of his sight, may blesse *Jacob*, and passe *Esau*. Tract of time may make *Ioseph* to forget, or be forgotten of his brethren. *Salomon* may doubt, to whom the child (of certaine) belongeth; and *Christ* come to his owne, and not be received. But the Lord seeth all his; time, place, speech or apparell cannot obscure or darken his eye or care. He can discern *Daniel* in the denne; *Iob*, though never so changed, on the dunghill: Let *Jonah* have his lodging in the whales belly; *Peter* be put into close prison; *Lazarus* be wrapped in rags; or *Abel* tumbling in blood; yet can he call them by name, and send his Angels to comfort them. Ignorance, or forgetfulnesse may cause love to bee estranged in the creature; but the Lord is not incident to either: for his eye, as his essence, is every where. In this respect

Xxxxx

therefore

Resol. 1.

Math. 7. 13.

2

2 Sam. 15. 30.

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Lam. 3. 12. 39.

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Psal. 39. 9.

Dolt. 2.

Psal. 73. 1.

Gen. 8. 1.

Gen. 15.

Gen. 28. 16.

Gen. 39. 21.

Gen. 19. 16.

2 Sam. 12. 1.

Psal. 94. 19.

Psal. 27. 10.

Hebr. 13. 5.

Rom. 8. 35. &c.

Reason 1.

2 Tim. 2. 19.

Heb. 4. 13.

Psal. 139. 1. 3.

&c.

therefore hee needeth not to separate his affection from his children in affliction.

Reason. 2.
Mal. 3. 6.
1st. 3. 1. 3.

And as the Lord is not subject to forget, so is he not incident to change; for *whom he loveth once, he loveth ever*. Man is subject to mutation of affection; but so is not the Lord: for he is one most *pure act*, his love makes us good; so that his affection is perpetuall. Mans judgement may deceive him, and his love cannot make the object beloved better; therefore hee is subject to alteration; God not.

Object.
Sol. 1.

But we read that God hath repented, and so changed his affection.

I answer, first, that it is spoken for our understanding, after the manner of man, and not to be understood otherwise.

2

Againe, the change is not in God, but in respect of the *object* about which hee is exercised; for one cause, without alteration in it selfe, may produce divers effects in that regard. For example: The *Sunne* hath but one simple *act* of shining; yet, doe we not see that it doth unite clay and straw, dissolve ice into water? makes the flowers smell sweetly, and a dead corpse to stinke loathsome? the hot fire to be colder, and the cold water hotter? and will it not helpe to cure one man by his heat, yet there-with kill another? Where is the cause? in the severall *objects*, and their divers dispositions, and constitutions; and not in the *Sunnes act* of shining, which is but one and the same.

Take a more familiar similitude. Let a *looking-glasse* be set in the window, will it not represent to thy eye divers *objects*? If thou goe to it in decent and comely apparell, shalt not thou see the like figure? if dejected, and in counsellment, will it not offer to thy view the same equall proportion? doe but thou stretch thy selfe, bend thy brow, and runne against it, and will it not resemble the like person, and action? where is the change? shall we conclude in the glasse? No: for it is neither altered from the place, nor in quality.

Psal. 18. 24.
25. &c.

Wherefore if God one day seeme to love us, another day to hate us; there is an alteration within us first, not any in the Lord. Bee thou then such in thy selfe, as thou wouldest have the Lord bee unto thee; but if thou change, thou shalt finde a change, though God never change; and if thou runne stubbornly against him; he will *walk stubbornly* against thee. For, *with the froward, hee will shew himselfe froward; but with the meeke, hee will shew himselfe meeke*. Yea, such as thou art to him, he will be to thee, and no other. Oh that wee could believe, and so practise this lesson!

Reason. 3.

Luk. 12. 44.
Psal. 119. 71.

To proceed; let us examine and see, what is the cause of separating affection; and shall wee not finde it either in the *Agent*, or *Object*? In the lover, *God*, wee see no cause can be found: surely, nor in the thing beloved. For what is affliction to Gods children? doth it destroy the essence of the soule, or deface the image of holinesse and righteousness in them? Doth it (in a word) make them worse, or better? It is plaine, that no trouble destroyeth the image of God; or maketh his the more prone to sinne; but rather it hath beene a meane to move them to leave it and amend. For, in trouble they will pray more fervently; pittie others more compassionately; make vowes, and resolve to serve God the more strictly, than ever in the dayes of prosperity. Why then should the Lord withdraw his affection from them? for love leaves hold, but when the *Object* growes worse and worse.

Hos. 2. 7.

2 Cor. 1. 4.

Psal. 66. 17, 14.

Reason. 4.

Mat. 7. 9, 10, 11.

1 Tim. 5. 8.

And in the last place, this reason may also confirme the doctrine. Hee should be more unnaturall than meere naturall men, (who take the most pitie of their owne being in the greatest distresse) if he should forsake his children in their affliction. Nature it selfe, in these straits, will not be wanting; and shall the Author of all graces be found failing? Shall *David* keepe such a howling for a rebellious sonne? and will the *Father of mercy* not respect his obedient children? Away with it: for it is a kind of blasphemy to conceive it. For betwixt the love of the Creator and the creature, there is neither in respect of heighth, depth, breadth, or length, any equall proportion.

2 Sam. 18. 33.

Use. 1.

And is this so? how then should we love such a God, of whom we are so beloved? what

what praise should we thinke too much for so weighty a matter? why doe we not studie to set forth his goodnesse and wonderfull works? *Moses* would make a song, *David* and others in way of thankfulness; because in their greatest affliction, they felt the Lord to be present in affection. Did not *Mary* breake out, *My soule shall magnifie the name of the Lord, and my spirit shall rejoyce in God my Saviour?* Why did she this? for, he hath looked on the poore estat of his handmaid. How did *Paul*, from the like ground, double his petition; *The Lord shew mercy to the house of Onesiphorus; The Lord grant that he may finde mercy with the Lord in that day:* Where was the reason of this? for he found me out at Rome, visited me often at Ephesus, and was not ashamed of my chaine. Shall the Apostle thus blesse his friend, for being refreshed in his hands; and shall not we, from the heart roots, breake forth into thankfulness? For God, not once, but often hath visited us, and hath not beene ashamed of our chaines of sinne and corruption: nay, he hath broke our bands, and set us, that were Satans slaves, at free liberty.

Exod. 15.

Luk. 1. 46, 47.

2 Tim. 1. 16, 18.

But some may say to me, as many shall to *Christ* in the last day; *When saw wee thee in nakednesse? &c.* so, When were wee poore and needy, and God thought on us?

Quest.

Give me leave a little, and I will tell you.

Ans.

First of all, doe but cast the eye of your remembrance backe, and runne with the feet of your faith so farre, as the fall of *Adam* our father; did not we eat with him, sinne with him, and lay in the bush with him? was not hee, and all wee at that time poore and needie? who was ever in so great a streight? in so miserable a condition? conceive, if thou canst, of a portion of matter without a forme; and such was thy tickle condition, almost turned to nothing: were we not all dead men, and deprived of our greatest glorie? what mans case was ever more miserable than all ours, before the Lord called, *Adam, Where art thou?* Conceive of it a little, lay it to heart, ponder it deeply in thy mind, and suffer it to take some setled impression. What miserie was that? What a word of comfort was this, *The seed of the woman shall shuffe or breake the Serpents head?* I speake to you that have understanding, and consider what I say; for the more thou dost meditate on this thing, it will seeme to thee the more wonderfull.

Gen. 3.

Rom. 5. 14, 17.

Rom. 3. 23.

But let us come neerer home, and then will it not appeare, that wee in this our Kingdome, were sometimes poore and needie? And because too many cry out, and (as the spies did upon *Canaan*) have brought a bad report upon our Countrey; let us search into, and examine the matter. And that wee may speake as the thing is, let us first of all compare the land with it selfe; and next with her neighbouring Sisters.

2

Was it not in times past, as at the beginning, a *Chaos*, without forme and void? Did not darknesse cover all our deepe? and the people perish for want of knowledge? Ignorance was our wedding garment, and *Impious* faith, a sword fast in the sheath, to quench all the fire darts of *Satan*: our Bible was as a sealed booke; the teachers of it blind guides, and Gods house nothing else but a Denne of Theeves. Were not all our Progenitors under this cloud? Did not sinne enlarge it selfe, as *Hell*? and like the Leprosie in the time of the Law, spread farre, and infect the whole body? What were all the most eminent and pleasant seates in our Kingdome; but hives full of droanes; Temples, swarming with Caterpillers, whonipt every greene thing in the bud, as in the land of *Egypt*? What shall I more say? Were not all our Priests, Papists, or Atheists? These places, wherein now in Spirit and truth the Lord is served, a very sinke of all sinne, and *Collieries* of all uncleannesse? Is not this truth? And hath not the Lord in these latter dayes brought light out of darknesse? made the English man in his owne image? blowne part of this viperous brood into the red sea of destruction? and given him his elder brothers blessing? I lye not: there is not one thing, at the which I have more wondred, than to see how the Lord hath rooted out the *Canaanite*, who was so mighty, in number many, and equall in pride

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and

and malice ; I doe not doubt to speake, but if some of us had seene the dayes of old, and compared them to these, they would bee astonied at Gods goodnesse, and the times reformation. For, did not our Auncestors want the bread of the soule, the eye of the mind, and the pure water of life and salvation ? Is it not to be feared, that millions of soules were poisoned, that I say not eternally damned ? Looke back then to thy mother, take a strict view what she was, and then consider what she is, we account comparisons odious ; but I am sure, such as these, be commodious : and he that doth not compare time with time, shall never see the depth of mans miserie, or the greatnesse of the Lords mercie.

Objett.
Sol. 1.

2

But, me thinks, I heare some in the Congregation say, I goe beyond my bounds, and give my Countrie too good a commendation. I doe not, nor cannot, so the rule be observed : shee is farre better than she hath beene ; yet in many things she might be mended. God called not all his works *very good*, before the last dayes Creation ; no more will I my Mother, untill the last day of sanctification and recreation : But yet I may say, and must say, shee is well amended. And in the second place, doe but compare our Iland with others neare adjoyning ; are not they more *poore and needy* in many things than we be ? and did not the Lord then herein *thinke upon us* ? Have not we a great Light to rule the day, and many lesse for the night season ? What if some wandring Planets be in the firmament ? why, is not their irregular course and motion evident to all men ?

3

If the *Canaanites* had beene destroyed at once, the beasts of the field had devoured the Israelites : and what knowest thou, but the same reason may be of force in these dayes ? Let us not murmur, seeing we have tooke possession of their land, and have dominion over the Canaanite : We have the prize, and the remnant one day shall be ours, if our finnes and ingratefulnessse doe not prevent it.

I could tell you of particulars, when we were *poore and needy*, and the Lord thought on us, at the change of the two Princes ; Did not the Edomites conclude, that then was the day of mourning, when they intended to be revenged of Israel ? But God prevented them. And in 88. was not lots cast upon our land, and we esteemed as dead men ? And in (that never to bee forgotten delivery) the Gunpowder-plot, were not all our heads neare the blocke ? who was ever needy, if then we were not in need ? When I have thought of that cruell plot and invention, me seemes, I could never match it, except that in the fall of *Adam*, and betwixt them there is some equall paralell.

In that, there was the *Devill* and the *Serpent* ; the Garden and the persons against whom the treason was intended : and in this the Pope, *Faux* his instrument, the place, and the people they aimed at. And in this comparison or allegorie, wee liken the Pope to the *Devill* ; *Faux* to the *Serpent* ; the *Parliament-house* to the *Garden* ; and the *King* to *Adam*. The Devill was in the Serpent, but would not bee seene ; the Pope in *Faux*, yet loath to be discovered : the Serpent must swimme (probably) in the water, and creepe close into the Garden ; *Faux* must crosse the seas, and crawl under the Parliament-house : the Serpent must speake nothing, but as the Devill would ; nor *Faux* doe any thing, but by the Popes direction : the Devill pretends kindnesse to *Adam*, *Thou shalt be as Gods* ; the Pope under the cloake of holinesse, aimes at destruction : the Serpent respected not the excellency of the place, to effect his purpose ; nor *Faux*, if hee might accomplish his resolved treason : the Serpent said, *Thou shalt not dye at all* ; *Faux*, if he had beene posed, would have rendered the same lesson : the Devill in tempting *Adam*, aimed at the destruction of all his posteritie ; so did the Pope, in our dread Sovereigne, at all his royall issue, and loyall subjects : and in many more particulars they might be paralell. And undoubtedly these two plots (not to be equald by any) had one first efficient, Satan ; twinnes they bee, conceived in the same wombe ; whether in Hell, or some Friers Cloyster, there is the Question. But how good was God to us, that though they traveld of iniquitie, and conceived mischiefe, yet they have brought forth a lye ; their heads

heads have beene bruised, and their counsell confounded? Suppose that it had tooke effect, what fact (except that in the Garden) to this had beene comparable? For the walles of our *Ierusalem* had beene ruinated, and the Sepulchers of our fathers burnt with fire: our Anointed had died the death, and *Bethel* his house become a *Babylon*: our Harpes had beene *hanged on the willowes*, and we (at the best) but sung our *Hebrew songs in a strange tune, voyce, and land*: *This was the worke of God, and ought to be marvellous in our eyes*. For had not the Lord thought on us, we had beene swallowed up quick, and laid as low as the nethermost hell.

I omit many other miseries, which made us *poore and needy*; as pinching Frosts, scorching heat, inundations of waters, droughts, famine, and the devouring plague in this Ciry, and other places of our Kingdome? Was it not to bee *poore and needy*, when thousands in a weeke departed? men, women and children drawne with hooks by heapes into holes? they that were living, either running away with great feare, or staying still at home, with greater? And who hath removed these evils, and sent downe the contrary blessings? Is it not the Lord? We have but yet spoke of generals; but let us descend to particulars, and there is not one can deny, but in these two respects he hath beene *poore and needy*; and the Lord thought on him.

First, for his corporall condition. Who preserved thee in thy Mothers wombe? fed thee with Manna in this wilderness? and freed thee from so many judgements as have beene inflicted upon others? Surely the hand of the Lord. Who lead thee into greene pastures, hath caused thy cup to flow over, and annoyed thee above thy fellowes, except *Dauids Shepherd*?

But to let these things passe: Art thou now the sonne of God? wast thou not the child of wrath by nature? who hath singled thee out of the confused multitude, enriched thee with the graces of salvation, and borne thee againe, whereas *the whole world lyeth in wickednesse*? Will not these former favours provoke thee to gratefulnesse? yet let the benefit by it for the present, and future time, be forcible to urge thee to the practice of this dutie: for others of Gods servants have done the same upon no other ground. *Paul*, when he considered, that *The Lord had assisted him, when all men forsooke him*; and was perswaded, that *the Lord would deliver him from every evill worke, and preserve him to his heavenly Kingdome*, breakes forth into these words, *To whom be praise for ever and ever, Amen*. And is not this patterne worthie of our best imitation? and this constant affection on the Lords part, a continuall gratuitie on ours? Why then let it be daily put in practice: for either this love, or nothing deserves it, and is thanksworthie.

And as this point in the first place should worke in us love and gratefulnesse to God: so in the second, it may comfort us for the present and future troubles. Hast thou vexations without, and terrors within? seemes it to thee, that the Lord hath forsaken thee? Why, it is not so: thou art deceived. Thinke on the dayes of old, and if ever thou canst prove, that he did love thee; this point will prove, he doth so still. What should more comfort a Christians heart than this? and encourage him to goe on through good report, and evill report with resolution?

What made the people weepe so bitterly, and fall on *Pauls* necke? was it not, in that they must see his face no more? And what did *Christ* promise to his disciples for their comfort and resolution in their greatest troubles and vexations? Any thing but this, *I will be with you to the end of the world*? You then that have chosen the better part, given up your names to serve God, and be in the vast wilderness of this world, be not faint, or weary in the way: for though hunger pinch you, *Pharaoh* pursue you, and the fire Serpents sting you, yet the Lord shall never leave you, or forsake you.

But some may object to me, as *Gideon* did to the Angell: *Ab my Lord, if the Lord love us, and be with us, why then is all this evill come upon us?*

Art thou sicke in body? the Lord doth it for to make it a fitter habitation for thy soule. What if thou seeme to be broken in peeces? yet he can easily restore thee to thy

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Ps. 2.

Acts 10. 38.

Matt. 28. 20.

Object. 1.

Iudg. 6. 13.

Sol.

thy

thy former condition. Shall you not see a Carpenter set up a house in a comely order; yet anon he will strike one joynt from another, and lay it flat on the ground? hath he a purpose to destroy it?

No: rather to amend what he saw amisse in it. And so be we, in our owne judgments, builded in a decent manner; but *God is wise in heart*, and seeth that our bodies are not fit Temples for his Spirit; therefore we must downe againe for a time. (at the least) in our owne feeling, and present apprehension.

Object. 2.
Sol.

But thou wilt say, The spirit is departed from thee, and not to be found within thee. Thou art to know this, that in a *Christian* soule there be many mansions; as of love, joy, faith, zeale, repentance, and humility: If therefore the spirit be not present in one place, seeke to finde him in another: for, be thou assured, he is not (in truth) departed. Dost thou want joy, or faith? canst thou pray for either? why thou hast the spirit. Canst thou not pray? (for sometimes this is a good mans condition,) yet canst thou sigh and grone? why, that cometh from the Spirit. Canst thou not repent as in times past? art thou notwithstanding sensible of this? and striketh thy hand upon thy breast? this is a motion of the Spirit. And be thou of good comfort; for when thy case spirituall is most miserable, yet thou mayst discern some pulse (though weake) of the Spirit, beating. He that comes to see his friend, will be glad to finde him in any roome of his house; and if he be not in the dining chamber, or parlour, he (peradventure) shall have him in some other private corner: so, if the Spirit be absent from the mansions of faith, love, and the like: then thou must finde him out in the close and darke roome, called, *The dislike of thy present condition*; or in the *secret corner of Humiliation*. These two be the furthest places of his absence.

Object. 3.
Solur.

But I was used to have him present in all.

To speake with reverence; Every grace in our hearts may be compared to so many candles in a house: Now the Master will not light above one or two at the most, except he have great use of them: so the *Holy Ghost* is the keeper of our soules; hee worketh with these graces in us; and he will but employ them, as there is just occasion: If there be need, all shall be enlightened, made strong. And what man being an old Disciple, that hath not experience in these things?

Object. 4.
Mal. 3. 15.

Why, how can the Lord be with us? for they that worke wickednesse are set up; and such as tempt God, they are delivered; And are not all things within us, and without us, out of order?

Solut.

We must not judge things by the appearance or present condition; for then wee may condemne the generation of the just, and the Lords owne building. He that would have comfort in the remembrance of his house, must not conceive of it in parts, as of the wood in the Forrests, unsquared; the stone in the rockes, unpolished; the brick in the clay, unburned; and lime in the sand, untempered; but in the patterne or frame, as it will be when it is perfected: So we are to looke at the end of the righteous, and the restauration of all things, not as they be for the present; and then shall we see the full beauty of the Lords works, and our owne blessednesse. *He that doth these things shall never fall, finally, and for ever.*

Therefore *Watch yee, stand ye fast, quit you like men, and be strong*: for, the Lords affection to all the faithfull, never faileth in affliction.

Use. 3.

And doth not the Lord separate his affection from his children in affliction? Let us then tread in the same steps, and imitate our heavenly Father. Oh that this were the custome of our Countrey! but it is not; we rather practise the contrary, adding affliction to Pauls bands. For, *to him that hath not (need of comfort) shall be given; but from him that hath, shall be taken away that he hath.* Iob rendereth the reason: *Because Men have forsaken the feare of the Lord.* How many have the faith, in respect of persons? forsake just Iob, if tumbling on the dunghill? and be ashamed of Pauls chaine? Is this to shew forth the vertues of him that hath called thee? to imitate the example of thy Saviour? and to be a fellow-feeler of thy brothers affliction? If this goe before, what will follow? shall not the Lord mete to us, as we have measured to

to others? leave us, when we have most need of comfort, seeing we cry, *Stand asfarre, come not neare me*, to our children and friends in the time of affliction?

Was it not *Jonathans* praise, that he was *lovely in life and death*, and would not leave his brother *David* in all his troubles? and shall it not be thy duty and comfort to doe the like to all thy brethren? The *Butler* is branded, that *he remembered not Joseph* in his bands; and hence (probably) came that Proverbe: *No man remembereth the afflictions of Joseph*. Yet we have some more unnaturall, who forsake men in their prosperity, and dayes of Gods promotion: they envie *David*, because he is *anointed King from the sheepe-fold*: Cry, away with *Amos*, he must not prophesie at *Bethel*, for he was a *figge-gatherer*: and if *Christ* come out of *Nazareth*, be reputed the *Carpenters sonne*; and advanced by his heavenly Father; some will reject him; others doubt of him; and too few receive him.

And (without mis-apprehension be it spoken) I have seen these two evils in the learned and religious of our times; Friends forsaken in adversity, envied in prosperity: we will not visit the poore, if we be rich; neither regard them the Lord extraordinarily advanceth. But these things should not be so: why then say with *Ruth*, *Naught but death shall part thee, and thy friend*: follow him with thine affection whithersoever he goeth; and if he fall amongst thieves, goe not by him, but look on him; and to thy ability and his necessity relieve him: For this is thy Fathers proceeding; the custome of his children; and the onely way to be of others respected, when thou thy selfe art most afflicted.

If poverty would have parted friends, nakednesse made a separation, meannesse of birth, or basenesse of condition; then the Lord had never tooke pitié on thee; or, in affection beene united to thee. Wherefore set the Lords patterne before thine eyes; and whatsoever he beareth with, in his, doe thou the like also: and let not that withdraw thy love from any of thy brethren, against which the *God of love* never objected, disliked; or, for the which his affection was never separated, weakened. I know this is thy dutie; but a thing, not easie to be done; for, it is no weake, but a maine pitch of sanctification, not to draw arguments from the meannesse of a mans birth, friends, education, former poverty, or present necessity to withdraw, extenuate and separate affection: but to love, where, and in the same manner the Lord loveth. He that doth this, *flesh and blood never revealed it to him*. Then strive for it; it is worth the obtaining; that it may be said of thee, as *Paul* said of one, who performed this dutie: *The Lord shew mercie to the house of Onesiphorus*; *The Lord grant he may finde mercie with the Lord at that day*.

And from this point of Gods affection to his children in affliction, we may all be encouraged to serve such a Master. Art thou his servant, and sonne? then doe not, with the *Prodigall*, run from him; or with *Demas*, embrace the world: for, all creatures of that kind will faile and forsake thee in thy affliction; or if not, they will prove, but, like *Jobs* friends, or the *Pharisees*, *Miserable Comforters*. Or, hast thou not yet given up thy name, and with a purpose of heart cleaved to the Lord? why then change thy master, and make choyce of him we have in hand.

Who would not serve such a man as will be alwayes present with his people; have an eye over them; call them by name, and relieve them according to their necessities? Shall not we then make election of the Lord? For, his eye shall watch for thy good; his right hand shall be over thy face, and his left hand under thy head; and, thou shalt want no manner of thing. Art thou in bonds? he shall visit thee: in danger? his Angels shall defend thee. In want? the creatures refresh thee. Tempted by Satan? he shall fight for thee. Or in the pangs and shadow of death? yet he will be with thee, that thou mayst sleepe soundly and securely.

Beloved, this I know, that if God be with us, it is no matter who be against us; but if he be not on our side, what will it profit us to be respected of the world? And say not in thy heart, *Tush, my mountain is strong, and I shall not be moved*; for, we are but in the wilderness, wee shall meet with fiery serpents, the stings of a guiltie and

Y y y y

wounded

wounded spirit. *Jordan*, that type of death, hath not looked us in the face; at the most, we have not passed over it: and doth not the day draw neere? is it not at hand? and if the Lord doe not then helpe thee, and be with thee, what shall become of thee? *we* shall will be that *Haven*, where thou shalt be landed.

Oh that we did but know the worth of Gods favour in affliction! or how joyfull a thing it is for his children to be assured of his affection! Well; the day of death and of judgement shall declare it: and till then, the true worth will not be fully knowne of the faithfull; or the want feelingly discerned by the ungodly. Let me then entreat thee to strive for his favour; thinke no paines too great to obtaine it; neither be at peace till thou possesse it; for then thou mayst have comfort, in troubles; joy, amidst sorrow; and life, in death. No tidings so terrible, that shall make thee tremble; no former sinne, cause thee to feare; nor Satans deadliest darts, touch or pierce thee, if the Lord be with thee. Now then is the time to agree with him; take the opportunity, fore-slow it not; and build thou on this rock once, and stand for ever.

A third point from the words may now be collected, *wz.* that,

Dott. 3.

The favour of God in affliction, onely giveth the faithfull satisfaction.

Psal 4.6.

*Psal 73. 25.
and 28.
2 Sam. 18. 12.
Dan. 5. 6.*

*Iam. 2. 19.
Gen. 4. 5.*

Rom. 8. 31.

Reason 1.

*Gen. 45. 28.
2 Sam. 19. 30.
Gen. 34. 19.*

*Gen. 30. 1.
Luk. 1. 19.*

*Reason. 2.
Rom. 8. 28.*

Psal. 23. 4.

Psal 4. 7. 2.

We see that this good man did comfort himselfe from no other ground, but from this, that *The Lord thought on him*. Neither is there any thing that could worke this effect, hee being in so great affliction, except the Lords love and affection. *Many cry, who will shew us any good? But Lord lift thou the light of thy countenance upon me. And whom have I in heaven but thee, or in earth that I respect in comparison of thee?* No person, no thing. *It is good* (yea best) *to draw neere to God*, for content in these dangers. *Saul* was a King, and yet when God was gone, could his Kingdome yeeld him any comfort? *Balthazar* in his bowles will quake; and his heart roll within him, *if the Lords hand in writing be stretched out against him*. Why doth the devill tremble and feare? Oh, *he hath no confidence in the great Creator*. *Cain* will curse and cry to, when he cannot expect and rest in a cheerefull acceptation from the Lord: but let all the creatures in the earth, and the whole host of *Heaven* band themselves against us, *if God be with us, who can be against us* to hurt us, trouble us? And what may be the reason of this?

Why, the Lord is the onely object of their love, and he in whom their soule principally delighteth: wherefore enjoying him, they have all they would. Let *Jacob* heare that *Ioseph his sonne is yet alive, he hath enough*. If the King come home safe, *Ziba* may keepe the land, for *Mephibosheth* is satisfied. Could but the son of *Hamor* match with *Dinah*, his Circumcision will be endured; and, though the daughters in the countrey be denied him, yet shall he be well contented. *Gave* but *Rahel* children, and she will not dye: And let *Simion* see his Saviour, and he will dye. And how are these contrary effects produced? Why love is the cause thereof: so let Gods children enjoy the subject of their affection, they will rest in it with full contentation in all affliction.

Because they beleve then, and know that *all shall worke together for good* at their latter end. For being assured of the one, they never need to doubt of the other: and grant but the first, and the second will ensue of necessity. Will it not rejoyce the poore patient, that his Physitian doth affect him? for then he is assured, that if he can, he will (and God can) cure him. If we have the Iudge for our friend and father, what need we to feare the many indite ments preferred against us? Let *Moses* have the Lord to looke upon him, *Pharaohs* frownes cannot feare him: and let God but thinke on us, and we thinke on him (he by affection, we by faith,) wee need not to shudder: but walke on cheerfully and resolutely *in the valleyes of teares, and the very shadow of death*. *David* in his greatest troubles, speaketh thus to the Lord; *Thou hast given joy in my heart, more than of the time, when their corne and their new wine were multiplied. In peace together will I lye downe and sleepe; for thou Jehovah alone wilt see me in confidence; preserve my soule in safety*. Now from this point thus proved, we learne these things.

And

And first, what is the true cause, why so many are shaken with every blast, and flue like chaffe before the least wind of affliction? Alas! they have not made the Lord their portion, neither be assured of his affection: their love leans on some other subject; and that once failing, they fall for ever. He that affecteth the earth, if it grow barren, he will still be bawling: and he that expects treasures from a farre, let the wind but rise, and the water swell, his body will sweat, and his soule be troubled within him: the sea is not so much tossed, but he is as much terrified: the one casts not up more mire and mud, than the other feare and despaire. Shall we thinke that *Indas* would have hanged himselfe; *Saul* fallen on his owne speare; or so wise a wight as *Achitophel*, proved his owne executioner; if God had beene the object of their affection, and they put confidence in him in their affliction? No: it had beene a thing impossible. And therefore we may hence safely conclude, that the want of the assurance of Gods favour is the true cause, why men in discontent and crosses become their owne executioners. For, that which they affect most, wanting power to content and preserve them, or being removed from them (they having no other God in their present apprehension) often become their owne bloody Barchers, to drowne, hang, or murder themselves. And doe but observe it, and what I have spoken, you shall finde verified by experience.

Vse. 1.

Matt. 27. 5.
1 Sam. 31. 4.
2 Sam. 17. 23.

And in the second place, we may hence learne the true ground, why Gods children have so rejoyced in affliction; and it is this and no other, namely, their assurance of Gods favour and affection. He that believeth in the Lord by faith, is linked to him in love, and perswaded that God thinkes on him, will embrace death, desire judgement; and never trouble at the most terrible tidings. *Abraham* will goe he knowes not whither, *Daniel* into the Denne, and *Paul* to prison, having this confidence of the Lords favour. *Jacob* will leave his fathers house, *Ruth* runne into a strange Countrie, and *Christ* embrace the Crosse, endure the shame, when God thinkes on them. How should *Iob* have endured the stealth of his cattell, burning of his come, and the sudden death of all his children, when their bones were bruised and broken; their blood and braines sprinkled and spread on the posts and timber; his Wives bitter words, *Curse God and dye*, (for so the place is to be understood; for, it's probable, Satan spared her life to that purpose to tempt him; and it was the end he aimed at, *He will curse thee to thy face*: why should we then imagine, that he put not that tart and cruell phrase into her mouth? for he is wise in his proceedings) (if the certaintie of the Lords love had not supported him? Had it once beene possible for fraile men, and weake women to have endured burning, hewing asunder, and to bee rent on the Racke, but upon this ground? Why then, see the true cause of joy in sorrow, and give the Lord his deserved praise, whose power is the most made manifest in our weaknesse, wretchednesse, 2 Cor. 12. 9.

Vse. 2.

Heb. 11. 8.
Daniel 6.
Gen. 28.
Ruth 1. 4.
Heb. 12. 1, 3.
Iob 1. & 2.

Heb. 12.

Finally, wouldst thou be able to stand in the evill day, and the sad times of temptation, and persecution? then strive more and more, to be assured of the Lords affection: endeavour to possesse *Dauids* darling; get Gods affection once shed abroad in thy heart; be sure of this, and thou shalt endure the greatest storme; cut the strongest streames of the raging tide, and land safe at the haven of Heaven. We, in policy, prepare cloaks for war, provision for winter, and a staffe against the time of decrepit old age; and shall we not provide for death and judgement? What can support thee in the times of trouble, and the house of thy departure, but some perswasion of Gods favour? Could *Pharaohs* Horses, the Rich mans purple, the Pooles great barnes, or *Isabel* her painting, if thou hadst them? No, no: these are but a vaine thing, a sandy foundation, and a staffe of Reed, that will either sticke thee fast, or breake in shivers, piercing thy hands through with many sorrowes.

Vse. 3.

Therefore in the feare of God thinke on this one thing: for death will come, and will not tarry; and if thou have not this fixed fast in the furrowes of thy heart, little pleasure canst thou have in death, at death. And because we dreame (but deceive our selves, and that too too often,) in thinking we are in the Lords favour highly, principally

cipally in prosperitie; be thou the more carefull to attaine to this thing. We have a common Proverb, that a good thing cannot be made too sure: and what better than this in all the world? And for the better triall of thy selfe in the matter, take these rules in the meane while, till thou have learned better.

1

Rom. 5. 5.
Psal. 73. 25.

First, if the Lord love thee, then thou dost reflect thy affection againe upon him. He sheds his love first abroad in thy heart, and then thou art enflamed with the love of him. For, as I first give heat to my bed, and then it gives me warmth, the night after: so the Lords love heateth my heart, and then I thence for ward affect him: certainly he that loves the Lord, is loved of him.

2

Psal. 8. 0, &c.

Acts 10. 4.

Againe, if the Lord love thee, then he will reveale himselfe unto thee; especially in prayer, and that familiarly. When thou hast called on his Name, hath he given thee a gracious and comfortable answer? Hast thou felt a secret voice of the spirit, speaking to the care of thy soule, *Thy prayer is heard, and thy request come before the Lord?* (for God, like man, giveth the greatest gifts, and manifesteth himselfe to his children the most in secret.) Then be thou of good comfort; for the Lord thinks on thee.

3

Iosh. 21. 45.

2 Cor. 1. 20.

Ish. 37. 3.

Psal. 30. 9.

2 Cor. 1. 4.

Besides, canst thou speake by experience, that he hath kept covenant with thee, and performed his promise? (*for his promises are Yea and Amen to all hee loveth*) then mayst thou have hope. What peace hast thou found wrought in thy soule? How hath he watered thee every morning? humbled thee in prosperitie, and comforted thee in adversitie? Hast thou an experimentall knowledge of his proceedings? feare not then, hee will doe thee good, and no evill; for he is never weary (for that were to crosse his owne command) in welldoing.

4

Psal. 60. 11, 12.

And dost thou reject the *Arme of flesh and blood*; denye thy owne power, and onely rely upon the Lord? I then dare give thee my word, that he shall never faile thee, or in the greatest danger forsake thee. Be thou assured once, that these things are in thee; and the like done for thee; and thou shalt be as secure and safe from all dangers in life and death, as the least drop of water in the bottome of the deepe Ocean sea is from the exhalation of the Summers Sunne; or that graine of sand, which possesseth the very center of the Globe, is from motion, or the foots trampling, scattering.

One thing more may yet bee observed out of the words, *thinketh on me*; which is, that

Doct. 4.

Psal. 91.

Psal. 17. 24.

Gen. 8. 1, &c.

Gen. 19.

Acts 7.

Gen. 45.

Gen. 33.

Psal. 11. 1, &c.

Ier. 45. 5.

Acts 5. 19, 20.

& 12. 7, 8.

2 Tim. 4. 17, 18.

Phil. 1. 21.

Revel. 14. 13.

2 King. 22. 20.

The Lord will deliver the faithfull from all dangers; free them in a convenient season from all afflictions.

For this is the true exposition of the phrase, as the words following doe declare evidently, plainly. *Noah* shall not be drowned in the old world; but be freed from all dangers. *Lot* shall come safe to little *Zoar*. *Moses* flee to, and returne in health, from the land of *Madian*. *Ioseph* may be sold, yet God can preserve him safe; and *Esau* expect the time of mourning to be revenged on his brother *Jacob*; yet shall hee come againe, and finde favour in his eyes. Let *David* be hunted like a Partridge, the ravening Kite shall never catch him; and *Baruch* shall have his life, though many perish, for a prey. *Peter* may be in prison; yet shall the gates be cast off their hinges, his bolts be loosed, and he set at liberty. And though *Paul* be forsaken of all men; yet God shall assist him, free him out of the mouth of the *Lyon*, and preserve him to his heavenly Kingdome. Yea, this is most certain, that either in life he shall let them loose, to runne at liberty; or by death, free them from the evill to come. And reason may be rendered why it shall be so:

Reason 1.

Prov. 19. 21.

Math. 5. 18.

Tit. 1. 2.

2 Cor. 1. 20.

For, the Lord hath so promised and purposed, and shall not his counsell stand? and his word abide for ever? Did he ever faile in keeping covenant? or have his promises at any time beene prevented? No, no: Let Heaven and Earth passe away, one jot of his word shall not move; but be verified, certainly accomplished. For, shall God prove a lyer? breake promise? Away with this; he cannot, he will not. God is not like man, promising what he never intends to performe: for, *all the promises made by him, are Yea and Amen in Christ Iesus.*

And

And this will he doe of love to his children, and hatred to the wicked. God will not have the uncircumcised *Philistines*, to rejoyce in the overthrow of little *David* his Anointed; or the cursed Canaanites, to tread under-foot the sanctified seed of old *Israel*. *Pharaoh* may lay great burdens on the *Jewes*; yet the more he doth vex them, they shall multiply, grow and vex him. This hath bene a reason of force in former time, and may continue still to confirme this doctrine.

Reason, 2.
Deut. 32. 26, 27.
Psal. 59. 10, 11.
&c.
Exod. 1. 12.

And from this point, the faithfull must learne patience, and not to make haste, or mourne *as men without hope*, for, it's but a very little while, and then He that shall come, will come, and will not tarry. The Husbandman must patiently expect the time of harvest; the Mariner wait with content for wind and tide; and the Watchman for the dawning of the day: we must also tarry the Lords leisure; be strong, and he, in the fittest season, will comfort our soules. *David* being assured, that hee should see the goodnesse of the Lord in the land of the living, did not faint, but expect with patience the time appointed; and his patterne must be our practice; seeing it was grounded and sprang from the point we have in hand.

Use. 1.
1 I best. 4. 13.
Heb. 10. 37.
Iames 5. 7.

Againe, as by this point we are taught, for the present, to be patient; so to confirme our faith, for time future. And what can more strengthen it, than certaintie of full freedome, and a totall deliverie from all the evill that shall befall them, 2 Cor. 4. 16. 17?

Use 2.

But we thinke not seriously of this thing, and that is the cause, we hang downe the loynes of our mindes; and that which is halting is readie, upon the least rub, to be turned out of the way. Wherefore let us consider how hee hath in former time delivered his; and it will bee a notable prop to support our staggering mindes; and a sure base, and foundation for faith to rest it selfe upon. Now the kinds and meanes be many.

Heb. 11. 12, 13

God can stop the mouths of the raging Lions, that they shall not rent the very garment of his children, as we see in *Dan. 5.*

1

Againe, he is able to preserve us in the fire from burning, as the *Bush* was, *Exod. 3.* and the three children in the furnace, *Dan. 3.*

2

Thirdly, in bringing judgements on our adversaries; and breaking the teeth of the Lion, as of *Pharaoh*, *Exod. 14.* of *Haman*, *Ester 7.* and *Herod*, *Acts 12.*

3

Besides, if not so, he can change the heart, and cause *Paul* a bloody persecutor, to become a resolute *Christian souldier*, *Acts 9.*

4

Furthermore, he wanteth not skill or power to deliver *Paul*, by setting the enemies at ods one with another, as hee did the Sadduces and the Pharisees, *Acts 21. 31. & 23. 10.*

5

Sixthly, when their enemies are upon their backs, tidings may come to *Saul*, that the *Philistines* are about to invade the land: so *David* may escape the danger, 1 Sam. 23. 27, &c.

6

Moreover, he can give his servants power and boldnesse to dare their foes to their face, as he did *Paul* and others, in so much as they shall be kindly intreated, and sent away, *Acts 4. 8, & 6. Acts 16. 37, &c.*

7

And what shall I more say? God can compell *Balaam* to blesse; *Caiphas* to prophetic; and the Whale to preserve *Jonah*, when the ship would not save him. And is his power yet weakened, his wisdom decreased, or his will altered, changed? No, in no wise: for there is no shadow of turning with the Lord; therefore feare not, faile not, faint not.

8

But it will bee objected, that *Abel* was slaine; *James* beheaded, and many of Christs members murdered. *Obje. 1.*

I answer, that if we keepe, and live in some close sinne, the Lord will not deliver us; for the committing of some iniquitie, may procure danger, yea death too. *Sol.*

But *Christ* never sinned, yet was not delivered.

Obje. 2.

True: yet untill the appointed time he was, and so shall all his members: but when that houre comes, then they must goe. *Sol. 1.*

Againe,

2

Againe, though God doe not deliver every person in particular, yet hee will the Church in generall; as we may see in the foure great Monarchies of the world; how one were dashed against another, onely a remnant that were Gods people continued, and shall till the end of the world. For was not the Church as safe in *Babylon*, as the land and limits of *Canaan*?

3

Againe, God doth deliver his from desperatenesse in affliction: so that trouble shall not overburden them, but rather rejoyce them.

4

Againe, his promises are alwayes limited, so farre forth as they may make for his glory and our good; and what can we have more?

5

Againe, these promises must be understood compleatly; either in this life, or in the world to come, when all the faithfull shall be delivered for ever.

6

In conclusion; if we be comforted in death, more than life, are we not delivered? And if we were not, what doe we lose, but earth, and gaine heaven? For daily danger, or violent death shall not deprive the righteous of a better life.

This then being thus, bee of good comfort for the present, feare not any future dangers; but plucke up your hearts, and gird up the loynes of your mindes: Goe on through good report, and evill report; bee resolute souldiers of *Iesus Christ*; march on valiantly, and feare not their feare. For mauger their malice, *David* shall serve his dayes; *Paul* finish his worke, and *Iohns* life be prolonged, untill his taske be ended. Let *Balaam*, the Pope, curse; *Pharaoh*, the Turke, pursue; *Gallio*, the Jesuite, judge; *Pontius Pilate*, the Priest, condemne; nay, let Satan rage, his instruments band themselves together, and all the crawling Locusts ascend out of the nethermost hell; yet I have hoped, and ever will, that the Lords Anointed shall reigne, his people increase more and more, the word daily runne, *Babylon* be razed downe to the ground, the house of *Bethel* builded and supported, till the Sonne of God returne againe in his greatest glorie: When all wicked and ungodly men shall taste of the second death; be bound hand and foot, and suffer the vengeance of eternall fire; And every upright and honest heart, shall have all teares wiped from his eyes, fetters from his feet, manacles from his fingers; runne to and fro in the new *Jerusalem* that is above; and with *Iesus* shoute for joy, as *David* and the people did, when the Arke came home safe into the Citie; and then shall it be knowne, whether God had, or not, power to tread downe Satan, and his shavelings under foot; and preserve his people unto his heavenly Kingdome. To which God, for this hope, be praye throughout all generations, for ever and ever,

Amen.

FINIS.

THE
JOY OF THE
Vpright Man.

IN
A SERMON PREACHED
AT GRAYES INNE,

By IOHN BARLOW.

WHEREIN IS DECLARED THE
hidden comfort, the sure reward, the present
condition of the upright hearted.

PSAL. 126. 6.

*They went weeping, and carried precious seed: but they shall returne with joy,
and bring their sheaves.*



LONDON,

Printed by Iohn Haviland, for Nathanael Newberie, and are to be
sold at his shop in Popes-head Alley.

1632.

THE
JOY OF THE
Vibrant Man.

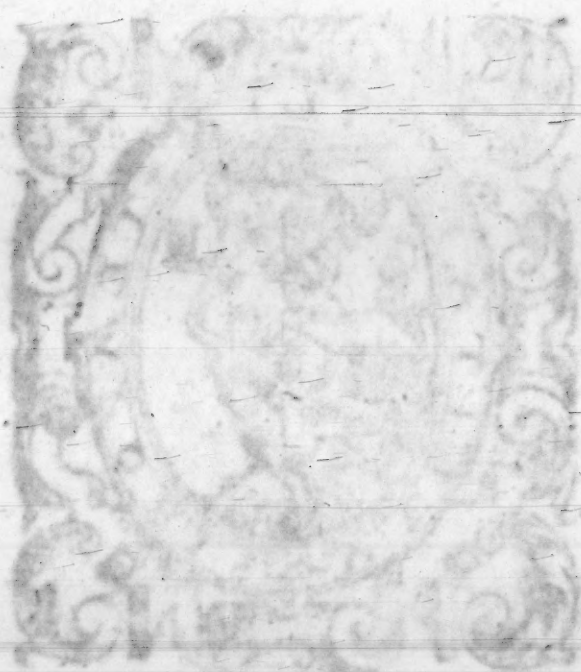
IN
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WHEREIN IS DECLARED THE
hidden comfort, the true reward, the present
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LONDON.

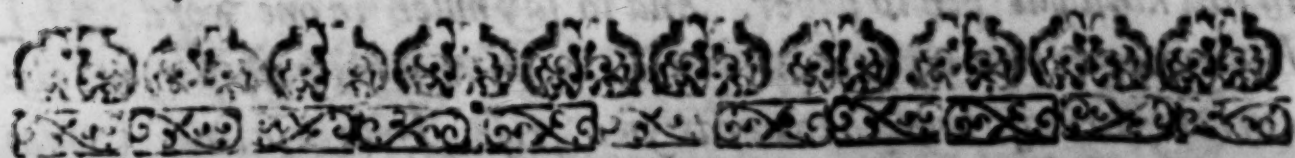
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LONDON.

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sign of the Anchor, in St. Dunstons Church-yard.

1688.



TO HIS MVCH
RESPECTED AND
approved Friend,
Mr. D^A. M,



I hatb beene the custome of them that
p^{er}nned the Rooke of Bookes, the Bible,
to direct severall writings to some
particular and private persons, al-
though it was in their mindes, that
the Church in gen^{er}-all should also re-
ceive edification and comfort by
them. So then I have in this respect
trode in their stepps, whose patterne
cannot but bee worth the imitation.

Were it as convenient, as lawfull, I would fully have set downe your
name: but (to avoid the least appearance of evill) I have omitted
that; and though many reasons might be produced, why I made choice
of you before others, yet it would be tedious, and to no purpose to re-
late them: wherefore let these following suffice. I assure my selfe that
it will be well accepted, and (as from the hands of a true (though
meane) friend) received. I also (so farre as my judgement leades
me) verily believe, that the Lord hatb begun his good worke in
you: wherefore, though the meanes be but weake, the powerfull
Creator can use it, as an instrument to further the same. He that could
cure the blind man with clay and spittle, can produce the like effects
by an ordinarie meanes, who doubteth? I will not proclaime to the
eares of the world, what kindneses I have received from you (for
that might seeme to smell of flattery; or by a more secret manner of
begging, to crave some future favour.) But this I will onely mention,
that it is out of Christian affection, and a singular desire of your good
and comfort; as also to declare my remembrance of you, that I have

Zzzzz

in

The Epistle Dedicatory.

in this kind put pen to paper. And to say much in one word : If I have more than an ordinary affection to any private person, the current thereof runneth towards your selfe. Let these lines (what ever they be), therefore the rather finde a friendly entertainment; and not so onely, but especially strive to apply them to what end I have aimed at, in the penning of them. They will plainly declare unto you, by what meanes we are to stand just before God ; which mystery the vulgar people are (for the most part) ignorant of, or not thorowly grounded in. Againe, you shall finde in them, that the spirituall estate of a Christian is secret, not onely to others, but often hidden from himselfe, especially at the time of his effectuall vocation ; for then he is like the late manured field, naked and bare, without the least true apprehension, or sight of saving grace, and good graine in the furrowes of his soule. By this you may understand, who are the reapers of Gods greatest benefits. And finally, you shall evidently see confuted the opinion of those, that hold there is no mirth or comfort in a Christian course ; who cry out, what ? turne Puritane ? become a Precisian ? then farewell all joy, and welcome melancholy. But we say (leaving those names to whom they of right pertaine) that faith in the promises of God, and obedience to his precepts, will expell feare, quiet the troubled soule, and make a sad heart the merriest man in the world : for faith in the Gospell sets us even with God ; and obedience to the Law, will bring us to his presence, where all the righteous and upright-hearted, shall bathe themselves in Rivers of pleasure, that shall never be dried up, but spring, flow, and be full for ever. To the which the Lord bring you in a convenient season, through the merits of his Sonne, by the hand of his blessed Spirit, Amen, Amen.

Your friend, if friend to any,

JOHN BARLOW.

THE
JOY OF THE
VPRIGHT MAN.

PSALME 97. II.

Light is sowne for the righteous, and joy for the upright in heart.



These words consist of a double proposition; but some understand that, like *Pharaohs* dreames, though diuers, the same thing is onely meant. Others thus, that the first part of the verse is understood of *Iustification*, the latter of *Sanctification*; for they both usually goe together, and the one is never in Gods children separated from the other; for if the Lord iustifie any person through Christ, in some measure he sanctifieth the same by his Spirit; these (like *Naomi* and *Ruth*) runne together.

Rom. 8. 1.
Psal. 52. 2.

In the former proposition are two things to be considered: first, that *light is sown*: secondly, for whom, and that is for the *righteous*. Again, in the latter proposition, are two things also to be noted; the one, that *joy is sowne*; the other, who shall reape it, *viz. the upright in heart*.

But for the better understanding of the words, we must know, that this Text is an Allegory; that is, a continued similitude, wherein we may observe foure things.

First, the sower; and that is God.

Secondly, the seed; and that is *joy and light*.

Thirdly, the reapers, and they be *the just and upright in heart*.

Fourthly, the ground where, and that is in Gods word and works, earth and heauen, within us, and without us.

This metaphor of husbandry is often used in the Scripture: for

First, it is of antiquitie; our first parents were till the ground.

Secondly, it is of good report, therefore to be thought upon.

Thirdly, it is profitable; for he that soweth shall reape.

Lastly, it is of necessity; for grounds must be plowed up, or they will not bring forth any good fruit, but briars, thistles, and all unprofitable rubbish. Now we will proceed to the meaning of the words.

And first for *Light*: *Light* is either taken literally, or tropically. Literally two

ways:

Gen. 1. 3.

First, either for an accident or quality in a subject, as in the Sunne, or any cleare body: or

Secondly, as an effect, proceeding from its cause; and so the Fire, Moone and starres are said to be *Lights*, and to give light, Gen. 1. 15. Eccles. 11. 9.

Again, *light* is metaphorically applied many wayes.

First, God is said to be light, 1 John 1. 7.

Secondly, Christ is called the light, John 3. 19.

Thirdly, the Ministers are stiled *Lights*, Matt. 5. 14.

Fourthly, the Gospell; walke in the light, John 12. 36.

Fifthly, the precepts and word was to David, a Lanthorne, or light, Ps. 119. 105.

Sixthly, Grace is called light, Ephes. 5. 13, 14.

Seventhly, deliverance from danger, Esth. 8. 16.

Heb. 1. 6.

In a word, light is taken for all true comfort, and spirituall blessings that wee receive from God, through Christ, temporall or eternall; and so it may be taken in this place (though more particularly) of deliverance from trouble, or some present danger the people of God were cast into: for the Kingdome of Christ is fore-spoke of, and prophesied in this Psalme; so that we may without danger expound it of Christ the true light, of his comming, and all blessings that accompany the same.

Coloss. 3. 3.

1 John 3. 2.

Is sonne] that is, prepared, purposed and appointed of God, to be received in due time and convenient season: for as seed lieth in the earth covered for a while; so is the joy of the just secret, hidden.

For the righteous] Wee must understand, that there is a twofold righteousness; and that either personall, or by imputation.

Eccles. 7. ult.

Personall righteousness hath in it two things; first, integritie; secondly, conformitie: for there is one frame of the person, another of his actions. Integritie of nature must be in him that is personally righteous, so was Adam, Eve and Christ by creation: hence some conclude, that onely they three were created in the image of God, and none other: for God (in the beginning) made man righteous (righteous in respect of his nature and being,) and Christ (afterward) as he was man; for the Spirit did overshadow the Virgin, and purifie the matter and masse of which his humane body consisted, so that it was perfect, and without the staine of the least originall sinne. And againe, conformitie of action is also of necessitie, to make a man personally and absolutely righteous: the first Adam had the one, but failed in the other; therefore because he kept not the rule of justice, he was never actually and personally righteous: the second Adam, Christ, had both; and so was able to abide the Law, yea the very rigour of it, either for puritie of nature, or holinesse of conversation; and he onely, and none but hee. Hence he is called, *Iesus Christ the righteous*: for hee was righteous every manner of way. And although the first may be without the second, yet the second cannot be without the first; because the latter (as an effect,) springeth and floweth from the former, as his true and proper cause, Ephes. 4. 24.

1 John 2. 1.

And thus having declared what personall righteousness is, we come to see what is meant by righteousness imputed.

Now imputed righteousness, is that righteousness which is not in mans selfe, or from himselfe, but from and by another; not by creation, but imputation. This seemes to me to be prefigured by the skinnies, wherewith the Lord, after the fall, clothed our first Parents; the bodies of the beasts were for sacrifice, the skinnies to put them in minde, that their owne righteousness was like the figge-leaves, imperfect; and therefore they must be justified another way. Yet however that be, Paul is plaine for this distribution of double righteousness: for (saith he) *I labour not to be found in mine owne righteousness, which is by the Law, but that which is by faith in Christ, Phil. 3. 9.* So that it is manifest, there is an imputative, as well as a personall righteousness. And here we are to note two things in righteousness imputed: first, what it is that maketh righteous: secondly, how or by what means we are made partakers of this that maketh us righteous. The thing or matter is Christ and his obedience;

Christ

Christ is made our righteousness, &c. 1 Corin. 1. 30. And we must have both his person and actions to be the matter of our justification: for we are conceived in sinne; therefore we must have a righteousness to satisfy the justice of the Law in that: for the parts of Divinitie at the Creation, seeme to be Holiness of nature, and Perfection of life; so that this rule being just and good, must be fully satisfied, either by our selves, or some other, else no flesh should be justified, or saved. Again (I say) his obedience must be imputed also, and that active and passive (the which some, but without just reason, deny; affirming, that the passive is of it self sufficient)

And the reason is this: the Law after *Adams* fall required a double debt; the one, that the breach thereof might be repaired; the other perfectly obeyed; that, that was done, must be undone; and that which was undone, must be done: and by whom? even by *Christ* our surety. And observe how fitly the active and passive obedience of *Christ* answer these two: for his passion removed the curse, and his active obedience brings the blessing, and confirms man being reconciled. And this is that which the Apostle intendeth (though some otherwise expound the place) where he saith, *If by the death of Christ* (that is, his passive obedience) *we be reconciled to God, when we were enemies; much more being reconciled, we shall be saved by his life* (that is, his active obedience;) Rom. 5. 10.

For the better understanding of this, let us compare *Adam* unto a pot, or some such earthen vessel; first, it is framed, molded, and well figured; then it is put into the oven or furnace, and hardened. Now suppose that this vessel be hit with a foot, and dashed in peeces before it was hardened; must it not have a double act to make it perfect, one to mould it anew, another to season and harden it? Why, man by Creation was by God excellently framed; but he was not hardened and confirmed by the obedience of the Law, but broken to peeces in dashing himselfe against it: so that now he standeth in need of more than at his creation; for he is broken, therefore wants molding, and then hardning too; else notwithstanding his case were mutable, and his condition subject to breaking still. Now the passive obedience of *Christ* doth frame him anew, that is, set him in that condition, wherein he was at the first by creation; and then his active obedience like the furnace, doth confirme and make him a vessel unchangeable, and fit for the Lords use for ever. And doth it not stand with justice, that death should remove death, and life procure life? I write my opinion (submitting my selfe to the judgement of the reverend and learned,) that the ground of this error had its beginning from misunderstanding of personall righteousness: for *Adam* was just by creation, in respect of his essentiall properties: but never actually righteous in the obedience of the precepts by practice; so that *Adam* was no sinner, yet not justified: for *not a sinner* and *a righteous person* are not equall and equivalent termes, they may not be converted; for *Adam*, though just by creation, yet not by action; so that he did but answer to one part of the rule, not the other; neither could he, untill his created righteousness had bene produced into act; for as the breach of the Law made him actually a sinner and unjust, so the performance of it would have made him actually righteous, the which he never was. The death of *Christ* will restore us to that estate, from which wee fell in *Adam*, and that is, of *enemies* to make us *friends*; and to heale (meritoriously) our wounded nature: but his life must confirme us, and make us actually just: and there can be no danger at all in holding this doctrine; and I wonder that any man can either ascribe too much to *Christ*, or beleeve too much in him: for if the breach, and the not keeping of the Law be debts (as in truth they be,) then (as *Paul* writeth to *Philemon* concerning *Onesimus*) let us (in all humilitie of heart by the hand of faith) set both on *Christ*'s score.

And thus much for the matter of our justification, by which we are made righteous. The manner how or by what meanes it is applied, followeth, and that is *faith*, and *faith onely*: for we are justified by faith onely as by an instrumentall cause; for faith

Rom. 4. 3.
Hab. 2. 4.

laith

Rom. 5. 1. 10. laicth hold on the object matter of our justification, *Christ and his obedience*; and by uniting the beleever to him, he is justified, though not by his owne inherent and actuall righteousness. So that God the Father accepteth of his satisfaction, as if we in our owne persons had, both for holinesse of nature, and perfection of obedience, absolutely answered and fulfilled the Lawes justice.

And from this that I have said, we may gather these conclusions.

First, that *No one was ever personally righteous, but Christ onely.*

For if his Father would marke what was done amisse, yet he was, and is, and ever shall be able to abide it: for he was holy for nature, and perfect for life.

Rom 3. 9.

Againe, hence it will follow, that *all men stand in need of Christs merits*; and *all cause of boasting is totally excluded fr. mankind*: yea (whatsoever Papists babble) the blessed Virgin her selfe. So that the person for whom light is sowne, is he that by faith applieth Christ and his obedience (being offered by the Father) to himselfe in particular.

And thirdly, we may from this safely conclude, that

They who have no faith cannot be justified, and consequently saved.

Rom. 13. ult.

For we must of necessitie have faith to apply Christ as an instrument; for faith is as a hand to receive, and put on the righteousness and merits of the second Adam. We are said to *live by faith*: that is, in *beleeving* in the Lord of life. They therefore that have no faith, are *dead in trespasses and finnes*. Adam had life in himselfe at the creation: now we have it out of our selves from Christ at our justification.

Hab. 1. 4.

Ephes. 2. 1.

And last of all we may collect, that *the object of faith and matter of justification is not within us, but without us*; and that *we stand in need of the same, else no salvation*; whence these three Corollaries follow.

First, that *sinnes before conversion cannot hinder mans perfect justification*. Let this be well observed.

Secondly, that *good works after our effectuall vocation doe not further our justification before the Lord*, they will helpe to assure us, that our faith is sound; and iustifie us in the eyes of the world, but no other wayes.

And lastly from this I also conclude, that *They are in a great error, who hold the bare act of faith without the application of Christ and his obedience to iustifie*. We are said to live by our hands, yet wee understand, that it is meant by that we get by labour and travell; for no man eats his fingers: so we may truly be said to be justified and saved through faith; but we must know, that it is by what faith resteth on, and applieth to the person, and no otherwise; this is the plaine meaning.

And now I come to the second branch of my text, *and joy*.] Some expound the first part by the second, and say, that by *light* is meant *joy*; and by *just*, *upright* in heart. But I rather understand, that *sanctification* is meant in this clause: for many are apt to say, they have faith, yet want holinesse; therefore the spirit would take away that false cavill.

Againe, good and righteous persons call the soundnesse of their faith sometimes into question, doubting of the truth of their spirituall condition; therefore to remove that scruple, and to comfort and settle their wavering mindes, the Prophet annexeth as a helpe this other clause, wherein is comprehended *sanctification*. And usually in the holy Booke, these two are coupled together, and they may not be put asunder, 1 Cor. 6. 11.

Now for the interpretation of the words: some read *joy*, others *gladnesse*; the difference of these two I take to be this: Joy is in the heart, secretly hidden: and gladnesse may be scene in the face, or by some outward signe discerned: for where one Evangelist writeth, *Rejoyce and be glad*; another saith, *Rejoyce and leape*. Feare and joy are internall, but trembling and gladnesse externall: See *Matt. 5. 12. Luke 6. 23. Psal. 2. 11. Matt. 23. 8.*

Upright] Seemes to be a Metaphor tooke from a pillar, or thing that standeth (as we say) bolt upright, not inclining more one way than another, or some read it

Right

Right or Streight of heart; that is, in whose thoughts, intentions and conversations is no guile, like *Nathanael*, or *Ezekiah*; and *heart* is added, to shew the true root of sinceritie, as also to condemne outward hypocrisie: for some, like the old Pharisees, are just outwardly, but inwardly full of rottenesse; the heart is not upright, what shew soever they make of holinesse and righteousnesse: or it may be annexed for the comfort of the just, that though they faile sometimes in outward act, yet it falleth forth contrary to the intent and former purpose of their heart: for the most faithfull hath his failings, whatsoever his resolutions have beene to the contrary.

And now in few other words, thus may we plainly resolve these. *What if the faithfull be afflicted? overwhelmed with the waves of sorrow? compassed about with great and manifold evils? drowned in the depth of depths? and wellnere swallowed up of overmuch heavinesse? shall they not heare of glad tidings? will not joy breake out as light in the morning? and all teares be wiped from their eyes? yes, this is an eternall truth, that, All such as are justified by faith in Christ; sanctified (having hearts without guile) by the word and spirit; though they sow in teares, plow in paine, and all their crop seeme to be blasted; yet there be great blessings appointed by God for them; which (though for a season they be covered, and hidden like corne in the furrows) they shall one day reape and receive in earth and heaven, according to the sure promise of the Lord.*

Thus to our power having pickt out the true meaning, wee come to gather some profitable instructions; and out of the word sown, we may first observe, that

The righteous mans harvest is secret and hidden.

It lieth like the corne covered in the ground; *Their life is hid; and it is not manifest what they shall be: No eye hath seene, or eare heard, neither hath it entered into the heart of man, what the Lord hath laid up for them that love him.* Name what you can, and it will be a myserie, a secret thing, that belongs to the upright in heart.

First, is not the decree of God a hidden thing? a depth unsearchable? and able to make a man astonied? Did not *Paul* cry out, *Oh the deepnesse of the riches both of the wisdom and counsell of God! how unsearchable are his judgements, and his wayes past finding out?*

And is not the incarnation of *Christ* a secret too? what more to be admired, than, *That God should become man, and be manifested in the flesh? The very Angels desired to peepe into this myserie.* This is one of the Lords wonderfull works, *The way of a virgin with a man.*

Againe, the conversion and regeneration of a sinner is admirable; its anoble, yet a secret worke: *Nicodemus* a great Doctour could not see into it. And if naturall births be so strange, what shall we judge of this?

Moreover, *Peace of conscience and joy in the holy Ghost*, is no open matter; *None knoweth it, but he that hath it.* So is the earnest of the Spirit, and true seale of salvation; the power, life and sweetnesse of the word, *The remission and pardon for sinne, with Certaintie of salvation,* 1 Pet. 1. 8.

And in the fifth place, The harvest is secret, if wee consider where it is growing. One close is, *The secret purpose of God; and who can understand it?* A second is *his word*, and how hardly is that to be searched into? A third is *a mans owne heart*: and is not that both secret and deceitfull?

And last of all, the very principall part of the harvest is hid with *Christ in heaven; and when he appeares, it will appeare what it shall be.*

And is the *Righteous mans harvest* secret and hidden? Then the prophane must learne not to speake evill of their wayes; as though, of alltime it were the worst spent time, that is spent in the service of God. Why shouldest thou report basely of what thou art ignorant of? Doeſt thou know what delight is in reading, praying, hearing, singing and meditating, that are dead, and never couldest awake to goe to worke? Canst thou see into the heart of another and tell of his treasure? When

Doct. 1.

Col. 3. 3.

1 Ioh. 3. 2.

1 Cor. 2. 9.

Reason 1.

Rom. 11. 33.

Reason. 2.

1 Tim. 3. ult.

1 Pet. 1. 12.

Iſai. 7. 14.

Reason. 3.

Ioh. 3. 4.

Reason. 4.

2 Cor. 1. 12.

2 Tim. 2. 19.

2 Cor. 2. 14.

Reason 5.

Rom. 11. 34.

2 Pet. 3. 16.

2 Cor. 4. 4.

Ier. 17. 9.

1 Ioh. 3. 2.

Pſe. 1.

2 Pet. 2. 15.

1 Cor. 2. 15.

waft

2 Cor. 12. 4.

Math. 7. 1.

wast thou *in the third heaven*, to take a view of the great things that there be by God provided for his servants against the great day of Reaping? Therefore judge not, lest thou be judged: understand the truth, and then speake: for, its wisdom to conceale any thing we know not, as its commendable to speake the truth of a knowne good matter.

Ioh. 4. 32.

Thou art to learne that Gods children are a hidden people, and have hidden comforts, such as the world knowes not of. Sometime you shall have a man commended on this manner (when peradventure his suit is not of the costliest) *Oh Sir, as meane a man as he seemeth, there is few such in the parish, he is an unknowne man, there is no end of his good.* This may truly be said of all the faithfull (though they should goe in sheep skinnies, camels haire, and fare meanly every day) that there be but too few such in the parish, they are unknowne men, and (of a truth) there is no end of their good: for are they not called *Gods stored or hidden ones*? *Psal. 82. 4.* Is not their *Kingdome a treasure hid in the field*? *How much is that goodnesse, O Lord, thou hast laid up for them that trust in thee?* David admired, or desired, (as one doubtfull) to be reioiced.

Matt. 13. 44.

Psal. 31. 19.

Vse 2.

Exod. 5. 2.

Mal. 3. 14.

1 Cor. 2. 14.

And the righteous here are also to be admonished, that they doe not regard the censures of such as are blinded by the *God of this world*. What if they, like *Pharaoh*, crye out, *Who is the Lord, that we should serve him?* and *is there any profit in serving the Almighty?* Why? they cannot judge of thy estate, *they perceive not the things of the spirit of God, but count them foolishnesse*: They thinke that *Gain is godlinesse*, and *are out of the way*. How can a blind man understand and judge of colours? and are not *great and secret things too high for a foole*? Say therefore with the Apostle, *I passe not for such mens judgements*: or rather pray with thy *Saviour*; *Father, forgive them, for they know not what they doe*: crye out in compassion with *Stephen*; *Lord, lay not this sinne unto their charge*: Is it to be expected, that such as counted *Christ to bee without forme*, reputed him *a wine bibber*, *Iohn to have a devil*, and the chiefe servants of the Gospell (*filled with the Spirit*) to be *drunk with new wine, and out of their wits*; should judge and esteeme charitably of thee and thy proceedings? Never expect this; for it is a thing impossible: Nature cannot goe beyond it selfe, and naturall men cannot discern of things that are spirituall.

Prov. 17. 7.

1 Cor. 4. 3.

Luk. 23. 34.

Acts 7. ult.

Isai. 53. 14.

Matt. 11. 28. 19.

Acts 2. 13.

Vse 3.

1 Thess. 1. 6.

2 Cor. 6. 9.

1 Pet. 4. 12.

Psal. 77. 7. & 51.

23. 13.

Iob 14. ult.

1 Cor. 10. 13.

And is this Harvest hidden? Then it may be a comfort to the upright in heart, when they thinke their owne state to be miserable. What if afflictions compasse thee like a garment? the fiery triall seeme to burne thee? wicked men rise up in armes against thee? or Satan shoot his sharpe shafts to wound thee? Suppose the Father seeme to frowne upon thee, Christ to reject thee, and the fellowship of the Spirit to be departed from thee: Yet must thou hope still; for thine harvest is secret, and often blasted in thine owne eye. Was not *David* himselfe sometime as one rejected? Did he not crie, *Lord restore me to the joy of thy salvation*? *Iob* was in a great strait, when he set downe this pereemptorie sentence, *While mans flesh is upon him hee shall be sorrowfull, and so long as his spirit is within him it shall mourne.* And have not the dearest of Gods Saines bene strangely (for a time) perplexed? Assure thy selfe, that *No new thing is befallen thee*, or strange matter come unto thee; *but such as are incidents to the Lords beloved ones.* He that readeth *Dauids* Psalmes, would imagine the man to be mad that penned them, if he had not some experience of spirituall desertions. What is liker to good graine than grasse, at the first sprouting or shooting up of both? and what doth more resemble faith than infidelitie, especially at the first instant of a mans conversion? Yong Converts (to speake with reverence) are not unlike some of your *London Cockneyes*; tell them when they come into the Countrey, that wheat is wheat, having but covered the earth, and not growne up to a blade and eare, they will not credit you, for they have no experience in matters of that nature; they have bought it onely (winnowed) in the market, and therefore imagine so to finde it growing: but the skilfull husbandman knoweth full well, that

that the corne in his clofe will bee as good wheat at harveſt, as any that is ſold in all their City: So hee that is not an old diſciple, and hath not ſkill in this kinde of huſbandry (becauſe hee findeth not faith, and hope, and love perfect at the firſt breaking up of the field of his ſoule by the plow of the word) feareth that hee hath no grace at all: but a grounded Chriſtian knoweth the contrary. Learne then this leſſon, that after plowing, comes ſowing; after ſowing, the ſeed lies under the clots; after, ſpringeth to a blade, ear, and laſt of all, a full corne: and theſe degrees are to be expected in this ſpiritual harveſt alſo.

I have knowne others troubled, becauſe they cannot diſtinctly tell the time of their converſion: Why? doe not ſome women conceive and know it not for a ſeaſon? yet before long they can eaſily diſcerne it. And in like ſort may the new birth be wrought, & yet ſome while the perſon be ignorant of the ſame: *For as the ſpirit bloweth where and when, ſo he liſteth.* Thou muſt try it by the effects. If therefore the daily courſe of ſinne be ſtaied; the breſts of thy underſtanding, and heart, with the ſincere milke of the word, be filled, and thou travell in minde and will, that good workes may be produced: thou art borne of God, and one of his adopted children.

And is this harveſt ſecret and hidden? Then let the righteous never reſt content with any meafure of ſpiritual crop they have attained to: for they have but like Ruth participated of the gleanings. The very chiefe of the harveſt is gathered into heaven, and there they ſhall have it: the upright are in the wildeſſe, and have but taſted of the good things of the world to come: yea, this doctrine ſhould cauſe a'l of us to threſh out the word, to breake our hard hearts, to ſow apace both the ſeeds of good works, and the rich and precious gaine of prayer. Oh that we did but conceive aright, how theſe ſeeds will fructifie; and the full ſheaves that wee ſhall reape, either in life or death, or at the laſt day! Truly not one of theſe cornes ſhall miſcarry, but all take root, ſpring, and bring forth fruit in great abundance. If ay then, be not weary in this courſe of huſbandry; judge not, that *The harveſt is paſt*, but ſcatter this ſeed every where, and cry aloud, that the great day of reaping may come, and the principall time of gathering: yea, it ſhould move thee to *wiſh to bee looſed, and to deſire Chriſts coming to judgement, and then it will appeare what thou ſhalt bee: for whatſoever good thing any man hath done, that ſame ſhall he receive of the Lord, whether he be bond or free.*

It cannot be denied, but that, as in the daies of *Elias*, the children of God in this world, like the corne, covered with chaſſe, may be hidden and not diſcerned; but at that day *Chriſt* ſhall ſingle them out, call them by name, and reward them according to their workes. Every good intention of the heart, each ſentence powdred with ſalt, the ſtill prayers that have bene powred out in the pooreſt corner of a cottage, and every good action done in ſecret, ſhall come to light, and have his bleſſing; and then the difference will be diſcerned betweene the righteous and the wicked, betweene him that ſerved God, and him that ſerved him not. *Mal. 3. ult.* Goe on therefore, and be not dejected: For the *huſbandman muſt firſt ſow, that he may reape the fruit; and he that ſoweth liberally, ſhall reape alſo liberally.* *2 Cor. 9. 6.*

And now we come to obſerve a ſecond point, the which we gather out of the conſequent part of the firſt propoſition, which is, that

The righteous are the reapers of Gods greateſt benefits.

Light and gladneſſe be ſown for them only, and for none other; *Balaam* ſaw this full well, therefore he deſired to die the death of the righteous, and that his laſt end might be like unto his. *David* crieth out, *Marke the upright man, and behold the juſt, for the end of that man ſhall be peace: yea, the righteous ſhall be had in everlaſting remembrance: and ſuch ſhall want no manner of thing: for their memory ſhall be bleſſed here on the earth, and their names for ever engraven in heaven.* But with the wicked it ſhall not be ſo: for their fame ſhall rot, their names ſhall be written in earth, their hopes make them aſhamed, and at the laſt day, their image ſhall bee deſpiſed: They ſhall bee as chaſſe before the wind, and ſhall not be able to ſtand in the preſence of the Lord: but

Joh. 3. 8.

1 Joh. 2. 9.
Pſal. 119. 11.

Rom. 7. ult.

4. Verſe.

1 Tim. 2. 18.
2 Cor. 5. 6.

Ephel. 6. 8.

Matth. 10. ult.

1 Tim. 2.

2. Doll.

Numb. 23. 10.

Pſal. 37. 37.

Pſal. 112. 6.

Prov. 10. 7.

Prov. 31. 21.

Jer. 17. 13.

Pſal. 1. ult.

Psal. 37. 35.

Job. 21. 7.

bee deprived of the Kingdome of heaven, and throwne downe into the nethermost hell. We deny not, but that they may flourish for a time, *spread themselves like the greene bay tree, and big Cedars; send out their children as sheepe, place them on the highest hills, play upon the tabret and harpe; spend many dayes in carnall pleasures,* yet for all this, *in a moment they shall descend into the pit.* This shall be the portion of unjust and wicked men, but the contray to the righteous. And it also standeth with good reason.

1. Reason.

Ephes. 5. 30.

For first, the just are united to *Christ* their husband and head; *they are bone of his bone, and flesh of his flesh*: therefore they shall partake (in truth, though not in degree) of all his priviledges. And from this union, we are said to be heires of God, *Gal. 4. heires annexed with Christ, Rom. 8. heires of grace, 1 Pet. 3. heires of the kingdome, 1 Jam. 2. 5. heires of eternall life, Tit. 3. yea, coheires with Christ of all things present or to come*: For the righteous are *Christs*, and *Christ is Gods*, *1 Cor. 3. 21. 22, 23.* And as they that are thus grafted into the second *Adam*, shall be partakers of all his goods; so the unjust, not being in him, shall taste of all the heavy judgements of God the Father. He that is not a branch of this *Vine*, shall be cut off, wither, dye, and suffer the vengeance of eternall fire, *Jude 7.*

2. Reason.

Mal. 3. 9.

Joh. 8. 33.

Joh. 8. 36.

Psal. 32. 10.

Again, they have right to all the promises, and none but they, *Heb. 11. 1, 2.* Many may say, that *They are Abrahams seed*, have true title to heaven, and boast much that *They are free*: but they that so thinke, may deceive their owne soules, and bee farre from the kingdome of heaven. For *Godlinesse*, only, *hath the promises of this life, and the life to come, 1 Tim. 4. 8.* And if the *Sonne* make man free, then is hee free indeed. But (alas!) the wicked, unjust and prophane have no promise to inherit heaven; all the threats in Gods booke are denounced against them: For, *Many sorowes shall bee to the wicked, and they that doe commit sinne shall not be unpunished.* And the Apostle is round in this thing: *Be not (saith he) deceived: for the unrighteous shall not inherit the kingdome of God, 1 Cor. 6. 9.*

3. Reason.

1 Thess. 3. 2.

Mark. 16. 16.

2 Sam. 21. 20.

Judg. 1. 5. 6.

2 Pet. 1. 1. 4.

Ephes. 2. 8.

A third reason is this, that as the righteous have (onely) true title to the promises; so they onely have faith to apply them: say that wicked men had (which they have not) right to the promise of life, yet they have no faith to apply it to themselves in particular: whatsoever such men brag and boast of, yet *All men have not faith: and he that beleeveeth not is condemned already.* Many in their fond imaginations, thinke, that like the Giant of Gath, they have upon the hand of their faith six fingers; yet (alas) when they come in the day of death, or time of triall to feed on the promise, to *put on the Lord Iesus Christ*, they, like *Adonibezek*, will lacke their thumbes, and dye for want of feeding on the food and true bread of eternall life. Now the righteous have not onely the *precious promises*, but also *precious faith*, the which two being united, carry the whole man into the Garner of God, and large field of the kingdome of glory: *for we are saved by faith.* And as the sickle is to the hand of the reaper, so is faith to the soule of the righteous and true beleever.

4. Reason.

Gal. 4. 30.

1 Cor. 5. 7.

And last of all, hee that is a reaper of these favours, must fit himselfe for the kingdome of heaven, and that the *Lord of glory may come in.* Hee must *cast out the bondwoman, and her sonne*, Satan and all the seeds of sinne; purge himselfe of the *old leaven*; cleanse the inside of the cup and platter of his soule; and this will none but the righteous doe: ungodly men lodge their Lord in the Inne, they cast him into a cratch, suffer him to knocke, yet permit him not to enter and sup with them. They will not dresse and sweepe the floore of their soules, cast out the rotten groundsell in the barnes of their hearts, and empty themselves of that rubbish that shutteth the doore, dammeth up the roome, and shouldreth out this heavenly ricke, this harvest of the Lord: but the righteous, they sweepe the house, make way for the harvest, open the doore, *pluck up the everlasting gates, and give the King of glory, good, great and royall entertainment*; so that he will sup with them, *they with him*, and partake of all his fatlings.

Psal. 24. 7.

Rev. 3. 20.

1. Vse.

And seeing the point thus by reason and Scripture confirmed, let us come to make application. And

And here in the first place wee may see the vanity of our prophane and ungodly persons; who cry out (as the people in former times) if we preach this doctrine (that *Only the righteous reape these great favours*) you take too much upon you, you Moses and Aaron; for all the congregati. is holy. Thus they in this cleere light of the Gospel, say (what? in their hearts, with the foole? No: in publique, and seeke to defend it) that All shall be heires of Gods greatest benefits; not one shall perish. And we say too, that if they be righteous (and for number as the dust of the earth, or starrs in heaven) that they shall all inherit the kingdome of God and of glory: but if they be proud, unjust, deceitfull, and want upright hearts (werethey as the sand on the sea shore, drops in the huge Ocean, graines on the ground, or fishes in the water, for multitude) that so living, and so dying, they must reape nothing but wrath, vengeance, and the largest fields of Gods highest displeasure every mothers son, *Darknesse trembling, terror, and the sting of the second death* shall be the sheafe of their field, the corne of their barne, and the best graine that shall be preserved for the garner of their soules; for they were never united to *Christ*, have any right to the promises, truth of faith in their hearts, neither would open the gates of their soules, that the King of glory might come in, and finde favourable acceptation: And yet for all this, in the land of uprightness, they will doe wickedly. What shall I say? or where shall I begin? and when make an end? Have we not the biting usury; the cursed covetousnesse; the devouring oppression; the destroying extortion; the shop of death, darknesse and deceit; the unequall weight, mixt ware, and counterfeit stufte? And, as sure as the word of God is true, and holy and just, that upon whom these foule finnes shall be found, he shall dye the death. I know that this is a hard position to settle in their minds; yet hee that denieth this for a truth, must turne Atheist, gainsay that there is a resurrection, a judgement to come, and a just Judge that revengeth all wrong. *Psalm. 50. 21. 2 Pet. 3. 3. 4.*

And in the second place, here is a world of comfort to the *upright in heart*. For whatsoever the Lord hath sowne in earth or heaven (*if thou faint not*) thou shalt reape in due time. In earth thou shalt have food and raiment fit and convenient, and, if need be, in great abundance. Let the waters swell, the sea roare, the earth tremble, the wind blow, and the floods come, yet thou shalt escape all danger. Let the Sunne be darke, the Moone turned into blood, the Starres fall, the heavens burne, and the elements melt with heat; yet just *Lot* shall be delivered; *Noah* escape drowning; for righteousness is written in thy forehead, and the destroyer shall not destroy thee. What if thou sow in teares, plow up thy ground in a time of mourning, yet thou shalt reape with joy, and by the hand of the Angell, be carried, like a ricke of corne, in due time, into the garner of God: For *faithfull is he that hath promised, and will surely doe it*. Hee hath sowne, and his sonnes shall reape; though the harvest bee long in coming, the crop shall be the bigger, the better. Therefore in the middest of all thy sorrowes, let this meditation comfort thy soule, that the righteous and upright in heart (of which number thou art) shall be the reapers of Gods greatest benefits.

And seeing this is thus: Let no man say, that it is in vaine to serve the Lord; and that Godlinesse is not gainefull; for it is profitable every manner of way. *Job serves not God for nought*; neither doth righteousness prevent riches. The fooles proverbe is, that Hee that useth plaine dealing shall dye a beggar: I say no: and adde more, that hee that doth not use it, shall dye, like *Judas*, a very beast; and judge, whether is the better? I can tell you, that when the heavy sentence shall visite us that did *Ezekiah*, *Thou must dye, and not live*, then will the worth of a well led life be a matter of moment, a thing much set by, scene into: and this tidings shall come, and will not tarry; and then *shall the just live by his faith*, have boldnesse of spirit, and reape that riches; the great husband in heaven had sowne and prepared from the beginning for the upright. Then shall he have all teares wiped from his eyes, rest from his labours, and his life shall see the everlasting light; yea, hee shall reape fulnesse

2. Vse
Gal. 6. 9.

Job 5. 26.
1 Thes. 5. 24.

3. Vse

Isai. 38. 1.

Heb. 10. 38.

Job 33. 28.

Psal. 16. ult.
Vsc. 4.

of joy, freedome from all bondage, and pleasures for evermore.

And in the last place, seeing the righteous are the onely reapers of the Lords greatest blessings; it must be a strong motive to move us to be such. Wee would all be set at liberty, both spirituall and corporall; enjoy the blessings that the great *Seedsm*an of the earth and heaven hath provided; why then, strive to be upright in heart. *Noah was a righteous Preacher, Lot was just, Paul had a good conscience, Ezekiah walked before the Lord with an upright heart*; and these were freed from many dangers on earth, died at the last with honour, and now are reapers of that unspeakable light in the kingdome of heaven. But because many boast of their owne righteousness: cry, *Stand apart, I am more holy than thou*, yet are not of this number: we will give some true trials and notes of upright and just men.

Notes of an
upright man.

1

First, an upright man lookes backward and forward, wipes off the score both with man and the Lord. If hee have wronged any by forged cavillation with *Zachett*, if he be of ability, then hee maketh full restitution: if hee bee not, yet will hee make confession to the party; (if convenient) crave pardon, with a resolution, that if ever the Lord enable him, he will restore to the uttermost farthing; and will not faile, in the meane time, to invoke the Lord, that he who by him hath beene injured, may some way or other gaine more, through his bounty, than by his wickednesse he hath beene deprived of. This is a true note of one upright in heart: for restitution is of absolute necessity to righteousness, at the least in resolution and will, where wealth to restore is wanting. And *Judas* in this, went beyond many, and will rise up in judgement against many; for he (so will not they) made restitution.

2

And for time to come, hee will doe to his brother as hee would be done unto; alwayes endeavouring to keepe a good conscience with every person, in every action. Wee have some that turne to their former courses, when as they have acknowledged their sin, and made their neighbour satisfaction, as the cheefe, that (when the sore is worne out of his hand, and the print of the burning yron) falls to filching: but an honest heart will steale no more, neither willingly wrong any man, either outwardly in action, speech; or inwardly by cogitation, resolution: for he holds, that the least motion of the will, whereby his brother is wronged, is a sinne, and to be abandoned. And (marke this) he will proportion his almes according to his ability, and the poore mans necessity: For *the righteous measureth all his affaires by judgement*.

Thus much of his carriage towards man: now follow trials or signes of his justice towards God.

1

First, he will truly confesse, that it is the Lords mercy, he was not long agoe, for his sinnes, consumed.

2

Againe, he mourneth and weepeth, that he hath offended so good a God, so mercifull a Father.

3

Thirdly, hee onely relies upon the meere mercy of God, and sole merits of *Christ Iesus* for remission and justification; hee hateth mans merits as hee loveth the Lords mercy.

4

Besides, hee taketh no action in hand, but hee seeketh good ground for it out of Gods booke; he doth not, like a careless Carpenter, worke at an adventure without his Rule; but like a boy that would speake true Latin, who first looks at the precept, then speaketh: so he hath first an eye to the word, and then to his worke.

5

Furthermore, hee endeavoureth to bring the whole man to the subjection of Gods law; as all the understanding, all the affection, all the will; hee would have the corrupt part to serve God, as well as the regenerate. And this is onely to be found in the righteous, and in none other: for hee would give all his members, and all of all his members, as so many weapons to serve the Lord in righteousness.

6

And finally, in all matters of triall hee will appeale to God, and make him chiefe Judge of all things: for hee knoweth that the Lord is just, and loveth not iniquity, neither will pervert judgement. And this is the cause, why good men have so longed,

ged, that *Christ* would come to judge the earth: for then they shall have their faithfulness discovered, ratified, rewarded.

If thou find these things in thee, thou art one that shall reape all good fruits in the land of righteousness: but if not, the weeds of Gods wrath in the land of wickedness.

And this shall suffice for the first proposition: the second succeedeth to be handled in its order, whence we collect, that

The upright man shall be the only merry man.

Nay, he is already the joyfull man: Few thinke so, but it is so. This doctrine may be confirmed by the severall actions done by the righteous, being in divers conditions and of contrary vocations, functions. Was not the King glad when the people said unto him, *Come, let us goe up to the house of God?* Did not the people goe home and make great mirth that they understood the word that was taught them? Are the Christians said to continue with one accord in the Temple, and to eat their meat together with gladnesse and singlenesse of heart? The Apostles sung Psalmes in prison: The Thessalonians received the word with great joy in affliction. Did not some returne home rejoicing, that they were counted worthy to suffer for the Name of Christ? Iob saith, *The righteous shall laugh at death.* And Stephen had boldnesse at his departure: And there is never an action in Christianity, but as every flower hath his smell, so it hath, and yeeldeth comfort and consolation: for all her wayes are wayes of pleasure, and all her paths prosperity. Paul prayed and gave thanks with great rejoicing; and wonderfull is that joy which the upright have and doe feele, in these private and hidden duties: for then the Lord revealeth himselfe most cleerely, answereth the poore petitioner familiarly; yea God, like man, giveth his greatest gifts to his dearest children in private: for he upbraideth no mans person. And how have the upright beene ravished in mind, with the meditation of the glory of God and his wonderfull works? Surely as a man beholding the Sunne with a corporall eye, in his brightnesse, dazeleth, turneth backe his face, and cannot endure it; so may the upright man with the eye of his faith see such excellency in the Sonne of righteousness, that for the time, hee may be astonied, vary the object, and say, *I have enough.*

Doct. 3.

Psal 122. 1.
Neh. 8. 2.
Act. 2. 46.
and 16. 35.
1 Thes. 1. 6.
Act. 5. 41.
Iob 5. 22.
Act. 7. 55.

Prov. 3. 17.
Phil. 1. 4.

Psal. 19. 1.

Reason 1.

These things be secret, yet most certain; & the reasons be as cleere as the noon-day. For first, his sinne is pardoned: And is not a pardon to a poore condemned person, a thing that yeeldeth great joy, unspeakable comfort? When a castaway heareth but of such a matter, how will his dead heart rejoyce, his cold spirits dilate themselves, and his sorrowfull soule gather consolation? From this ground, *Christ*, vnto the man that was sicke of the palsey, said, *Be of good comfort, thy sinnes are forgiven thee.* Remission of sinne is the mother of great mirth; and this the upright man is assured of, *Psal. 32. 2.*

Matth. 9. 2.

Againe, he is clothed with the righteous robes of *Christ*, and adorned with all the saving graces that are peculiar to the Lords people: and is not this a matter of mirth, great moment? Shall a man rejoyce and march cheerefully, in being garnished with the ornaments of nature; and be dead in the nest, when he is wrapped in this pure and white linnen? what saith the Church in this respect, *I will greatly rejoyce in the Lord, & my soule shall be glad in my God: Why? for he hath clothed me with the garments of salvation, & covered me with the robe of righteousness; he hath decked me like a bridegrome, and as a bride tyeeth her selfe with her jewels; this is the garment of true gladnes.*

Reason 2.

Isa. 61. 10.

And furthermore, hath not the upright man a good conscience? Is not this a continual feast? No colour so pleasant to the eye, wine to the palleate, or any object to the outward sense, as this is to the inner man, the reasonable soule. Oh that men did but know what musicke this doth make! what joy it carrieth to the right owner of it! then would they never doubt of the truth of this doctrine: but they doe not, they cannot; for they be strangers from it, it from them.

Reason 3.
Prov. 15. 15.

Besides all this; They bee assured of rest at their death, peace in heaven; the resurrection of the body, and eternall salvation. This made *Dauids* heart glad, and his

Reason 4.
Rom. 8. 1.
Psal. 149.

flesh

Job 19.26.

flesh rest in hope. This comforted just *Job* in all his troubles, that hee should live and rise againe: the beleeving Jewes in the expectation of this, had joy *unspeakable glorious*: *Paul* went on cheerefully in the assurance of the same. And (beloved) let the world thinke what they will or can, here is the true root and fountaine, out of which all sound joy and mirth springeth, floweth.

1. Vse.

And is not here justly confuted, that opinion of many in our dayes, who thinke that Godlinesse is the damper of all mirth, and cause of continuall sorrow? *Oh* (say such) *become so strict, so precise: then farewell joy and all true comfort: for it bringeth nothing but melancholy and vexation of spirit.* This is the Devils old shift to make men unwilling to take the path to heaven, and see into the consolations of a Christian course. I remember that the Spies who came backe from *Canaan*, commended the countrey, but said they saw great Giants and fenced Cities, to dishearten those which should enter: and so doth Satan Gods Saints and servants at this day. And when all is done, that can be done, the upright man shall be the only merry man: for his yoke is easie, and his burthen light. Me thinkes this might confirme the point, and convince any person that thinketh otherwise. Why doe not men cast off this course, if there bee no joy in it, and take another? If we should see a man that hath great variety of suits, still weare one and the same, lay the rest by him, would we not affirme, that hee is much affected with that he weareth? If a man have divers walkes in or about his Orchard, yet is alwayes found to be in one, and no other; will it not bee concluded that his delight in that exceedeth? So the children of God still weare one suit, keepe one path; pleasure or profit doth not alter them; then may wee not absolutely conclude, that they find mirth in running the waies of Gods commands; pleasure in his precepts, and joy in putting on the robes of righteousness.

Objection.

But the common objection is: None more sad to see to, none lesse cheerefull to behold, than such as seeme to be most religious, upright-hearted.

Answer.

Why? have we not already heard that their harvest is secret, hidden? For as in laughter, the heart may bee sorrowfull; so under a sad countenance, the heart may bee merry. And as the wicked have many a secret sting, the righteous feele not; so have the upright hidden comforts, that the wicked know not.

And it is the nature and very property of great things, in stead of laughter in the face, to cause great joy in the heart. Let a man find a rich Jewel or bag of silver in the street, will hee not goe away with a composed and settled countenance, when as another that stoopes at a trifle will fall a smiling? Hast thou not seene one that drinkes strong wine, wipe his mouth, stroke the breast, and never change the former looke; and yet (peradventure) another that drinkes but water, will smile, laugh and seeme a merry man? The one doth warme and glad the heart, the other openly force a fained kind of laughter. And seldome hast thou seene a man (outwardly) merry in the fruition of great matters: neither doe wee reade of *Christ*, that hee (and who ever had greater cause?) in all his life time laughed. The wine of the grape and water of life will glad the soule, and worke (inwardly) a depth of comfort; though it alwayes breake not forth and be conspicuous in the beholders: so the things of this world may make a man outwardly merry; but this mirth is not sound, constant, and will but end in mourning.

We must consider, that varying the object, altereth the minds motion, and produceth thereby diversity of effects in mans outward disposition. Let the infant in the mothers arme, cast its eyes on some bugbeare, will it not fall a crying? yet let it looke the bearer in the face, then, anon, it will laugh, rejoyce, and fall to smiling: so when the upright man considereth the many and strong corruptions that bee in him; the greatnesse and number of sinnes that have proceeded from him; the long time and extraordinary meanes of grace that hath bene abused by him; hee cannot but bee troubled in heart, and hang downe the head: but on the contrary, when hee calleth to minde that God accepts the weake and sincere endeavour for the deed; how

how *Christ* is his perfection; and that the Spirit will one day cleane dissolve and root out the cursed worke of Satan, and finish the good worke of grace he hath begun in him: then he gathereth comfort, plucketh up his heart, and is a right merry man.

He hath his dayes wherein he is a man of sorrow; as, at his first conversion, when the soule is travelling of the New-birth, with many a sigh and deepe groane: againe in some desertion, violent tentation, or time of Gods fiery triall and probation. And finally, when the wals of Jerusalem lye waste, the sepulchres of his Fathers be ruinated, and the course of Religion infringed, corrupted; then his sighs are many, and his heart is heavy, *Neb. 2. 3.*

But what for all this? Is not the doctrine sound? Yes: for joy shall breake forth in the morning, peace will come, and thy bitter teares shall be as a fresh and coole spring to a weary and thirsty traveller, to comfort thine over-tired spirit. And I dare set downe this peremptory conclusion, that, *In the greatest misery, the upright man is the subject of all true mirth, the only merry man*: for the cause of his joy is alwayes great and constant, though the effects be not proportionable.

Again, this doctrine may serve to try if our joy be sound, and our mirth such as is of moment: doth it spring from the uprightnesse of thy heart? and art thou righteous in all thy courses? Why then thou art the merry man indeed, else not. Wicked men may laugh, but (alas!) they have little cause: The bread of deceit may make some persons pleasant for the present; but death will be in the pot; their sweet morsels must be vomited up againe, and become as gravell in their mouthes. Let such rejoyce, but woe to them, for they shall one day waile and weepe; *their laughter shall be turned into mourning, their wine to wormewood.* And who would not wonder (but that their hearts are scared) that they have any figure or shew of mirth and gladnesse at all? But we will omit them, and commiserate them, seeing their joy is not sound: and sudden sorrow shall surely follow.

And if the upright man bee the onely merry man here on earth among his enemies, and singeth his *Hebrew songs*, with delight, *in a strange land*: Then what joy shall hee have in heaven in the presence of the Lord, and communion of all the blessed Saints and Angels? Can the Apprentice rejoyce in his bondage, and not in his freedom? Shall the captive sing in his shackles? what will he doe when the prison doore is opened, and hee at liberty? If *David* could dance before the Arke, how will hee leape before the Lambe? shall *Peter* cry out, *It is good to be here*, (being but in the transfiguration)? Oh! what will he say, when and where he is not deceived? Is it possible for an *Hebrew* to sing and play in *Babylon*? and not be ravished with joy in the house of *Bethel*? will strangers doe thus from home? what then will they doe in the heaven of heavens? And how should this carry the minds of the upright to thinke of their latter end, to desire the comming of the Lord, and restauration of all things? Truly this, if it were felt in part, tasted here below, and seriously thought upon, it would fill the heart with joy unutterable glorious; make our *Pauls* long to be loosed, and *Johns* to cry, *Come Lord Iesus, come quickly*. The little experience that we have, what joy is in an upright heart here, must make us wonder at that which shall bee in heaven hereafter. A cluster of grapes, brought from *Canaan*, proved that there was a very good land, wine pleasant, and in abundance.

And this, in the last place, should bee a strong load-stone and motive to cause us to cast off sinne, and to be righteous and religious. Wee all would faine be merry and have glad hearts; why this is the onely way, and there is not another: let us then take *Dauids* counsell, and taste how good the Lord is; drinke of this water, though it bee brackish on the top, like the salt sea, yet it will prove sweeter in the bottome: Men are in this thing (as the proverbe is) *worse feared, than hurt*. Children cast away the new coat, because at the first it pincheth them: but after two or three dayes wearing, they would pine and pule, if it should be tooke from them.

Sinners are like the sluggard; when the wind bloweth in at the crevices of the wals and windowes, the curtaines drawne about him, and hee wrapped in the warme

rage

rags of his bedding; Oh how loth hee is to peepe out, leave his pillow, and to put on his cold apparell: yet when hee hath leaped forth of his bed, and cloathed himselfe with his old attire; hee would not for a peece of silver, bee in his former place and patches he was cast into, and folded in: So an unrighteous person, he findeth warmth in the old rags of sinne, is unwilling to put off the reliques of his father *Adam*; yet if once he had but done it, and clothed himselfe with the righteous robes of *Christ Iesus*, he would not for a world be in his former condition of clothing. And name the worst and hardest thing in religion, yet it will bring joy to the doer: yea, they that mourne (in the very act) shall have (or in the event) great comfort; and the greater sorrow, the more solace.

Example.

Peters sinne caused *Peters* weeping; but his weeping did procure matter of mirth: *Zachens* in restoring had more comfort than in deceiving. But men will not try and wash in this poole of *Siloam*; *Jordan* is not regarded of the leprous *Naamans* and *Syrians* of our dayes.

I have observed that when boyes goe to bathe, they feele with a finger, touch with a toe; and if it be cold, at the first they shrink, draw backe, put on their apparell, and vow they will not wash till weather and water be warmer; when as one of more experience and better resolution leapeth in, and after hee hath swom one or two bouts, feeleth no part so cold as that which is out of the river: So fearefull and irresolute persons come to this poole of Repentance; but either they thinke its hard, cold and painfull, or that the time to come will be better and fitter, and so the suaine of their life sets, they neither wash at all, nor find out this hidden comfort.

But let me intreat thee to make triall of this matter; mourne for thy sinne; restore the wrongs done by deceit; get faith in *Christ*; labour for an honest heart; and then if thou find not the doctrine true, cast off righteousness, goe to thy old course, count mee a false Prophet, and curle me when thou diest.

FINIS.

Soli sapienti Deo gloria.

Hierons last Fare-vvell.

A S E R M O N
P R E A C H E D A T

Modbury in Devon, at the Funerall

of that Reverend and faithfull Servant of
Iesus Christ, Master S A M U E L H I E R O N,
sometimes Preacher there.

By I O H N B A R L O V V.

I O B I. 9.

Doth Job serve God for nought?



L O N D O N,

Printed by John Haviland, for James Boler, and
George Latbun.

1 6 3 2.

Hicron's last Fare-vell.

A S E R M O N
P R E A C H E D A T

Modbury in Devon, at the Funerall

of that Reverend and faithful servant of

God, the Right Honourable Sir

John Barlow.

By John Barlow.

Do not let me forget God for ever.



L O N D O N

Printed by John Hasleland, for James Boler, and

George Lamb.

1632.



TO THE MVCH
HONOURED LADY,
And my very good friend, the
Lady MARGARET HELE, of
WINBURY in DEVON.



A DAME, its well knowne, that Apologies are, (for the most) of small praise; or profit; being but either excuses of precedent evill effects, or future bad accidents likely to follow: yet seeing necessity is put upon me; I must say somewhat, though to use the Apostles phrase, *I speake like a Foole*. Your Ladyship cannot be ignorant, how Satan and his instruments, in all Ages have endeavoured to hinder both the liberty, and dignity of the Word, that it might not run and bee glorified. Hence sprang these bitter speeches: *Is not this the Carpenter, the sonne of Mary? Can any good thing come out of Nazaret? Is Saul among the Prophets? How know these unlettered men the Scriptures? When went the Spirit of God from mee, to thee? Is not this Sect spoke evill against every where? Was not Iohn said to have a Devill? Paul reputed a pestilent fellow? and Iesus Christ the righteous a notorious sinner? One cryeth out, Hee deceiveth the People: another, Hee is an enemy to Cesar: a third, And hath hee not spoke blasphemy? and let these men alone, all the world will follow them.* And as it hath beene, so it is: for as Iannes and Iambres withstood Moses: so doe many in our dayes, resist the truth. And marke their cunning, labouring to bring the Prophets, and Preachers to be contemned; that the doctrine might not take effect, and be entertained. Who then must stand in this gap, role away this stone, & prevent this evill, stop those wide mouths, pluck the venom from under their tongues, and
be

The Epistle Dedicatory.

be able to keepe in grace, the Word of Grace, but you and such
as bee of your Worth, Ranke, and Profession? More reasons
might be added, for to excuse this my boldnesse. The great love
you ever bare to him, for whole sake it was conceived: Your
personall preience at its birth: And was it not he that fetcht me
from the Fountaine, conducted me from thence to your Coun-
trei, counted me worthy, and ever gave me countenance un-
till his change? Why then (though most unworthy worke in
respect of its worth) yet shall it not finde favour at your hands
for his sake? Let him doubt that list, I will not; except change
of time give juster occasion. And thus, commending you to
the protection of him that ruleth all in all things, these my first
fruits to your Patronage, with my selfe to your service and
censure, I humbly take my leave, From my studie at *Plymouth*,
ever remaining,

Yours to his poore power so

be commanded,

JOHN BARLOW.



To the Reader.



READER, This report hath beene published; that the abundance of Sermons (by some, and of some) preached, and printed, have brought both the Word of God, and his Ordinance to be contemned, either through the insufficiency of the Authors, or the corruption of Readers, and Auditors. For, when the Word is not divided aright, men of the best apprehension will not, cannot give approbation. And on the other hand, such as cannot discern betwixt good and evil, sit at home, with a printed paper, dreaming that will suffice to get faith for salvation; and so absent themselves from the more powerfull meanes in the publike Congregation. Dost thou expect my reply? Shall I take in hand to give thee satisfaction; No: for, if I can but cleere my selfe from being the just cause of the one (the which (likely) will bee hard.) Let him that list, and can better judge, resolve the other. Now if it bee demanded of thee, that knew us both, why by mee, for him, (whose shoo-latchet, I was not worthy to unloose) this Sermon was first preached, then printed? take one answer for all; which is, that a kind of necessity was the cause, both of the one, and the other. If thou judge this darke: Consider, that God doth not alwayes render (and why may not man then sometimes conceale?) a reason of his proceedings. For the worke it selfe, what shall I say? but as Naomi to her Daughters at their departure; it grieveth me much for your sakes, that I could conceive no better: yet as Peter said to the Cripple, such as I have, such have I given. I deny not but thou maist find words, phrase, matter, and method, that may not content thee: what then? why, try all, and keepe that which is good; for he that offends not in tongue, is a perfect man. but where is he?

In my opinion I have seene this evill under the Sunne: Men in hearing, and reading, if they dislike any thing either in speech, or person, like little children, that have many things in their hands they like well, yet if their Parents doe but either adde or detract one, contrary

To the Reader.

trary to their minds, throw all away in displeasure. Wherefore let mee learne thee this lesson, Get a sound mind, that thou maiest bee able to judge betwixt the person, and his speech, doctrine, and doctrine. For, it is the perfection of a man in his calling, to know the worth of a commodity, though set to sale by the poorest person; and the basenesse of that which is bad, though proffered, and proclaimed for good, by the hands of Princes: so is it for a Christian to discern the true Word, from the false, whether it come from him that weareth the coarsest rags, or Kingliest rayment. This is to judge righteous judgement. Furthermore, for doctrine, some may bee Corne, other Chaffe; therefore thou art to separate the precious from the vile, by the fan of thy understanding, and having winnowed it well, treasure it up as good graine in the Garner of thy Memory. This is to have a mans wit rightly exercised, when in the multiplicity of opinions, Truth is elected, error rejected. And thus wishing thee no worse, than willingly I would receive from thee my selfe, I cease, and rest,

The same thou takest me for toward God,
and thy selfe, in truth (I hope,)
though not in measure:

JOHN BARLOVV.



HIERONS last Fare-well.

A
SERMON PREACHED
At Modbury in Devon, at the
Funerall of that Reverend and faithfull
Servant of IESVS CHRIST,
M. Samuel Hieron.

2 TIMOTH. 4. 7.

I have fought a good fight.



These words may have a double consideration ; either *Relatively*, or *absolutely*. *Relatively*, having dependance on the precedent verses; and so they seeme to be a motive cause, or argument to move *Timothy*, to goe on in the constant and sincere preaching, and professing of the *Gospel*. *Absolutely*, and so they are a testimony, or confession, which the Apostle giveth of himselfe. Now confessions be of two kinds ; *voluntary*, or *violent* ; and this is of the first sort, being free and without any coercion, or compulsion uttered. In the words we may observe two things : First, the person confessing ; Secondly, the thing confessed. The person confessing, may be considered in time *past*, or time *future*. The thing that he confessed, is laid downe, first *generally*, then *specially*. Generally, that hee had fought : *Specially*, that (hee had not onely fought, but) hee had fought a good fight. If *Paul* had said, *I have fought*, and staid there, how many might truly have tooke up the same speech, and with the young man in the *Gospel* replied ; *All this have I done from my youth upward* ? But if a good fight bee added, the answer of the Apostles to their Lord, concerning the five Loaves and few Fishes, may (by way of allusion) seeme to be of force ; *What are they among so many* ? Many fight, few a good fight. In briefe, the cause, in these words, is argued by the effect ; and the effect, by the kind or quality, bonitie or goodnesse.

Now would you have the true sense ? Shall I open the plaine meaning ? This it is ; for the *parry*, he may have a manifold consideration. First, for his *name*, it was twofold, *Saul*, and *Paul* : for his *nature*, corrupt, sanctified : for his *Profession*, both the Righteousnesse of the *Law*, and the *Gospel* : for his *Function*, a *Pharisee*, and an *Apostle* :
for

for his *conversation*, a destroyer of the Saints, and a builder of them; A murderer, and a Martyr. This is the worke of God, and ought to be marvellous in our eyes. Thus can the Creator of time alter the creature in time, though Time of it selfe change nothing.

Ephel. 6. 12.

For the word *fight*: I understand, that fights are either *Corporall*, or *Spiritual*; with *flesh and blood*, or *principalities and powers*; the latter here meant.

For *goodnesse*: that may be twofold; *Naturall*, or *Morall*: *Naturall* is also double. First, the *Essence* of things, by which I understand, *matter*, and *forme*: for whatsoever in the beginning was created, of these two principles was constituted; yea, the very *Angels* themselves, though some otherwise judge. For, are they not perfect *effects*? Why then, must they not have all the *four causes*? Again, they are finite, therefore terminated in their *Essence*: If terminated in their *Essence*; then by matter and forme; for what else doth terminate things? And there is nothing without Limits of *Essence*, save onely God; the first *efficient* of all things, being one most *simple and pure act*.

Gen. 1. ult.

The second *naturall good*, may be said to be the *end*; that is, the firmesse and aptitude of a thing to accomplish that, for the which it was first framed; and wee are to know this, that the *end*, and *goodnesse* of a thing, are one and the same. As for example; we say that is a good *Ship*, that is fitted to saile well; a good *Knife*, made to cut well; or a good *Pen*, that hath in it selfe an aptitude to write well. Now Sayling, Cutting, Writing, are their *ends*; and if they have in them a power, or ability to accomplish these *ends*, they may be said to be good, else not, in this second sense. Thus, in the beginning were all things made good, and very good. Good for *Essence*, for *end*. And a thing may remaine good for it *Matter*, or *Substance*; but not for it *quality*, or *end*. Satan is still a good substance; for his materiall substance remaineth. But he wants this second goodnesse, to doe the will of God: hee neither now hath *power*, or *will* to accomplish that *end*, for the which hee at the first was formed. A fine Watch may catch a fall, all the *Wheels* by it may be stricke out of order; yet is it good still, for the matter of it. An *Instrument*, may be good for substance; yet make no sweet or pleasant Musick; because the strings are not rightly set and tuned, so is the condition now with Sathan; And of man also; for untill the Lord tune the jarring strings of mans heart, fit, and frame every *Wheele* of the Soule, his best Musick is not pleasing to God, and all his *Course*, and *Motion*, doth but run to discontent his Maker: for, *Adam* our father, climbing so high into the Tree of Life, and eating of the forbidden fruit, catcht such a fall, (with whom (being in his Loynes) we fell also) that all the Strings, and *Wheels* of Soule and Body, were strooke quite out of tune and order.

Mich. 6. 8.

Now for a *Morall good*, it may also have a twofold denomination. First, the *act*; or secondly, the *consequent* of the *act*. That may (I take it) be called a morall or divine *act*, that is guided by the morall and divine precept; as that may be called a grammaticall *act*, that is ruled or done by the art or precept of Grammar. He hath shewed thee, O man, what is good, namely, to do justice, to love mercy, to humble thy selfe, and to walk with thy God. And this must needs be good; because the rule is good, that guides the action. For, every thing is so farre good, as it is answerable to its rule: And Divinity is the onely rule of all morall and divine goodnesse, so farre as a man, both in the integrity of his nature, and the conversation of life, answereth to his rule, he is so much and no more neerer to all perfection of goodnesse. *Adam* was very good by *Creation*, but he never was absolutely good by *action*: Because his actions were not guided by the Law of God, the only rule of all spirituall goodnesse.

The *consequent* or *succeeding good* that followeth the *Morall act*, I understand to be, the blessing which the Lord hath promised to conferre, and bestow upon all such as love him, and obey his Commandements. And in this sense, *It was good for David*, to draw neere unto God: For, the end of the just man, (whatsoever his present condition is) shall be blessed.

Psal. 73. ult.
Psal. 37. 37.

In a word, this is the summe, the true sense. I Paul, who once was a proud Pharise, called

called Rabbi, in great estimation with the High Priests, breathing out threatenings against the Saints, persecuting them to strange Cities, making havocke of the true Church, causing some to blaspheme, persuaded that I ought to do many contrary things against the name of Jesus of Nazareth (yet now being extraordinarily converted, by his powerfull voice from Heaven, and being appointed, and called, to bee his Apostle; One that saw the Lord Jesus in the flesh, had the Gospell by Revelation, freed from the spirit of Error power to worke Miracles, skill in all Languages, and whose Commission was to preach through the World) have fought; that is, powerfully and plainly preached the glad tidings of Peace; gone on also thorow good report, and evil report, bonds, imprisonment, and innumerable evils, in the sincere professing of the same, from the very time of my Conversion to this present; And I would have thee my Sonne to know this fight, this my course is good, for aile, for end, and profitable every manner of way. And furthermore, let this then my example, of Valour, and Resolution, who am thy friend thy Father, now to take my last fare-well, whose face till that last day, thou must see no more, embolden, encourage, quicken, and stirre thee up, to preach, and professe the Gospell, until thy changing come also. This is that one thing I only would; this is that one thing thou oughtst, and only shouldst.

And thus, you seeing the plaine meaning of this parcell of Scripture, many things may be observed for our instruction: And first, from the Relation with the other, wee note, that

Paul must be imitated of Timothies in preaching, professing. The best patternes are best worthy our practice. Hence it is that Christ left us an example, that wee might tread in his steps; And walke (that is, preach and professe) as you have us for an example, and as we follow Christ.

Doff. 1.
John 13. 15.
1 Pet. 2. 21.
1 Cor. 11. 1.
Phil. 3. 17.
Reason 1.
Rom. 15. 4.

Because that this is one reason, why the lives of good men, are left recorded in Scripture; For what soever is written, is written for our Learning. And what a cloud of Witnesses, hath the Lord to this end committed to eternall memory, in the holy Letters?

Againe, if we doe not this, nature it selfe will condemne us, the very creatures will rise up against us; who being young and weake, imitate their Seniors and Superiours. No bangling Kite, but with a high flyer will mend his pitch; and shall not wee being Eagles Birds, and borne from above, soare on high, having so many forerunners, and excellent patternes set before us?

Heb. 12. 1.
Reason 2.

And from hence wee may reprove the Papists, that deny the people the booke of God: so that they cannot tell how Paul preached, for matter, or manner; how he behaved himselfe, either as Preacher or Professor of the Gospell. Yea, and it meets with many in our dayes, who be within us, that though they be Timothies, young Plants; yet they will not learne of Paul, either by precept or example. This smells of Pride, or Ignorance, or Idlenesse, or all.

Vso. 1.

In the second place, this must be to direct the younger men, that they have a regard to bee acquainted with Pauls manner of preaching and living; and then to walke in his steps. Oh that we would be wise, and not be too proud in our owne conceit! then should we be strong when we are weak; and find Gods Wisdome manifested, through our foolishnesse. Could we imitate the best patternes, we should live with credit, and dye with comfort.

Vso 2.

And here also we may observe, that

A mans small estate is not to be judged by the beginning, but by the end.

Paul began strangely, yet dyed a Martyr; and though his first dayes were bad, yet his latter being better, he fought a good fight.

Doff. 2.
1 Cor. 6. 9.
Titus 3. 3.
1 Chron. 33.
11, 12.
Reason. 1.
Deut. 32. 29.
Psalm 73. 17.
James 5. 12.
Reason. 2.

Because all perfection is in the end, not in the beginning. Hence it is that the Scripture runs so much on the end; O that they were wise, then they would thinke of their latter end: then I understood their end: you have heard of the patience of Job, and of his end.

For, it often falleth out, that Hypocrites, like Saul, and Judas, and Alexander,

Cccccc

may

may begin well, and yet prove Persecutors, resisting the Truth much in the end. And as a man (good only in appearance) may of a truth become naught: so may a bad man become very good. The Sunne may rise cleere, and set under a cloud, shine bright in the morning, yet lowre in the evening: so may it be with the sonnes of men.

Vse 1.

This must teach us to judge righteous judgement. Say not that he is good, who begins well, but ends well: hee that putteth on the Armour must not boast, as hee that putteth it off.

Vse 2.

This may much make for the comfort of such, as have mis-spent the time of their youth; that truly repenting, the Lord accepteth of them in their age, and will not lay their former courses unto their charge. I can tell you, that if we were wounded in Spirit, nettled in Conscience, and tempted by Satan, that God would not accept of our latter dayes service, then this Truth would bee comfortable: But as to a full stomacke every sweet thing is bitter; so it is to him, that feels not his misery, a word, a world of comforts.

Vse 3.

And here we must be exhorted to persevere, though we have begun well. Beware of embracing the world, with *Demas*, in thy last dayes; have a care to end in the Spirit: for we must saile to the shore, run to the end, and strike the Battaile thorow, if we will be landed safe, win the Prize, and be crowned.

Revel. 2. 10.

Vse 4.

And is not here a strong motive, to move impenitent persons to Repentance? to constrain them (as it were by a forced kind of necessity) with the Prod'gall, to returne to their Father? and with *Onesimus* to their Master? And truly we never make the right use of Gods Mercy, untill his bountifullnesse lead and allure us to true Repentance.

Rom. 2. 4.

And now to come more directly to the words: we might handle them two wayes: considering *Paul* as a Preacher in his particular Charge, or as a Professor, in his general Calling; but because it is true of him in both, we will the rather insist of the latter; So that the point hence will not to any seeme hard; which is, that

Dott. 3.

The faithfull are Fighters; every Christian is a Souldier.

Gen. 3. 15. &
32. 24.

Pro. 8. 31.

1 Cor. 16. 13.

1 Tim. 6. 12.

1 Cor. 9. 26.

Phil. 1. 29.

Heb. 10. 32.

What though there be many that goe unarmed, strike not one stroke, refuse their Master, and throw away the Spirituall Weapons, for this combat appointed? yet the point is plaine, and the prooffe of it is at hand. Did not the Lord of old set enmity, tell us of a Combat; and that the *Seed of the Woman* should breake the *Serpents head*? This Battaile must bee of force, this Field is to bee fought; for the purpose of God shall stand. And what did the Wrastring of *Israel* prefigure, but this Fight? *Yea, Christ playeth upon Earth; and hath his delights with the sonnes of men. Are not wee commanded to stand fast, to quit us like men, and be strong? And what meaneth all this, if the faithfull were not Fighters? Fight the good Fight of Faith: I fight, not as one that beateth the Ayre: We wrestle: Thou hast the same Fight, that you heare to bee in me, and saw in me. And the Author to the Hebrewes saith; That they, after they had received Light, had a great Fight in affliction.* Marke, after Light was received, the Combat followed; for it is in spirituall things, as in naturall. First, before it thunder, we see a Light, then heare the cracke or noyse, and after come great showres of wet, and water: so God (as at the Creation) saith, Let there bee light, in the time of our Regeneration; after, we find a strange working in the Soule, a Quarrell, a Wound; and then commeth the sweet dew from Heaven to helpe us, to heale us. Will you see the reasons of this? shall arguments further confirme it?

Reason 1.

Heb. 2. 10.

Doe we not reade in Scripture of a Prince, a Chiefe. taine, or Captaine? And shall he have no followers? must he want his Souldiers? No; for if the one be, the other is. The Father presupposeth a Child, the Shepherd a Flocke; and so doth a Captaine Souldiers, Souldiers a Combat, for these are Relative arguments, and the one dependeth necessarily on the other.

Reason 2.

Ephes. 6. 13.

Againe, is not mention made of weapons? are wee not bidden to take to us the whole or compleat Armour of God? If *David* take his Sling, *Peter* his Sword, *Jonathan* his Bow, *Sampson* his Jawbone, and *Shamgar* his Goad, is it not for an end? Why then, to fight: for the Enemies are in Armes, the *Philistims* be in the Field; Go-

liab

Ish is vaunting, and daring to Battaille; and the Combat prepared.

And have not the faithfull, foes? Doe not the *Cananites*, campe in the Valleyes? Reason 3.
Are not the *Aramites*, and *Arabians*, in the Mountaines? What shall I say? The sons
of *Anak* are not all slaine, though their father sleepe. And these foes be, either forraigne,
or neere home; within us, or without us: without us, first, *Satan*: secondly, *all his*
Souldiers; within us, first, *corruption*: secondly, *death*.

And first for *Satan*, was he not a *Murderer* from the beginning? doth he not daily
goe about. Like a roaring *Lion*, seeking whom hee may devour? Is not this that *Red*
Dragon, that coloureth and choaketh himselfe with the blood of the *Saints*? Doe you
thinke that this *Herod* is dead? Will time alter his nature? or the death of many satis-
fie him? No; he groweth worse, and worse; and having the lesser time to quarrell,
the greater woe shall be to the *Inhabitants* of the *Earth*. Wee are commanded to resist
the *Devill*: Then shall he not oppose? Was *Adam*, the first, *Iob*, the just, *Paul* the
Prince of the *Apostles*; and *Iesus Christ* the righteous tempted, wounded, buffet-
ted, and moved from place to place by him? and dost thou thinke to escape his hot,
his fiery *Darts*? Let *Israel* goe out of *Egypt*, to serve his God, this *Pharaoh* will be up
in Armes, and pursue: Let the Babe *Iesus* be borne, The *Infants* shall be beheaded: Let
a little corne and good seed be sowne in the furrowes of the Soule; This envious man
will be casting in *Tares*: or else he shall have his Kingdome weakened, his Scepter re-
moved, and not so large a Crop of Cockle, at the time of *Harvest*.

Again, his Agents will also be our foes, and dare us daily to fight. If this *Iehou* but
cry, Who is on my side, who? multitudes will follow him: this *Abah* hath his hun-
dreds of false Prophets: this Serpent hath brood of his owne bowels; that like the
Worm, or Mole, can swim the Sea, creepe under the Earth, transforme themselves into
Angels of Light, and be ready to blow up Prince and Nobles, with fire and Gunpow-
der. He hath *Came*, to kill; *Ismael*, to scoffe; *Rabshakeh*, to raile, especially, if they
be intreated to speake in another Language. At a word, he hath *Samballai*, *Tahab*,
Silver-smiths, *Copper-smiths*; and of all kinds of Callings, to set up his Kingdome.
Isaiah cried out, hee was undone: *David*, Woe is mee; and why? for they dwelt a-
mongst a people of polluted lips; and that abhorred peace, Their throats were an open
Sepulchre; their Tongues like Razours, hot as the coales of *Juniper*; the poyson
of *Asper* under their lips, and their mouthes full of cursing and bitterness; their feet
swift to shed blood, destruction and calamity in their wayes; and no feare of God
before their eyes. *Jeremiah* complained, that his Mother had brought him forth, a
man of Contention; hee heard the railing of many, all his familiars watched for his
haling, saying, It may be that he is deceived; so shall we prevail against him, and ex-
ecute our vengeance, upon him. For these being of their Father the *Devill*, his works
they will doe; though they goe at the last to ruine and destruction with him. And
thus much for our forraigne foes, that seeme the further from us: Our home-bred, and
more dangerous *adversaries* follow, being two also.

And the one of them is *corruption*, so called, because that he roreth, and corrupt-
eth, as much as in him is, his contrary. This *old man* will send out whole swarms
of lusts, to destroy the new. Hence we are bidden, as *Strangers*, and *Pilgrimes* to ab-
staine from fleshly lusts, that fight against the Soule. This pricke, or stab, was sent to
buffet *Paul*; and never could he be rid of it till death. It is called, a pricke in the flesh:
by which I understand, (omitting all other interpretations) the very act, or motion of
the unregenerate part, often called *flesh*; who, by his contrary lusting, hindreth a man
in the performance of all good duties. And the reasons of this interpretation are two:
first, in all probability that which *Paul* complains the most against elsewhere, is that,
that he most prayed against in this place; and it was the body of death; the Law in his
flesh, rebelling against the Law of his minde, and leading him captive unto the Law of
sinne, which was in his members.

Secondly, thus I also reason; that which doth most molest, and trouble all Gods
Children, is it that did the most trouble *Paul*, (*Paul* as a Christian.) But this pricke, the
Cecce a

The first ene-
my.
1 Pet. 5.8.

Revel. 12.12.

James 4.7.

Math. 4.

The second
enemy.

Rom. 3.

Jerem. 10.10.

John 8.4.

The third ene-
my.

1 Pet. 2.11.

2 Cor. 12.7.

Gal. 5.17.

Rom 7.13.

act of corruption, the stab of the *old man*, doth most molest all Gods Children. *Ergo Paul*, why? Aske an experienced Professor, what doth the most trouble him in any good duty? his answer will bee, In Prayer, wandering thoughts, carrying the minde from God; so that like a man, who maketh a round Circle, fetching a circumference, we never come neere him; but in the first word (*Our*) and last word (*Amen*) as the two points in the very period of the Motion, and the Circles perfection. Also, let a man speake, or preach the word of God, how is a good man grieved, that this prick buffers him, striking his head awry, that he aims not at the right end, or marke? weakening the spirit, that his speech wants Salt to season it, Grace to powder it, causing the poore Soule (when she comes to her selfe) and viewes her wandering, to cry out, What have I done? so that I had the rather apply it to many, than one particular *sin* or *all*.

Object. 1.

But it is called the Messenger of Satan?

Answ.

True; for Satan was the Author of it, at the beginning; since had his originall from Satan, and is the accursed seed of a cursed father. Again, Satan is no more willing to send this Messenger; but he is as ready to go his errand; and in these and more respects, it may be called the Devils Messenger.

Object. 2.

But it is said to be in the flesh, not from the flesh?

Resolut.

We must note, that it is in it, as the *forme* in the *matter*; and from it, as the act is from the *forme*. Again, in the flesh, may be read from the flesh. Compare the *1 Kings* 8. 30, with *2 Chron.* 6. 21.

Quest.

But here a question may bee demanded, *viz.* how grace and corruption, being adjuncts, and adjuncts being consentany arguments, can fight, being in the same subject?

Resolut.

I answer; First, that they may have a double consideration, not only as adjuncts, but also as owners of the same subject, in which they are, and to which they adhere, as two men in the same Boat, may diversly be considered, for, they are but adjuncts to the Boat in one sense; and in another, it may be an adjunct to either of them. The one laying title to it, saith it is his, and hee will goe *Eastward*: The other denieth that, and saith it is his, and he will carry it *Westward*. Thus the arguments being altered, and the one rowing one way, and the other another, comes the Combat.

So Grace like an Owner, saith, that he hath a true title to the man, (for God hath put him into possession) and would carry him to Heaven. *Corruption* denieth that; for (saith he) I have beene owner longer than thee; therefore he is mine, and shall goe Hellward; and hence from their contrary lusting, may grow a quarrell.

Again, though they be contraries; yet they may be in the same subject, and more, in the very same part of the subject, at the same time, but not in the same degree or measure, but more weake and remissly; as white and blacke, heat and cold, or divers colours in varnish, mixed, and mingled together: but at the same time, in the highest degree, to be in the selfe-same part of the subject, is impossible.

The fourth enemy.

1 Cor. 15. 26.

The second *internal Enemy* is Death, against whom we are to warre, and combat; as this foe came first into the World, so must he goe the last out of it; *For the last Enemy to be destroyed is Death*. This close Adversary comes stealing upon us at unawares, and gives us a deadly wound with his sting; And every man must have a bout and battaile with him, before he enter into Heaven; except a few, that shall be living at the last Day, yet their change may bee called a kinde of Combat, and strange is this to thinke for, although this Warriour, with *David*, hath slaine his ten thousand, yet hee never hath enough.

And whatsoever the great Gallants of our dayes, in their hot blood, and height of their valour, may imagine; yet the very sight of this foe, will make the stoutest, and strongest of their hearts to tremble. *Pharaoh*, but hearing, (yet hee was a King) that hee was come neere his home, could then cry; Let *Israel* bee gone, and serve his God, when all other judgements would not worke effectually with him; Let *Nabal* that drunken Foole, be come to his wits, and sober, the tydings of such a Messenger to fetch him, will make him as cold as a stone, and his live heart to dye within him. But yet here is comfort for a Christian; for Christ, their Captaine, hath bruised this Serpents head, deprived him of his sting, and removed that bitter and poysoned water

Water from under his tongue: he hath changed his nature, put the glorious vaile of the Cossell over his ugly countenance, through which, they that with the eye of Faith behold him, though they may feare at the first, as *Moses*, to touch his Rod; yet at the last, they shall have boldnesse, and embrace him.

And last of all, Christians must bee Souldiers: for otherwise they cannot obaine the Crowne. *He that overcometh, must be clothed in white*: and such as fight manfully under their Captaine, shall have the Garland of Life. So that you see, that the faithfull are fighters: for they have a Lord Generall: Secondly, *Weapons and Armour*: Thirdly, *Enemies* without them, and within them; without them, *Satan*, and his *Souldiers*: within them, *Corruption*, *Death*. And last, which is not the least, up Combat, no Crowne: And from this point thus proved, many profitable *Corollaries* spring, and like streames, from their fountaine, doe flow.

Reason 4.
Revel. 2. 10.

And first of all, here is confuted that fond opinion of the vulgar, that thinke Heaven may be had, without warre, and garments, tumbling in bloud: these Dreamers imagine, that the Devill (ouse the worlds Proverbe) is dead, or that he hath no power to prevaile against them; defying, spitting, and scorning, yet alas, they are tooke Captive of him at his will; and with *Simon Magus*, in the gall of bitterness and bonds of iniquity. They dreame, that they are borne to a Kingdome, and cannot misse of the Crowne; and where is their ground? why, Gods eternall Election. O, say such, If I be ordained to life, then shall I bee saved: if predestinated to death, why it is in vaine to fight; for I must bee damned. But these must learne, if they have a lust to doe it; That Gods Decree excludes not, but includes the meanes, that lead to the end. *Jobs dayes are numbred, his bownds he cannot passe*: What? shall hee therefore neither eat, drinke, sleepe, or use lawfull recreation? *Not a haire shall fall from the head of all the men in the Ship, for the Angell of God hath said it*: shall *Paul* therefore let it sinke or swim? no; if these abide not in the same, ye cannot be safe.

Use 1.

Therefore, be it knowne, that if God have chosen thee before eternity, thou must bee created, called, justified, sanctified, and fight manfully, before thou bee saved. Lay thy hand now upon thy mouth, some out no more such mud, cast farre this filth from thee, and learne at the length, lest it prove too late; That the faithfull are fighters, and all Christians be Souldiers. It is true that the Lord knoweth who are his, his foundation remaineth sure; yet every one that desireth to be sealed, saved, must depart from iniquity: for, as he hath his seale, we must have ours.

Iob 14. 5.
Act 27. 31.

Againe, here is reprehended a second sort, that thinke it the easiest matter of a thousand, to goe to Heaven. It is a question amongst some, whether it be harder, to enter into the Kingdome of God, or goe to the Church, and publike Congregation: And too many there be, that judge the one as easie as the other, making in their shallow conclusion, the like equall proportion.

Rom. 8. 30.

1 Tim. 2. 19.

To what end then is it, that we are bidden to *strive, worke, prove, resist, stand fast, fight, quit us like men*; let no man take away our Crowne, if it were so easie a matter? shall we thinke, that *Satan* will not resist, tempe, and cast his fiery and fierce Darts at us, if wee warre against him? Will not the beasts of *Ephesus* yell, roare; and devour such as doe awake them out of the sleepe of sinne? Who will, that is wise, imagine, that corruption will not sprawle, like *Esaue*? kicke with the heele, and cuffe us on the face, as the High Priest did *Paul*? and is it possible to live in *Mosbek*, and *Kedar*, and not to be opposed? breathe in the Ayre, and feed on the Creatures, and not to be mortall? Away then with this fond conceit; for they that thus erre in vanity, vanity shall be their change. These sleepers Crowne shall, like *Sauls Spores*, be stolne from them; their best hopes shall make them one day ashamed, their candle must be put out, and their house, like the Spiders Web, perish: for, he that doth not overcome, shall not be crowned; *Heaven suffer violence, and the violent take it by force*.

Use 2.

And in the third place, I might soundly lesson such, that have no esteem at all to be acquainted with their enemies; or that thinke all the world is at peace with them; or that like a Childe being offended, cast downe their weapons, as he doth all things in the hand. Fye, what a multitude of these have wee? of whom we may say, that they

Use 3.

are

are like *Lazib*, a lazy people: some have the eye of the mind put out, and like *Saul* at his Conversion goe, *they know not whither*; others, like *Mephibosheth*, and *Adonibezek*, are lame both of feet, and fingers: some as *Sampson*, when they be to fight, want their weapons, and so like puling boyes, put the finger in the eye, and fall a weeping.

Alas, alas, how many take *Caine*, for their keeper, the Wolfe, for the Sheepe, and in stead of the true Shepherd, an Hireling? They beleeve every report, give credit to each person; and so like the foolish Birds, be insnared. *Satan* leadeth some blind-folded, as the Prophet did the people unto *Samarina*, unto the land of darknesse, before their eyes be opened, and their Enemies be discerned; only heares the dissimilitude; the one found favour, the other shall not be freed.

Vse 4.

And, seeing that the *Fighters bee faithfull*, and the *faithfull Fighters*; it may make much for the comfort of such as have opposition within them, or without them; for truly, this is a sure signe, that thou art a Souldier. Dost thou imagine, that a man can be broke out of *Satans Gaule*, and be not make *hue* and *cry* after him? Shall the Sinner be put into the endlesse River of Gods running Mercies, and shall not the Devill angle for him? Will not the Prince awake, when the Subjects are at warre with him? And therefore the more that thou art tempted by the Devill, the more cause thou hast to gather comfort: for after remission of sinne, is placed, *Lead us not into temptation*. Again, doth the World hate thee, count thee, with *Paul*, a Plaguy-fellow, run with *Caine*, and seeke to kill thee? Why, know, shee loveth her owne, cryeth peace unto them she affecteth; and alwayes lulleth them in her soft and lined lap.

God would have a wicked one in the *Arke*, that the Church and Truth might never bee without opposition. *Christ* hath said, *That in the World wee shall have many persecutions: the Servant is not greater than his Master*: and if they have done this to a greene Tree, alwayes fruitfull, what will they doe to a dry, that is barren, and seldom beareth? Therefore never be daunted: *Satans* seed will sting, although it cannot kill; it will bee like *Dan*, and the *Adder*, biting us by the heele: but bee thou of good comfort, *The Elder shall serve the younger: for Christ hath overcome the World*.

John 16. ult.

And what if we finde a strange change in our selves, causing us cry with *Rebecca*, (when the Twins strove in her wombe) Why am I thus? or with *Jeremiah*, *is any mans sorrow like to my sorrow?* Or with *Manoah*, *We shall dye: for have we not seen the Lord?* Yet all this is ground of great joy, natter of exceeding mirth; for salvation is come unto thy house. I know, that young Converts, in the pangs of regeneration, wonder to see such an alteration in themselves; imagining, that never any person hath found comfort in that condition. But use thou the means, and thy feare shall bee expelled, thy spirit healed, thy corruption weakened; and thou at the last, shalt either bee able to say with *David*, *Now, Soule returne unto thy rest*: or else with *Paul*, at the least, thou shalt heare that pleasant, and still voice, rowning thee in the eare, *My grace is sufficient for thee: for my power is made manifest in weaknesse*. And bee thou assured, untill *Satan* rage, the *Flesh* pricke, the World persecute, and Death terrifie, thou wast never a *Christian Souldier*, entred into the lists of the fight, and in possibility of heaven; For they that are of the *Lambs* part, are called, and sanctified, and chosen; and therefore, must undergoe in some degree, what the fore-runner, and Finisher of their Faith hath suffered. Let *Satan* tempt mee; corruption like a body lade mee; the World deride me; Death looke grim upon me; Then will I say, I either am, or shall be a *Christian Souldier*.

Psal. 116. 7.

2 Cor. 12. 9.

Revel. 17. 14.

Vse 5.

Luke 14. 31.

The fifth use is for our instruction; that before wee begin the Battaille (for this is *Christ*'s counsell) we would cast up our accounts, and consider of our ability, lest wee, seeming to begin in the Spirit, end in the *Flesh*. We must take heed, that wee doe not rush into the battell, without mature deliberation; but well weigh with whom, and about what wee have to dole. Many have seemed resolute at the first, that have run away at the last, and so all their labour hath beene lost. Young Christians are like young Souldiers, strike hard for a while, lay on lode, and anon retire. Wee see in experience, that some Gallants standing on the shore, and seeing a ship under sayle, and the

The flag spread, hearing the alarm of the Drum, sound of the Timpet, and report of the Peeces, lanch our valiantly: But when they through the smell of the Pompe, or tempest and stormes of the Sea, have beene tossed to and fro, tumbled out of their Cabin, and Sea-like exceedingly vow, that if they once come to land, they will bee for ever after wiser: And the very same, for want of consideration, befalleth many, that begin this spirituall combat. We must begin the battell; as men goe into the water to bathe, not too hot, nor too cold: for extremes in all things are full of danger.

And last of all, seeing that the faithfull are fighters, we must labour for what may further us in this combat, and to cast off what might hinder us in winning the field: we must take to us the whole Armour of God: *Our loynes must be girded about with Verity: the plate of Justice upon our breasts: the Gospel of peace must cover our feet; above all, we must take the shield of Faith, the helmet of Hope, and the sword of the Spirit.* Who will run into the battell unarmed? What man is so mad, but will have his weapons with him? else, would wee not count such a person desperate? Put on therefore the compleat Armour of the Lord: And pray all manner of prayer: for prayer like oyle, and exercise, keepeth the furniture, and weapons from rusting. And take these rules for thy further direction.

1. First, know thou thy particular place and standing: learne in what part of the battell thou art to war under thy Captaine; nothing sooner loseth the field, but when men presume above their place, and ability. Some will command, that are to be commanded: Others march in the Fore-front, that should be in the Reare-ward. A third runneth with a Musker, that should only kindle the match: and so brings confusion, if not death and destruction. That may truly be said of the people, that sometimes the people themselves uttered: *You take too much upon you, you Moses and Aaron.* For almost all will either be *Captaines*, or *Coronels*, or they will none of the Crowne, recoil, like an overcharged Cannon, and not fight one stroke in the combat.

2. Againe, he that will so fight, as he may not bear the ayre, but win the field, must get strength, and courage: *Wee must be strong in the Lord and the power of his might.* How often doth David pray for the Spirit of life and power! How doth hee presse it upon others, *Be strong, &c.* For to what end is it to have weapons, to know his standing, if hee want strength to wield them, and wound the Adversary? Weaknesse must bee removed, or willingness will bee to no purpose. Wee must strive therefore for the Spirit of power, as well as for a sound minde. Knowledge may guide us; but strength must support our selves, and wound others.

3. Besides, wee must endeavour also for wisdom: it was Christs charge, *Be wise, &c.* Wisdom must not bee forgotten. Paul, an old beaten Souldier, cries often out, *Walk wisely: Be filled with all wisdom and spirituall understanding.* Want of skill is a great want in a man of any calling, and much to be desired in this; for our Adversaries are very politike, and so must wee bee, if wee would prevaile. Put a sword into a mans hand, that hath will without skill, and he will either smite flat-way, or wound his friend, for his adversary. Therefore (I say) *Get wisdom, get understanding: for when these enter into thy heart, they shall preserve thee.* Paul was admirable in this; reade but the *Acts*, and you shall see, hee killed more by policy, than prowesse: yet like *Simon* and *Levi*, hee must goe together to slay our *Sycenites*.

4. Furthermore, wee are to cast off what will hinder, as to put on what will helpe. Wee must put off sinne, that hangeth on so close, and all other impediments. Hee that warreth, intangleth not himselfe with the things of this life, that he may please his Master. Love of earthly things out of us, and corruption cherished within us, may not be suffered to a resolute spirituall Souldier. As God would not have faint-hearted persons to fight, no more can hee endure such whose affections are at home, with wife, goods, &c. when his person is in the field. For

These will faint, and cause others, by their cowardly examples, to faint also. And thus (beloved) when you know your owne Station, keepe it: bee not, like *Indes Planets*, wandering. Christian Souldiers should not need, like spirits to be conjured in their

See 6.

Ephes. 6. 13.

See George on this place.

1 Cor. 7. 20.

Numb. 16. 3.

Eph. 6. 10.

Psalm. 112. 28.

Psalm. 137. 21.

Ephes. 5. 15.

Col. 3. 4.

Proverb. 10. 21.

Hebr. 12. 1.

2 Tim. 2. 4.

Deut. 20. 8.

Deut. 24. 5.

their Circles. Put on the right armour; *David* cannot walke in *Sauls*, hee must not overcome with such carnall weapons: no, no; they must be spirituall, that will wound, and kill our *Goliath the Philistin*, and when thou hast done this, labour for skill, strive for strength; for the one would fight, but without the other cannot; the other can and will, but if it be not guided, hurt will follow.

Deut. 4.

Prov. 3. 4, 15.

1 Tim. 1. 18.

1 Tim. 6. 12.

Hol. 2. 7.

Psal. 73. ult.

The next point to be noted, is; *That a Christian fight is a good fight.* I may say of it, as *Salomon* speaketh of wisdom; *The merchandise thereof is better than silver, and the gaine thereof greater than gold; It is more precious than pearles, and all things that thou canst desire, are not to be compared unto it.* Harken what testimony this old beaten Souldier still giveth of it. *It was prophesied of Timothy, that he should fight a good fight.* And he like a grand Captaine or great Commander, chargeth him to fight this good fight of faith: in these his words the same thing is meant. And what saith the Campe elsewhere? *I will goe and returne to my first Captaine; for when I fought under his Banner, it was better with me, than now.* *David* (or some other worthy Warrior) disputed the case, it seemeth; whether it was better to fight the battailes of the world, or of the Lord? But at the length, he makes this resolute conclusion: *It is good for me to draw neere unto God.*

Truly (Beloved) it never goeth so well with a Christian Souldier, as when he is taking of the Lambs part, warring against the Dragon and his followers, and manfully fighting the battailes of his Lord. And it may be called good, either in respect of the fight, or the effects that follow the very act; or the consequences that succeed, and entue, the combat being ended.

Reason 1.

Gen. 3. 15.

Revel. 17. 14.

Math. 4. 1.

Gal. 5. 17.

1 John 3. 9.

2 Cor. 10. 4.

Luk. 12. 32.

Judg. 11. 24.

For first; Did not *Elohim*, who created all things of nothing, garnished the heavens, framed the crooked Serpent, gathereth the winds into his fist, spanneth the great Globe with his hand, and that saith to the proud waves, *Hither shalt thou come, and no farther, appoint the same?* And how can this God doe any thing, that is not good? If hee appoint the field, wee need not to feare, but it is a lawfull, and a good fight.

2. Again, who is the Lord Generall, and Leader of this Army? Is it not Christ Jesus, God-Man? We may say of him, (and more too) as the people did of *David*; that he is worth a thousand thousand of us all. Who ever understood this, but with admiration? Surely hee never sinned, yet fought this fight: therefore it cannot but be good and very good.

3. The Spirit also doth summon these Souldiers, and conducteth them into the field; hee leadeth into every truth; for *hee is truth it selfe.* And what comfort may this yeeld every Christian Souldier, that hee hath such a Guide, and Conductor unto the combat?

4. The new man, and first-borne, the part regenerate, is the Fighter. These are all of the free-womans seed, and have the mark of Christ their Captaine in their fore-heads: and these Souldiers cannot sinne.

5. The weapons, for this combat, prepared and appointed, *they are not carnall, but spirituall, mighty, from God, and able to over-throw the strongest holds of Satan;* either within us, or without us. These weapons are like the sword of *Saul*, and bow of *Iona-shan*, that never returned empty; hee that strikes with these, alwayes kills his foe, and wins the field.

6. And last of all; is it not for their owne right, that they thus warre? I remember what *Ishaiab* said to the King of the children of *Ammon*: *Wouldest not thou possesse that which Chemosh thy god giveth thee to possesse?* So, shall not we fight for that which our God hath commanded us to fight for? And if it was warrantable for him to do the one, of a truth its good for us to doe the other. And thus you see, in regard of the act, or fight it selfe, it is good, and none dares (except hee would make God, Christ, the holy Ghost, the new Man, the Spirituall weapons, and heavens privileges, to bee sins and sinners) deny it.

Reason 2.

Gal. 6. 17.

Again, the consequences of this fight confirme it further. And they be either honor, or profit. For honor, none greater. *Pauls* wounds that he received in this hot skirmish, are

are more honour to him, than if he had been adorned with all the ornaments of nature and the world. *The memoriall of the just shall be blessed; and every faithfull Soldier shall be had in everlasting remembrance; their names shall flourish on earth, and be for ever ingraven in heaven.* Pro. 10. 7. Psal 112. 6.

And it is profitable every manner of way: for it hath the promises of this life, and the life to come. And is not that a matter of great worth, of infinite moment? They are called *great and precious promises*. For first, they bring food and rayment, fit and convenient. Secondly, the curse by Christ our Captaine is removed, the infection is took away. We are to know, that our father Adam steeped all our bread in such a liquor, as without this fight, it will be like *Iohns* little booke, *though sweet in the mouth, yet bitter in the belly*. And our drinke, like the waters of *Marah*, if this tree alter not the taste, will rather kill, than cure us. Again, wee shall have inward peace, and joy, that passeth all understanding: A thing often spoke of, but seldom felt by experience; *This joy is unutterable, glorious*. Finally, the good Angels shall pitch their Tents about us, preserve us in their hands: so that we shall not see death, or dash our foot against a stone, untill we have finished our course, and our best hopes bee crowned, never making ashamed. *For all things shall worke together (marke that, not apart) for good, to them that love God, and are chosen of his purpose to this combat*. Besides, this fight hath the promises of the world to come; and they be many. Revel. 10. 10. Exod. 18. 25. 1 Pet. 1. 3. Psal. 91. 11, 12. Rom. 8. 19. 1 Tim. 4. 8.

1. First, death shall be to such, advantage, *better than the day wherein they were borne*: for Christ our Generall hath tooke away her sting; like a *Droane* shee may feare us with her humming, but not hurt us. Eccles. 7. 3. 1 Cor. 15. 55.

2. The soules, at the separation, by the Angels shall be apprehended, and instantly carried into heaven; either for our safetie and comfort, or in that the soules are ignorant of that journey. God could (we deny not) immediately bring them thither, but he will not: for his Angels are, and must be ministering Spirits, for the good of those elect Souldiers. Luke 16. 22. Heb. 1. ult.

3. They, then shall rest from their labours, sing glorie to the Lambe; and with a ravishing and spirituall longing, expect the finall end of this combat, and perfection of all things. Revel. 14. 17.

4. In the day appointed, when this quarrell shall be ended, (for it shall be finished, (to allude lawfully to an unlawfull recreation) when the last of these men-souldiers are borne, and borne againe) then shall the soule descend from heaven into the Grave, be infused into the same bodie, where in former time she had her habitation: But it shall be farre more glorious, for it shall be without all corruption, spot, or wrinkle: It shall be spirituall, having power to ascend, or descend; immortall, and abiding glorious for ever: For, *Christ shall change our vile bodies, and make them like to his glorious bodie, by that power whereby he is able to subdue all things to himselfe*. 1 Thess. 4. 6. The Tables. 1 Cor. 15. Phil. 3. ult.

But some may object, What, shall that body rise againe? how can this be? For suppose that a Wolfe eat a Man, a Lion the Wolfe, Birds the Lion, and Men the Birds, how can this be possible? Object.

I answer, that the bodies were at the first composed, and made of the four Elements, *Fire, Ayre, Water, Earth*; and therefore, in the last change, they can but be resolved into their first principles, and is it not more easie for the Lord, who is infinite in knowledge and power, to recollect this matter, and bring it into forme, than at the first, to make all things of nothing? Yes assuredly; and no art of man can annihilate one graine of Sand, totally separating the forme and the matter; for it is an infinite power. Some hold, a *Palmingenesian*, or transmutation of Elements, but they are deceived: or, the first forme can never be totally separated from the first matter; in part it may, as for example: Cast water into the fire; the fire will by its self, eat of some of the matter, and by its owne forme consume it; And then the water contracteth its forme into its owne matter; and so in the end, having much forme, and little matter, it seemeth then to flye away from its opposite. Resolut.

Therefore this is but a childish cavill; for Elements are not annihilated, or wholly transmutated,
D d d d d

transmuted, so that the same bodie may rise. What if they were? Is any thing impossible to God? Shall we so thinke? God forbid; so be as it doe not (and this doth not) contradict his nature, or the truth of things.

Quest.

And here a question may arise; Whether he, that wanted a member, as hand, foot, &c. at his birth, shall have it at the Resurrection restored?

Ans.

Yes; for it is an imperfection, then a fruit of sinne; then it came firstly, from the first *Adam*: Then must the second *Adam* remove it, understand of the Elect onely) or he should not recover what the first lost. And some hold, that the very bodies of the Reprobate shall be made more excellent, that they may undergoe the greater torment; but certainly *the Elect shall be satisfied with Christs glorious Image.*

1 Ioh. 3. 1, 2.

Object.

But some may object against this, and say, Then shall more rise than was sowne, if he that had not a hand, now have?

Ans.

No; for man in his mothers wombe, is as much in essence, as when he is of age, but not in quantitie.

Take a Pecke of meale, lay leaven of it, it will be greater in quantitie, not in essence or matter.

Again, God can make that deformed masse, a well formed man, yet adde no matter; as wee see a Bell mist in the casting, of the selfe-same matter may bee made perfect.

So God, the great Bell-founder of all the world, shall take out the soule for a time, and cast the bodie anew, in the Furnace of the earth, after put them together; and then *Aarons* Bels in the Sanctuary never rang so sweet a peale, as these Bels shall, in the eares of the Lord of Hosts, for ever, and ever.

Rom. 6. 10.

2 Thes. 1. 8, 9.

5. Fifthly, then shall not onely all their wounds and skars bee cured, but they shall tread the Prince of the World, Satan, and all their Enemies, under foot; yea, they shall see their foes suffer the vengeance of eternall fire, for troubling them in their flight to Heaven. That spirituall *Pharaoh*, with his huge Hoste, shall be swallowed up by the read Sea of endlesse destruction, without all hope of recovery.

1 Thes. 4. 17.

Psalm. 16. ult.

6. Lastly, they have a promise that their Habitation, shall be Heaven; their Companions, Christ and his Angels, all fellow-Souldiers; *their joy full, and for ever.* What a place is this, where all have fulnesse of joy, fulnesse with constancie, and constancie with fulnesse for all eternitie?

If these things now were laid all together, truely understood, seriously thought upon, and without doubting beleaved; who would not, or could not affirme the proposition for a truth, *that a Christians fight is a good fight? good for all, for end; for both.* The uses in their order now follow.

1. Use.

This then in the first place, justly reproveth such persons, that think basely of Religion, reputing it neither honourable, nor profitable. How many cry out, that gaine is godlinesse? no profit had in fighting the Lords Battaille? What is that Captaine, that wee should serve him, desiring to learne another good? Have wee not too many of these amongst us, that foame out their filthy froth, fight against Christ, and his Souldiers? whose tongues walke against Heaven and Earth, crying, What get these with gadding to Sermons, reading so much; (for they allow some Scripture,) being so precise, and strict? Why, I have told thee in part, what they have in possession, and what in possibilitie; for no tongue can speake, or heart fully conceive, the riches of this spoile, man, or Angell.

Suppose, that thou hast rich attire, but it is infected; daintie dyer, but poysoned; many things, but all in the end shall worke for evill; what a miserie is this? Yet this is the estate of Satans Souldiers. Besides this, he deales with his Followers, as the *Philistines* by *Samson*, takes away their strength, puls out their eyes, makes them draw in bonds and fetters; and if he rejoyce in any thing, it is in their blood-shed, and endlesse destruction. But we will leave them, and pittie them, hoping in time they may take the Lambes part, and fight this good Combat.

2. Use.

This may serve to encourage all these Souldiers to goe on, with an undaunted resolution,

solution, and not to shrinke or shiver, though they bee crushed and disgraced. Every one cryeth out, *Who will shew us any good?* as if then had they found it, they would follow it. Why, this is that good thing so many have groped after; wherefore bee yee of good courage, strike hard, stand fast, and be strong. If thou be out of heart, thinke what an honour it is to bee slaine in this field, and that all thy wounds againe shall be cured; yea the sooner thou art killed, thou shalt be crowned; for by death we overcome, get the victorie.

When I consider how the children of *Babel*, the Papiſts, doe spill their blood, like water, on the ground, for their Antichrist, Lord, thinke I then; what should we doe, that are the sonnes of *Bethel*, for our Christ, that hath bene slaine himſelfe, to deliver us from the sting of the first, and wound of the second death? But (alas) these Meditations come not, but like Strangers, to our mindes; and what cold, and short entertainment have they? And this the reason, that we are so loth to leape, or lanch out, shrinke at the sight of a Ship, cry out at the cracke of a Cannon, and tremble at the report of the narrow mouthed Peece. Wee (beloved) have not resisted unto blood; God hath given us better dayes; fire and faggot have bene kept as farre; and what a shame is it then, that we are so weake, faint, halting, and readie, upon the least assault, to be turned out of the way? And therefore if any be giddie-headed in this combat, like a man running through a swift water or streame, let him looke over to the shoare of Heaven, see what a pleasant landing there is, and thousands of Angels to give him entertainment: have thou respect with *Moses*, to the recompence of reward: thinke of a better Resurrection; and with thy forerunner, set before the eye of thy Soule, that glory prepared for thee. What if thy bodie fall in the Wilder-nesse of this World? The Lord hath it in his keeping; Rise againe it shall; therefore be stedfast, immoveable, *abundant alway in the Worke of the Lord, seeing that you know, that your labour is not in vaine in the Lord.* 1 Cor. 15. ult.

And when our fellow-souldiers fall by us, let us thinke that our Captaine is also a Surzion, a Payſirian, and will one day cure all our wounds, and *then shall we for ever remaine together.* Paul would have all his fellow-souldiers in this case, to comfort one another with these words, 1 Theſſ. 4. ult.

And here may bee a use of instruction, to such as have not yet regarded to fight in this Field: take knowledge of thy ignorance, and carelesnesse, and now begiane to change thy Captaine, thou must bee under one of these Generals; *God*, or the *De-vill*; the *Lambe*, or the *Dragon*; *Christ*, or *Belial*. Awake therefore, thou that sleepest; stand up from the dead, and Christ shall give thee light; all convenient furniture, *Ephes. 5. 14.* vs 3.

But some may object, it was good for *Paul*, who was an Apostle, and excellent in the Church, but not for mee. *Objell.*

I answer, as good for thee as for him, in some respects, and in others better. *Answ.*

1. Firſt, thou haſt the ſame Captaine.

2. Secondly, the ſame pay; for the promiſes are not made to any perſon, for his greatneſſe, and learning ſake; but as he is a Chriſtian, and for his goodneſſe: Therefore, *Paul* in the next verſe following my Text, to take away this doubt, addeth; *that a Crowne of Righteouſneſſe is by the righteous Judge layd up, not for himſelfe onely, but for all them alſo that fight, and love his appearing.*

3. We eſcape many wounds that he had, as *Circumciſion*: this made *Zipora* call her Husband, *Blondie Husband*, *Exodus 4. 25.* How often was he whipped? *bars in his bodie, the marks of the Lord Ieſus?* which laſhes, and ſtripes, we have eſcaped. And no doubt, but they ſet it on for the hatred they bore him; and as doth appeare, by that impreſſion, and ſkarres, that were to be ſeene in him. *Gals. 17.*

4. He fought with beaſts at *Ephesus*. Some thinke, after the cuſtome of that Coun- trey, he was caſt unto them: but however, the Fight was fierce, and taſt to fleſh and bloud.

5. We warre a shorter time (for the most part) than he did; and this is some privilege, though it were but rest for a day, or houre, and to have the spoyle so much the sooner. True it is, that we care not how short a time we serve for our freedome, how speedily wee have ended, and dispatched our daily businesse. And shall wee not count it a favour, in a short time, to winne the Field, and possesse the *Heavens*?

2 Tim. 4. 16.

6. He oft fought alone, and had many Adversaries; for he confessed, that at his being at *Rome* (where then was *Peter*?) all men forsooke him, not one to assist him. And a greater griefe must it needs be to him; for company in suffering is comfortable: And there is a woe pronounced to him, *that is* (thus) *left alone*.

7. And last of all, his triall was so hot, his foes so fierce, that he resisted unto blood. What should I more say? For if we would seriously ponder of these things, wee could not but gather life and spirit, and like *Lehn*, march on furiously; or *Deborah*, valiantly. But wee, many of us, have the prize in our hands, yet (alas) we want hearts.

Well (beloved) I can tell you this, that when death approacheth, and judgement through her, as through a window lookes us in the face; then this fight will bee found to bee of worth, and a greater good, than all the glorie, and pompe of the world. But if *Pauls* patterne, the goodnesse of the fight, and the privileges, that wee above many of our Brethren, in time past, and at this present partake of, will not move us to fight, and fight resolutely; let us then set before us the fearefull wrath, and dreadfull vengeance, that is prepared for such as never began this fight; or if they have, yet endure not to the end.

Let the consideration of this, awake us with *Samson*, when the Philistims were upon him, and cause each of us to flie for his life: For, necessitie sometimes, makes the faint and fearefull-hearted Souldier, valiant.

Vse 4.

And last of all, here might Parents be moved to bring up their children in the feare of the Lord. It were a blessed thing, that we could trayne up our seed under such a Generall, to be Captaines; then should wee have comfort in them at our latter end. But Parents, for the most part, busie not themselves with matters of that nature: yet they will that their children receive the presse-money, weare weapons, goe armed; but never teach, or trayne them up under whom, or how to fight; the more is the pittie. But now be ye better advised; make thy sonne of Gods Family, of Christs Campe, of the number of the Faithfull: so shalt thou bee a loving Father, and tender Mother. Otherwise, thou hast but made him by nature, the Slave and Souldier of Satan, child of perdition. And what an honour will it bee to Parents at that last Day of appearing, when they can say to this great Captaine, as he himselfe to his Lord Generall, *Here am I, and the Souldiers that thou hast given me*? For know, that yet a very little while, and he that will come, shall come, and will not tarry.

Heb. 2. 13.
Heb. 10. 37.

Againe, where *Paul* saith, *Paul* hath fought a good fight; observe, That it is not a sinne simply, to speake the best of ones selfe.

2. That a Murtherer, may die a Martyr; a Persecuter, an Apostle; in a word, a great sinner, a rare Saint. Here we see, that a bloody Persecuter, died Christs resolute Souldier: and the same may befall in our dayes. Againe note,

3. That Gods Saints on earth, have no abiding Citie. *Paul* must depart, his fight is fought, his course is finished; calling things that are not, as though (already) they were.

4. That a well-led life yeelds comfort at the day of death. For *Paul* speakes this with rejoycing.

5. That a good man in his life, wisheth the Church might flourish after his death. This was the cause why *Paul* so prest *Timothy* to preach, hee being ready to depart.

6. That certaintie of perseverance may be had, being rightly sought for. Besides others that I omit.

And

And now all that I have to say, seeing we are fighters, and one of our Worthies fallen, is this ; Let us be the more watchfull over our selves, and the closer knit together. Let us goe up as one man, having our affections united, like the Leviathans skales, that no sword can either pierce them, or divide them. *For a Kingdome divided against it selfe, cannot stand :* and the divisions of *Ruben*, will but make great thoughts of heart. And because the eye that now seeth me (in this place) may see me no more ; and the eare that now heareth me (out of this place) may heare me no more, my last speech to you (my Brethren) shall be that charge *Ioseph* gave to his

Brethren, at their parting : *Fall not out, neither be stirred*

Gen 45. 24.

(one against another) *by the way,*

Amen.

F I N I S.

A
CHRISTIANS

last Day, is his best Day.

A
SERMON VPON
THE FIRST EPISTLE

TO THE
THESSALONIANS,

CHAP. 4. VER. 18.

By Iohn BARLOVV.

ISA. 60. 19, 20.

*Then the Lord shall be his everlasting light, and his God, his
glory; The dayes of his sorrow shall be ended.*



LONDON,

Printed by Iohn Haviland, for James Boler, and
George Latbun. 1632.

A
CHRISTIAN

last Day, is his best Day

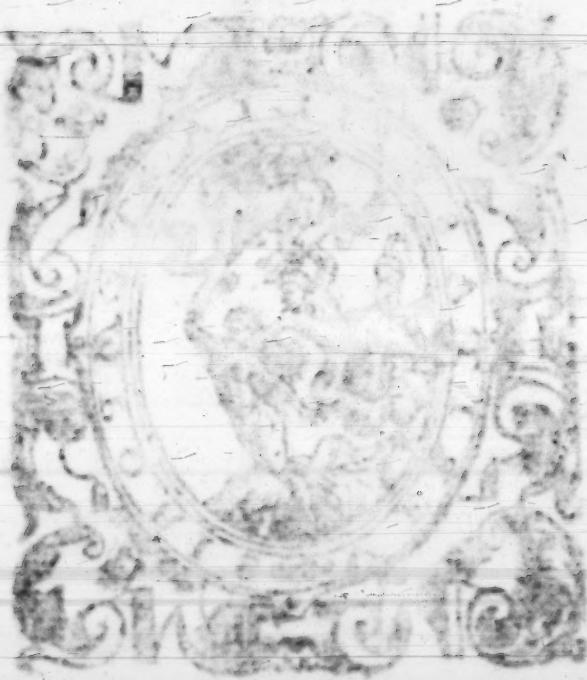
SERMON UPON
THE FIRST EPISTLE

TO THE ROMANS

CHAPTER I

By John Barlow

Printed by J. Sturges, at the Angel in St. Dunstons Church-yard, in the City of London.



LONDON,
Printed by John Haskins, for James Boler, and
George Lambart. 1632.



To the Reader.



Reader, if thou know me, and upon the sight of these lines, use the ancient Proverbe: What, is Saul amongst the Prophets? My Apologie is not to seeke, my answer to thee is at hand, that as Lydia by her importunacie, constrained the Apostles to goe into her house: So my friends have violently compelled me, to bee seene (like Dinah) so farre from home. If (in thy judgement) my First-borne want beautie, heare a little: the second Sonne, like Abel, may peradventure prove better. What if not? yet, this I dare promise, it is not want of will, but skill; and therefore, where the Efficient worketh according to his power, no skilfull Artist will condemne the effect, but take it in the best part.

Shall I commend my owne Worke? that will I never. Because there is in it (though certainly I know none) some imperfection. It was God, not man, that looked at his Works, and saw, and said, they were very (or as others read vehemently) good. And if he would not, being so perfect a Creator, give testimonie of his second dayes Worke, in regard (if I reason aright) it was not perfectly (untill the third Day) finished: why then should the Creature, whose best actions stand in need of sweet Odours, a golden Censer?

Notwithstanding, this dare I tell, that if any thing in it be worth the having, it is not mine, but the Lords: for what have we, we have not received? Read it, understand it, affect it, remember it, and practise it; and then I give thee my word, that to thee (I will not say, to me) it shall prove in part profitable. And thus I leave thee, to him that worketh all, in all things.

Thy friend, could he befriend thee,

JOHN BARLOW.

Eccccc



To the Reader.



Reader, if thou know me, and upon the light
of these lines, what the ancient Prophecy:
What is said amongst the Prophets:
My Apologie is not to seek, my answer is
there in hand, that as I did by her in-
formation, continued the Apologie to
Gods true house: So my friends have
violently compelled me, to be silent (like
David) to take from home. I (in thy judgement) my first forme
and doctrine, have altered: the second some, like Abel, may per-
ceive more profitable. What if not? yet, this I dare promise, it is
not want of will, but skill: and therefore, where the Efficient
worketh according to his power, no skillful Artist will condemn the
effect, but take it in the best part.

Shall I commend my own Works? that will I never. Because
there is in it (though certainly I know none) some imperfection. It
was God, not man, that looked at his Works, and saw, and said, they
were very good (or at others read vehemently) good. And if he would
not, being to perfect a Creature, give testimony of his second dayes
Works, in regard (if I reason aright) it was not perfect (until the
third Day) finished: why then should the Creature, whose best
actions stand in need of Gods Order, a golden Censer?
Notwithstanding, where I tell, that if any thing in it be worth
the naming, it is not mine, but the Lords: for what have we, we
have not received: Read it, understand it, effect it, remember it,
and practise it, and then I give thee my word, that to thee (I will
not say to me) it shall prove in part profitable. And thus I leave thee,
to use that worketh all, in all things.

Thy friend, could be behind thee

JOHN BARLOW

Eccece



A CHRISTIANS last Day, is his best Day.

I THESSAL. 4. 18.

Therefore comfort your selves one another with these words.



IN the beginning of this Chapter, the Apostle exhorteth the *Thessalonians* to Holinesse and Sanctification; and that they would grow up more and more in the same, striving to excell therein. For, it is not sufficient, that a man beginne well, hold that which he hath, and persevere in well doing: But hee must also labour for further perfection of the degrees, of the grace and gifts of the holy Spirit of God^a. Who more did abound in the graces of Christ, than the Apostle himselfe; and yet he accounted of himselfe, that hee had not yet attained to the Resurrection of the dead, but did strive hard towards the marke, for the price

^a John 15. 2.
^a Pet. 3. 18.

of the high calling of God in Christ Iesus^b? Our Saviour is said himselfe, *to grow in knowledge, and stature, and in favour with God and man*^c. And truly, he that doth not like a good branch purge himselfe, and bring forth more fruit, it is to be feared, that he was never truly grafted into the fruitfull Vine and pleasant Olive tree of the Lord Iesus. For, if a man have but once (feelingly) tasted of the goodnesse of God, the powers of the World to come, of the sweetnesse and excellencie of his Grace and Spirit, hee cannot but desire to grow and increase therein. And if he have this minde, he will use the meanes; and in so doing, the Lord will accordingly (as he hath promised) blesse his weakest endeavours with some increase^d. The members of Christ are (as he himselfe is) often compared to a Tree^e.

^b Psal. 3. 14.
^c Luke 2. 52.

^d Ephes. 5. 24.
^e John 15. 1.

Now one properie of a Tree is to grow in height, strength, and breadth; and as it doth increase in age, so much the more to spread it selfe, and shoot forth his branches^f. We that make profession, must not be like the carnall men of this world, who never were partakers of the life of God^g; alwayes bee one, standing as a stay, and not growing at all. It is a shame (considering what time and great meanes God in mercie doth afford us,) that we should still be the same; like *Pharaohs* living *leaves* *time*.

^f Psal. 1. 3.
^g 1st. 17. 8.
^g Ephes. 4. 18.

b Gen. 41. 21. whodevouring up seven fat ones, yet seemed never the fuller^h. And it is a signe of Reprobation, to be, as those poore seduced soules, *alwayes learning, but never coming to be sound-minded, strong men in Christ Iesus, and the saving knowledge of his Truth*^l. At a word, to leave this, and so to come neerer my purpose. If thou wouldest know whether thou be in Christ or not; try thy selfe by this note. Dost thou find a growth of Grace to be in thee, and thy life daily bettered? Why, then thou mayst have comfort; for, if the graft placed in the stocke, doe bud, shoot out leaves, flowres, and beare fruit, it is a sure token, that it doth partake and live by the life and juyce of the root into which it is grafted: so if we doe *goe from strength to strength*^k, and that our last works bee (not like *Calebs strength*^l, (which is good I grant) as in times past) better than our first^m, it is an undoubted signe, that wee are members and living branches of the true Vine; planted in the Garden of God, watered with the dew of Grace from aboveⁿ, and shall in the ende be made *perfect men and women*,^o with our head and Husband^p. Thus much I thought good to speake, before I come neerer to the words I have in hand, hoping it may not bee altogether unprofitable.

k Psal. 84. 7.

l Iosh. 14. 11.

m Revel. 2. 19.

n Isa. 27. 5.

o Ephes. 4. 13.

p Ephes. 2. 20.

q Heb. 11. 35.

r Ier. 31. 15.

s Num. 12. 13.

t Levit. 13. 46.

u Gen. 30. 1.

Now after that the Apostle hath thus exhorted this people to goe on from grace to grace, in *vers. 13.* he cometh to reprove them, of a particular fault, that (it seemeth) he had heard to be in them; and to dehort them, with many forcible reasons from the same. These *Thessalonians* friends were departed, and in regard thereof they were in great heavinesse, and much in minde dejected: yea, they were too farre carried beyond the Haven of Rest, with the gale of immoderate mourning. And therefore he doth not let to declare his minde, *viz.* that he would not have them to be like those, that have no hope of another life, and doe not dreame at all of a *better Resurrection*^q. Neither may we thus imagine, that all mourning for the dead is therefore forbidden. No: But that which is in excesse and immoderate. We may grieve and weepe and humble our selves, at the departure of our best friends; for it is warrantable and good and holy; but we must take heed, that wee exceed not so farre, that like *Rachel*, we will not be comforted^r: for this is to fall into the extreme. I grant that *Moses* may and ought to desire the Lord, to cure his Sister *Myriam* of her leprosie: but if it once cometh to this point, *heale her now*,^s contrary to the Law established^t, he may not be excused. *Rachel* may also say to *Jacob*, *Give me children*; but, if it once breake out into these undecent speeches and unbridled words, *or else I dye*:^u why then, shee must not bee borne withall, but be sharply reprehended. So we may not tie the Lord to any time, place, or meanes: but as he hath made all things, so he is Lord of all things; and therefore, as best pleaseth him to dispose of all things.

Now having admonished them, from this excesse of mourning, he comes to shew, *verse 14.* the reason why they ought not thus to grieve. *For if you believe* (saith he) *that Iesus is dead*: And so proceed to describe and foretell his *Comming*, and the manner thereof. *For if you believe*. Here we may see what is the ground of comfort, *viz.* Faith in the Death and Resurrection of Christ. And also what is the cause of immoderate mourning; to wit, Infidelitie and Ignorance of a better and more enduring life.

For the words themselves, that I have read unto you, they are in one respect, the very conclusion, not onely of the Chapter, but of the Apostles discourse in this place: And being otherwise considered, they are nothing else, but a particular, and more close application of his exhortation. And thus, I take it, the argument stands.

What though your friends be dead, must you therefore mourne as men without hope? No: Why not? Because that Christ is dead, risen againe; and your friends that are dead in him, shall at his comming, rise againe, nothing shall prevent them, and then you shall also meet them, and they and you the Lord, and the Lord, and you all for ever remaine together. Briefly thus it is. If Christ be dead, risen againe, and they that sleepe in Christ, God will bring with him: and that you, that are alive at his comming, shall not prevent (that is, goe before) our friends into glory, already departed: but that they shall rise first,

and

and meet the Lord in the Ayre, and you also; and that, (at that time) your friends and you shall for ever remaine together with the Lord; (I say) this being true, and you having Faith to beleve it, ought not to mourne, as they that have no hope, but to comfort your selves. But all this is true; therefore you should not so mourne, but comfort rather your selves. Thus you see that the words themselves, are an exhortation to comfort, being drawne out of the precedent Premises.

Now I will handle them, as they have relation to the words going before. Where consider with me briefly these conclusions: (for my purpose is not, (as too many doe) to shew you any curious and unprofitable division.) First, that the Thessalonians are in heaviness. Secondly, that being in heaviness, the Apostle labours to comfort them. And thirdly and lastly, the means or instrumentall cause, wherewith he seeks to comfort them. Or, thus: the Thessalonians being in heaviness must be comforted: the Thessalonians also must comfort one another: And they must be comforted, and comfort one another, with these words.

There is no great difficultie in the meaning of the verse: onely, this is not to be omitted, that the words may indifferently be read, *Comfort one another*; or, *exhort one another*. But I rather chuse to read them *comfort one another*: Although I am not ignorant, but that the word in the originall, is often translated in the other sense, as *Hebr. 3. 13.* My reason is not drawne from the word, although *Luke* useth it in that signification, *chap. 16. 25.* and the word *comforter* be derived of it: but from the reall opposition, that is betwixt the word, viz. [mourning] and the word [comfort:] for mourning to comfort, I doe better therefore approve of, than mourning to be opposed to exhortation: though indeed, the difference may seeme to be very nice, or none at all, seeing that exhortation may be, and often is the cause of comfort.

Now to returne to the severall doctrines. Here then we must first consider, what and who these people in heaviness were. Why, they were the Church of God, and children of the most High. In the first Chapter of this Epistle, we may see in what manner *Paul* setteth them out. How that he, and his fellow Apostles, did make mention of them in their prayers; and they are commended for their effectuall faith, diligent love, and patient hope. Yea, they are said to be the very Elect of God: for the Gospell had not bene in word onely unto them, but in power and in the holy Ghost; that is, mightie in operation, breaking downe the strong hold of their sinfull hearts, and converted them to God. So that they became followers of the Apostles doctrine, received the same in much affliction with joy, were examples of holinesse to all Believers, in *Macedonia* and *Achaia*, caused the word of God to abound in all places, and their faith spread abroad in those quarters, Insomuch that they needed not the commendations of any to speake their praise. And, yet you see for all this, they were not free altogether from just cause of sorrow and mourning. From which observe this doctrine; that no people of God are so holy, whom he correcteth not; and bringeth not at one time or other to true cause of mourning.

1. Doct.

If holinesse of life could have exempted a people from affliction, than these might have escaped: for undoubtedly, they were a holy Church, beloved of God, and farre exceeded others. But yet for all this, they must not escape the rod of correction and bitter cup of affliction. It must not goe so well with them as yet; but some teares must still, unto the day of their death, be unwiped from their eyes. Blessed are the dead (saith the Spirit) for they rest from their labours. And truly, before death we shall not be rid of all sorrow, exempted from all griefe, and bee satisfied with good things. Our estates in these later dayes, must be no better, than in the dayes of our forefathers: they went, and so must wee, through the vale of teares, to the promised rest. And he that here on earth, is not by many tribulations humbled, shall never in the heaven of heavens, with the Fore-runner and Finisher of our faith, be exalted: For whom the Lord loveth he chasteneth, even as the father doth the child in whom he delighteth: and, As many as I love (saith the Lord) I rebuke and chasten. So that here you see, that Gods beloved ones are not exempted, and freed from all heaviness; but

Revel. 14. 13.

Psalm. 84. 6.

Heb. 4. 9.

Prov. 3. 12.

Revel. 3. 19.

must

a Heb. 11.

b Act. 14. 22.

must drinke of the potion, and bitter pills of affliction. What man, or woman, that are well reported of in the Scripture, or praise-worthy in these our dayes, that have escaped the hand of buffetting? Is not the Word of God full of examples of this kinde? *How some have beene stoned, racked, burned, scourged, sawed in peeces, buffeted and persecuted, even to strange Cities?* And that I may use no further prooffe for a point so plaine, is it not said, that *thorow many afflictions, we must ent[er] into the Kingdome of God?*

Yet here may further be added two things: *first*, what affliction is: *Secondly*, the sorts or kinds of them. For the first: Whatsoever crosseth a mans judgement, minde, or affection, may properly be counted affliction: for, that which doth give content to any person, cannot fall within this definition. In the next place if we make a distribution from the causes, they may be called and said to be of foure kinds: from God, from Satan, from Man, and from thy selfe. As they come from God, they are trials or probations, (if they fall upon his children.) Hence *Abraham is said to be proved*: and *Peter* biddeth us not thinke it strange, *concerning the fiery trials that are amongst us, to prove us*, 1 Pet. 4. 12. But (if they light upon the wicked) then they are fore-runners of farther and greater sorrowes, and heavier judgements, although we want not some men, who be of another minde. Furthermore, as they proceed from Satan, they may be said to be temptations; and for this cause he is called *the Tempter*, Matth. 4. 3. He tempted *Adam* the first man, *Iob* the iust man, and *Christ Iesus* God-Man; and therefore assure thy selfe he will not spare thee, though he may seeme to let thee alone for a season. Let *Israel* depart out of *Egypt* to serve his God, *Pharaoh* will presently be up in armes to pursue him: If *Herod* but heare that the Babe *Iesus* is borne, the young children shall not escape his hand of crueltie. When good graine is cast into the ground, then the man of enuy will be scattering his Tares to choake it; So if ever we come out of spirituall bondage, into the libertie of Gods children, if ever the new man be renewed within us and wee borne againe, if ever the seeds of saving grace, by the hand of the good Husband, be cast into the furrowes of our soules, then this Tempter, this *Pharaoh*, this *Herod*, this envious man the Devill, will gather together all his wit, power and policie, to hinder us in the way to the Land of *Canaan*, the Kingdome of Heauen; to slay and kill the new man within us, and to sow swarmes of Errours, to cast heapes of wicked seeds into our hearts continually. For, he feareth his Kingdome shall be tooke from him, his Bricke will not bee burnt, his worke goe so well forward, and his crop of Come will not amount to so great a Ricke, at the time of his Harvest, and great Day of Reaping.

And, in the next place, affliction, as it comes from wicked men, may be stiled persecution. Thus was *David* pursued, like a Bird unto the Mounaine. Christ himselfe, and all his members, that will (in truth) live godly, shall suffer persecutions, 2 Tim. 3. 12. *Abel* shall have a *Caine* in the beginning of the World to follow him into the Field: *Noah* must have in the *Arke* a *Cham*, when it is a drowning: and to what end? but to teach us, that the Church and Children of God, shall never bee without a cruell *Caine*, a cursed *Cham* to persecute it. And have not we in our dayes, of his brood, and bitter spawn, that pursue the *Arke*, being in it; or discover their fathers skirts, being got out? hath not our *David* had many a *Saul*, that would have pierced him through with a Speare; had not *Jonathan* by his policie (I meane the Lord by his providence) prevented them? And have not we *Ismael*, with his sharpe tongue, by rue of the bond, to smite *Isaac*, brought forth of the freewoman, and that continually? Who hath not heard *Rabshakeh*, rayling in the *Jewes* Language, especially being intreated to speake in the *Aramites* tongue? But what marvell to find this in the posteritie, seeing their Progenitors were they that kild our Master? They that did deale so with a Tree alwayes greene and fruitfull, as to rend it up by the roots, how shall we that are but dry branches, (at the least) escape brusing, that I say not burning?

* * Last of all, as afflictions doe proceed from our selves, they may be called troubles, or perturbations; for the best man doth sometimes cause this bad liquor to boyle out of

of his owne bowels. *David* not once but often hath cryed out, *Why art thou so cast downe, my soule; and why art thou so disquieted within mee? Psal. 42. 6.* And shew me the man that annoyeth and troubleth not himselfe in vaine; because with patience he doth not tarry the Lords leasure. The foolish Bird, who being in a roome, whose doore is locked, and the casements shut, beateh her selfe against the wall and windowes, breaking her feathers, and brusing her bodie, whereas, would she stay till the passages were by the keeper opened, she might depart being not at all wounded; even so falleth it out with us. For, when the Lord doth shut us up, and straighten our libertie for a time, we would faine make way for our selves, having many devices in our hearts, to breake through the wals of his providence; whereas, if we would stay his leasure, depend on his promise, and submit our selves to be disposed of by his hand, wee might with more ease endure this prison, and with lesse hurt at the last be set at liberty. For God is in one minde, and who can change him? he will bring to passe the thing that he hath decreed upon us. Now the reasons of the point are many.

First, the Lord doth afflict us, that we may be the fitter to receive with profit the seed of his Word; for we are all *fallow grounds*, and bring forth nothing but weeds, dryars, and all manner of unprofitable rubbish, by nature. God therefore dealeth with us, as the skilfull Husbandman doth with his Closes, that he would have to bring forth a good crop of come, against the time of Harvest: He doth not cast seed into the ground, but first he breaketh up the same with his Plough, teareth and renteth it to peeces, picketh out the roots, stones, and all unprofitable brambles; & then he casteth in the good seed of his Garner. So likewise doth the Lord deale with his chosen Closes, and Fields of his Election. He breaketh first to powder our hard and flintie hearts, he rendeth out of our soules, the long-seated weeds of our unwilld affections; he bringeth downe the high Hills of our presumption, and layeth, as it were, waste for a time, the pastures and pleasant medowes of our proud mindes and vaine cogitations: and so having made us naked and bare, like the late tilled and manured field, in our owne eyes, then doth he season us with grace, but never before; then the Word takes deepe root in our hearts, groweth and prospereth, and bringeth forth fruit worthy amendment of life. Let *Manasseh* but be touched with Gods hand, he will be fit to receive the seed of Gods Word, though before he was out of all order. Nay, *David* himselfe, in these manuring times of tribulation, he will gape like the dry ground, and chapped paths before God, the Husband of his Soule. In a word, where Gods Plough hath not first gone, marke, and you shall finde it ever true, that there is at the best, but grasse, no good graine growing.

1. Reason.
c. lci. 4.

Again, the Lord correcteth his, that they may live, as becometh deare children; and that the graces he hath conferred upon them, may not rust, or be altogether unprofitable. Set but *David* a few dayes upon the mount of his prosperitie, and he will be readie to turne the grace of God into wantonnesse; and beginne to sing this carnall Song, *Tush, I shall never be moved.* Oh we make cold Prayers in the dayes of great plentie, and put the Lord farre from us; when as in affliction, we will exercise the gifts of his Spirit, & *seeke him diligently*. Therefore that we may not like the unprofitable Servant, be idle, digge our Talents in the earth, or wrap them up in a Napkin; but put them out to our Masters best advantage, he doth afflict, chasten and correct us. It made the Prophet, who before the dayes of affliction ranne awry, to walke more strictly in the Commandements of his God. And indeed, as afflictions are a meane, to prepare in the first place, our hearts, to receive the Word of God with gladnesse; in the second, they doe much helpe us to exercise the graces that be in us; and to shew forth the vertues of him that hath called us.

2. Reason.

c. Psal. 30. 6.

f. Hose 5. 11.

g. Psal. 119. 71.

Another reason, why we are often chastened of the Lord, is; that we might know our selves to be Pilgrims and Strangers here on earth, wearied from the love of this world, thinke on our heavenly Countrey, and desire to be dissolved, which is best of all. We would forget the Land of Canaan, the new Jerusalem, which is above, if we were not oppressed and sore vexed in the Countrey of Egypt here below. For afflictions, is the

3. Reason.

b. Phil. 1. 13.

great

great Floud did *Noahs Arke*, doe carry the Soule of him or her, that is truly sanctified, the neerer to Heaven. We see that when the Birds want footing on the Earth, they will straight betake them to their wings, and soare aloft in the height of the Heaven: so also, when the waters of affliction doe spread over the face of this World, we will mount like Eagles to the Mount of *Sinay*, where Righteousnesse and Peace kisse each other. And this undoubtedly is another Reason, why in this life we are afflicted.

4. Reason.

i Heb. 12. 8.

And in the fourth place, we are often in heavinesse; that we may know ourselves to be the Children of the most High, and blessed: For *if we were without chastning, (whereof all are partakers) then were we Bastards and not Sonnes,* and blessed is the man (not that liveth in all ease and prosperitie, but) *that endureth temptation, and tribulation.* And truly were not we under Gods hand now and then, we could not know him to be our Father, Christ our Physitian, and the Holy Ghost our Comforter: but being afflicted, we gather assurance that we are the Sonnes of God our heavenly Father, Members of that Head, who first suffered, and after was received unto glory; and Temples or Vessels of that Spirit, that will decke the hidden man of our hearts, destroy the cursed worke of Satan in us, cast him out of us, and present us blamelesse in future time, to Christ our Husband.

5. Reason.

4 I Sam. 17. 34.

12 Tim. 1. 12.

Fiftly, God sendeth us afflictions, that we may have experience of his power, and truth of his promises; that we might gather the more strength, and be able to stand in the day of tryall, and time of greatest need. For when we have found the Lord to helpe us, and to keepe covenant with us in former time, it will settle our hearts, confirme our faith, and cause us to put our confidence in him, and wholly to roll our selves upon him in time to come. This experience of Gods mercie, made *David* so willing and bold to buckle with the *Philistims*: because God beforetime had holpen him to overcome the *Lyon and the Beare*. This also was a meanes to make *Paul* cry out, that he was not *ashamed of the Gospell*, being, through long experience, acquainted with him, *in whom he had (and never was deceived) trusted.* Every little affliction is like a little death, now being delivered by the good hand of our God from them all, it will cause us to rely upon him for deliverance against that great affliction, and King of feare, Death it selfe.

6. Reason.

11 Cor. 11. 32.

Sixtly and lastly, God hath another Reason yet, why he doth afflict us: to wit, that wee might bee saved. *God doth judge us and chasten us in this World, that wee might not be condemned with the World.* Here then you see, beloved, that God doth correct his best beloved ones, that his Word might take root in their hearts, bring forth fruit, his gifts be imployed, we wayned from the love of this World, have experience of his love, and finally be saved. Now then let us come to make some use of this Doctrine.

1. Use.

And if it be so, that there is no Church or people so holy, whom he correcteth not, and bringeth into heavinesse, it confuteth that false opinion of the Papists, that would have long peace and prosperity to be a note, and infallible marke of the Church of God here on Earth. But I leave them as a people that have cast off all shame, spurned against the truth, trodden under foot the Sonne of God, and made a mocke of the blood of the new Covenant; which detaine the Truth in unrighteousnesse, crucifie againe the Lord of Life, have hated instruction, made a league with Hell, a covenant with death; and therefore damned (if they convert not) through the just judgement of God, of themselves, 2 *Thess. 2. 9, 10.*

2. Use.

11 Heb. 4. 9.

Seeing the Church is in daily trouble here on Earth, it also in the second place condemneth that ancient error, and the Authors thereof, who held, that the Land of *Canaan* was the onely rest, that God had, and no other assigned to his chosen people; contrarie to this Doctrine in hand, and that which the Author to the *Hebrewes* maintaineth, that there yet belongeth a Sabbath, even an eternall rest unto the Children of God. If this Doctrine of theirs were true, then of all men, were Professors in the worst condition: For, take away the hope of another life, better were it for us to live with the World. But wee need not to doubt, that there is not a farre better, and a more during

during City than Canaan was, for the Lords chosen. Let us therefore make it our greatest care to keepe that path, that will bring us thither. Let us not faint in the way, and we shall reape the fruit of our hope in due time.

In the third place, seeing the best are in troubles, it also meeteth with many carnall and carelesse people, that live in our Church, but be none of the Church; who thinke, that because they are not in trouble as other men, send out their sonnes as Sheepe, moun-
upon the high places, have their breasts full of Milke, and their bones run full of marrow, eyes start out with fatnesse, lusty and strong, all things to prosper, waters of a full Cup wring out unto them, and are not in bonds of death like other men, that therefore they are highly in Gods favour, and in estate of eternall happinesse. But let such learne, (if they have a luke to know the Truth as it is in Christ Jesus) that no outward thing can certifie the Soule of Gods favour. It is not Sampsons strength, Salomons wildome, Absolons beauty, Sauls stature, the Fooles great Baines, Esau's age, with Iezabels princely birth, that will scale up to the Soule a Certificat of the full remission of sin, and reconciliation with God. No man knoweth the love or hatred of God, by these outward things that are before him. For the raine, and sunne of prosperity, more often falleth on the unjust than the just. Nay, let these people rather reason on the contrary, and suspect their standing: for assuredly, no tribulation, no member of Christ: therefore to speake familiarly to you that are present.

Vse 3.

Job 21.

Mal. 3. 15.

Plal. 73.

Eccle. 9. 2 &c.

Hast thou no better argument, to prove thy Soules Salvation, than prosperity, and ease, and these outward favours? Why, let me tell thee, that these Premises will not admit any such conclusion: and as sure as the Lord liveth, if thou build on this Rock, thy foundation is sandy, and will faile thee in the time thou trustest most unto it. All that thou canst looke to have hence, at the last day, will be that speech of Abraham to such a one as thy selfe art, Sonne, remember that in thy life time, thou haddest pleasures, and Lazarus paines; but now he shall be comforted, and thou shalt be tormented.

q Luke 16. 25.

Vse 4.

Moreover, if God deale thus with his owne children, it reproveth such as will say, when a good man is afflicted, as Iobs friends did to him; Oh, now God hath met with him for his sins, he made it so holy, as if none had bene like to him in sincerity: but now one may see his hypocrisie is found out, and his deceit discovered. But hee that hath his eyes in his head, will reason on another manner, and make more charitable conclusions. But what doe those men in the meane time? not any thing else, then cry aloud in the eares of all that have understanding, and proclaime themselves to be without feeling of others miseries, ignorant of the waies of God, full of hatred and malice, and of the very spawne and seed of the Devill: But I am loth to spend time about such persons.

Here wee may also see, how hard a thing it is to leave sinne, how close it cleaveth to us, that God must daily bee scowring us with the wispe of affliction, or it will eat up our Soules as rust, and make us altogether unfit for his Service. God must either whip us daily with his rod, hedge in our wayes with these sharpe thornes, and bee alwayes rubbing us with this Whet-stone: or wee shall still be rebelling, breaking our bonds asunder, obeying sinne in the very lusts of it, and not rest till wee have plunged our selves into the pit of destruction, and endlessse condemnation.

Vse 5.

Besides, you that are now in ease and prosperity, seeing by afflictions, the godly must sayle to rest, learne here not to be secure, and to cast off all care: but looke as sure as the Lord liveth, for a mourning time, before you taste of the comforts of Heaven. Imitate that good man, who in the day of his prosperity feared adversity, that thou maist say with him, the thing thou fearedst is come unto thee. A wise man seeth the plague coming, and hideth himselfe from it, by wise preparation. But the foole, like a man that wanteth eyes and sense too, ploddereth on, and never feareth evill, till like the foolish Bird hee bee insnared. Singe or the song of that great foole, when God hath made thy mountaine strong; Soule, Soule, live at ease, eat drinke, and take thy pastime. But in the best dayes, provide for the worst, that may befall thee: and if the dayes of mourning comenior, but that God should deale so mercifully with thee, yet thou hast

Vse 6.

Job 3. 24.

Pro. 22. 3.

1 Luke 12. 19.

FFFFF

done

done wisely, and that the Lord requireth of thee; and it shall no more trouble or repent thee to prepare for affliction, and yet being by Gods providence thereof prevented, than it doth the rich Miser in locking his chests wherein his Gold lyeth, and barring of his doores in the evening, though the Thiefe come not at all to breake in, and scale before the morning.

Vse 7.

2 Jm. 3. 39.

2 1 Pet. 4. 13.

And last of all, if God chasten those he best loveth, wee must all learne this lesson; not to murmur and repine, like the old *Jewes*, not to bee dejected, and out of all heart: we, I say, must not hang downe our heads like a poore forlorne person, or withered bulrush: but wee must arme ourselves with strength and patience, that after we have endured, wee may receive the promise. It is a shame to see, how some that have had long experience of the goodnesse of God, will bee troubled in a small triall of affliction. Why, is it not the portion of the godly, the Livery of Christ, and the very Harpe that God giveth his little *Dauids* to make sweet Musicke in his cares withall? Have not all that have gone before thee, walked in this way, trod this Presse, and bore this burden? Shall the head, being the principall part of the body, be wounded, and shall the members not have a fellow-feeling? Shall the Captaine and Prince suffer, and all the Souldiers returne home sound and not wounded? Fye, that were a signe of a coward and faint-hearted Souldier. It is an honour to bee like unto Christ in anything; it is a credit to bee lamed, or maymed in that field, where none escapeth scot-free. Therefore despise not the chastening of the LORD, neither faint when thou art corrected of him: but confesse thy sinnes, the sole cause thereof; humble thy selfe under his mighty hand; labour to remove the ground of punishment; amend thy wayes, and have more respect to the Lords Commandments. Doe not lowre, and murmur, and pine, and sorrow, as one that hath no Comforter: but looke up to thy Father, consider why thou art corrected, have respect to the recompence of reward, and rejoyce; yea, I say againe, rejoyce, that God hath chosenthee out to suffer with Christ, that when his glory shall appeare, thou maist also raigne and be glorified with him.

But I may not let this point thus passe; for feare that some men should make wrong and false Conclusions. For though the Doctrine bee true, that afflictions befall Gods dearest Children: yet all that are afflicted are not his Children: this is not a generall axiome, the antecedent, and consequent being equally proportionable: therefore it shall not bee amisse to give some notes of triall, whereby wee may bee assured wee are chastned as Sonnes, and not punished like Bastards.

1 We are to understand this, that when afflictions befall Gods Sonnes, they are alwayes the better, not the worser for them: for as nature, and Physicke meeting together in one man, doth not kill, but cure the Patient: So where afflictions and grace concur in one subject, they doe not hurt, but help that person, *Psal. 119. 71.* So that we must examine our selves what effects follow them. Doth affliction cause thee to search deeply into thy Soule, like a pinching Frost, that makes a weake man feeble his infirmity, and to find out thy iniquity, the true cause of thy correction, (for the most part if not alwayes?) why then it worketh naturally: for a good man, when Gods hand is against him, cryeth out as *Rebeckah* did when the twins strove in her wombe, *Why am I thus?* It seemeth concerning this, that *Iob* had a deepe matter in him.

2 In the next place, when thou hast found this *Jonah* sleeping in the sterne of thy Soule, doest thou labour to awake him, and cast him over-board, that the raging waves, and billowes of water, that have almost overturned the Ship of thy Soule, may bee stilled, and that by Confession, Prayer, Repentance, and Reformation, the only meanes to escape drowning? then bee of good comfort, this affliction is not unto death, but for the glory of God, and thy Salvation. But if we never in the time of trouble, seeke out the cause; or having found it, doe not cast it away, and bee reformed, but with *Ahaz* sin in time of tribulation, wee must know, that it worketh strangely, and a worse thing will follow. Some like *Saul*, if all things bee not well with them, send for a Witch of *Endor*, to free them from this evill: this is to flye from

from a Beare, and to meet with a Lion. But a true *David* will run to the Lord, for himselfe and for his childe; because he knoweth, that it is *God* that woundeth, and healeth, killeth and maketh alive.

Againe, when affliction befalls a godly person, it will make him more compassionate and pittifull to his Brethren. *DAVID* never prayed more earnestly for the Church, than when he himselfe was in misery: for such a man knoweth by experience what it is to be afflicted, and therefore will be mindful of the imprisonment of *Ioseph*: yea (it seemeth) Christ was tempted, that hee might be able to succour them that are tempted, with greater compassion and fellow-feeling. And by these few markes maist thou see the estate of thy Soule, and truly discern thy spirituall condition, as if thou hadst laid before thine eyes a thousand: a man may see his naturall face in a peece of a broken Looking-glasse, as well as in one of the largest quantity in the World. Wherefore be not deceived, as though all afflictions that befall man, come as from the hand of a mercifull Father: for if these, and such like effects doe not follow, they are but the blowes and stripes, that proceed from the strong arme of a revenging God. And so much for this point. Now the second thing, that we are to consider out of the words in order, is this; that

The Children of God, being in heavinesse, ought to be comforted.

God would have his people not alwayes to bee in sorrow, and grieve under the crosse. And that you may see this point naturally to arise, do but consider the scope of the Apostle, and the sense of the words themselves; hee useth sundry reasons to bring them from sorrow, and so concludes his spech, saying, *Comfort one another.* By this example of the Apostle, we first learn the point mentioned. And from the words themselves, whereas he bids them, *Comfort mutually one another: That Gods Children ought, (if they will be the Apostles Schollers) to labour to comfort one another, being in distresse.*

But seeing the points be but one, as it were, I will therefore, as Christ did the two prophecies, one of the day of judgement, and the other of *Ierusalem*s destruction, handle them together. And that this may be more confirmed, let us but consider a place or two that bee very pregnant for this purpose; *Hee that is in misery, ought to be comforted of his Neighbours.* Here you see the Doctrine plaine in the very same words. And in the next Chapter of this Epistle, the Apostle gives this Commandement; that they *bear with the weake, and comfort the feeble minded*. And it is said, that *Iobs three friends came to comfort him*; though they, through error in judgement, proved miserable comforters. A man must not bee like the *Pharisee*; who, when *Iudas* came unto them for comfort, being in great (so doubt) anxiety of spirit, send him away, with *What is that to us? see to it thy selfe.* No; this is not to doe the will of God. But wee should bee like our Saviour, who did alwayes upon every occasion, seeke to comfort his Disciples: and when he was to leave them, sent them a comforter, to comfort their hearts, untill hee returned againe, and came to make their joy full.

The first Reason, for the further confirmation of the Doctrine, is this. Because wee are all sonnes of one Father, members of one body, Temples of one Spirit, and heires of one Kingdome, there should, nay, there ought to be such a sympathy amongst Christians, as there is in the naturall bodies; if one member grieve, all suffer with it; and if one be had in honour, all the rest rejoyce. This therefore is the first reason.

A second may be drawne from the lesser duty to the greater. God hath given us a charge, that wee be not cruell to his creatures, that wee bring our Neighbours cattell home, if we find it going astray. And a good man will have compassion on his very beast. Hath God care for Oxen? doth he bid us be mercifull towards the unreasonable creatures? Why then undoubtedly, wee ought much more to comfort those that are counted Christians. Who will suffer his Ox or Ass to lye in a ditch, but will draw him out speedily? Why, one Christian is of more worth than all the World; and dearer in Gods sight than all the rest of unreasonable creatures. And therefore in heavinesse to be comforted.

Firstly

Thirdly,

Doct. 2.

x Luke 13.
Job 6. 14.

Verf. 14.
Job 2. 11.

a Mat. 27. 9.

b John 16. 7.

Reason 1.

c 1 Cor. 12. 26.
Reason 2.

d Exod. 23. 4.

e Luke 14. 5.

3. Reason.

Thirdly, we ought to *comfort one another*, in regard of the badnesse of the times. For the Childe of God may goe long, before he have entertainment of the World; he may sigh and cry, and lye long like *Iob* on the dunghill, but who will come to visit him? If he be wounded in falling among Thieves, as *the man that went from Ierusalem to Iericho*^f; All our *Samaritans* will scarce looke on him.

f Luke 10.

4. Reason.

A fourth may be drawne from the manner of Gods dealing with us, and the Law of equitie. And therefore if we will not offend the Lord, abuse his Talents, and goe against the very light of nature, we must *comfort one another*. God (sayth the Apostle) *hath comforted us in all our tribulation*; (to what end?) *that we might be able to comfort them that are in tribulation, with the same comforts, wherewith we were comforted our selves of God*^h. Wee ought to observe in what manner, and by what meanes the Lord hath comforted us, that so we may be the better able to comfort others in the daies of their affliction. For by this experimentall knowledge, especially in the anguish of the Soule, a poore man may come to bee a more skilfull Physitian, than some others that be learned Clarkes in the World. We should labour alwayes to have Balme in our Boxes for this sore, that the Daughters Virgin of our people may bee healed, and not dye or languish of this spirituall disease. One reason that the Lord used to the *Iewes*, why *they should not grieve the heart of a stranger*, was; because *they knew the heart of a stranger, having bene strangers themselves in the Land of Egypt*ⁱ: so, one reason let this be also, that we should *comfort one another* in heavinesse; because we know the heart of such as are in heavinesse; since we have bene the time past in heavinesse our selves.

h 2 Cor. 14. 5.

i Exod. 23. 9.

5. Reason.

Againe, we should labour to *comfort one another*, lest Satan by his policie should prevaile in his temptations: for when any of Gods Children are in perplexitie, then he taketh advantage against them. At all times he is compassing the World of the Elect; but especially he seeketh, whom he may devoure at this season. *Paul* was well skilled in his enterprises; and therefore bids the Church comfort the incestuous man, *lest* (marke his reason) *he be swallowed up of too much heavinesse*^k. Yea, beloved, a good man or woman, may come to make, (or at least be in danger, to make) shipwracke of their Faith, when such a boisterous tempest, and storme of tentation doth arise, and meet with the over-fraughted barke of the Soule, which Satan by his power and policie is able to rayse.

k 1 Cor. 13. 7.

6. Reason.

And last of all, we should comfort the feeble-minded; because we cannot tell what need our selves may stand in, in time to come. Satan may tempt us, povertie may befall us, an evill spirit may haunt us; and a thousand calamities besides, may compass us about. And then may it not be just with God, to deale with us, as we have dealt with others? Nay assuredly, this Rule is true and must be verified; that *with what measure we mete to others, the very same shall be measured to us againe*^l. If we will not comfort others in their tribulation, God will not comfort us in our tribulation. Take heed therefore to this dutie: *For what knowest thou, but thou thy selfe maist also be tempted*^m? And now I come to the use of the doctrine.

l Mat. 7. 3.

m Gal. 6. 7. 2.

Is it so then, that God would have his people comforted? and that wee ought to comfort one another? What then shall we say to those, that are so farre from this office, that they rather adde afflictions (as some did to *Paul*) to their bonds that are in heavinesse? I dare, and may truly say of them, that they are the enemies of the Crosse and members of Christ, neglecters of Gods Commandement, and therefore not farre from the Kingdome of Hell. Goe on therefore, thou that art filthy, laugh at the Religious, sport thy selfe with their sorrowes, lift up thy head, when a good man is brought low, throwne into perill, trod under foot of the mightie of this World, and condemned without cause: yet know, that one day, God shall cleere his cause, and comfort his Soule, when as he shall meet thee in displeasure, draw out his Sword of indignation against thee, wound thy hairy Scalpe, and make the Arrowes of his Justice drunke with thy blood. *For it is a righteous thing with God, so render vengeance to all such as trouble him*ⁿ. This I say therefore, that if any such miscreant be in this assembly, that maketh

n 2 Thess. 1. 6, &c.

maketh those, that will *not run with them to the same excess of riot*, the subject of their scorne, and matter of their mirth, that the Lord hath a quarrell against thee, and as thou hast *set thy arrow in the nock so shoot at them that are upright in heart*; so he will one day pay thee home, though for a while he may spare thee, and give thee thy part and portion with hypocrites; because thou hast not comforted, but tormented his people. Laugh if thou list at thy reprehension; yet be thou sure that thou shalt mourne one day at thy destruction; for the mouth of the Lord hath spoken it.

1 Pet. 4. 4.

Phil. 50. 12.

And here in the second place, I may not misse a second sort, though not so bad, yet but little better. And these are a sort of slow bellies, and rich Chaffes, that this City abounds withall, as *Egypt* did sometime with Frogs; who thinke if they doe no hurt, (blindly imagining) they may be exempted from all good. These care not who fall so they may rise; who is poore, so they be rich; nor who is tormented, so they themselves be comforted. Of whom I say (though it may be easier with them at the day of Judgement, than it shall be with the other) yet they shall not escape perdition, and condemnation; for he that will have comfort at the Resurrection of the just, must first be just, and labour to comfort the just.

2. Vse.

And my purpose is not to spare any that my doctrine reproves; therefore in the third place, here is soundly lessoned some of the better sort, that will comfort some, but not all, or at least, not in that manner and measure. I trow the Apostle here doth not except any; but speakes to all, and of all. I say then, away in this respect, with regard of persons, and have not the faith of our Lord and Saviour in acception of persons. Let but a great rich man in this Citie be sicke, (and that in mans judgement not to death neither) oh, what stir will some then make? what sighs will they fetch? what ridings on horseback? running on foot, and jolting in Coaches? But if a poore man lyeth at the doore of death, small stir is made about him; peradventure send him a Testar they will, and then they thinke all is well. But doth Christs doctrine or example teach you so to doe? No, no; he was not, and his doctrine is not, any respecter of persons; therefore goe thou and doe, if thou wilt doe thy duty, likewise. And now I come to the next use:

3. Vse.

James 2. 1, 2.

Where I may not let slip a fourth sort of people, that I never heard met withall; and they by this doctrine are not condemned in not giving, but in not receiving comfort when it is offered; and they be of the better sort as I judge. These persons will continually cry out of their sinnes, corruptions, heavinesse, and afflictions: but they will not receive any comfort at the Minister or the messenger of God sent unto them. They will spend much time, and use many words to make their wants knowne; but will not apply any medicine, be it never so soveraigne, to their fettered sore. They will tell you, that they are not worthie of anything, and fetch deep sighs, and not sayned neither. But let not such refuse comfort being sent: for if it be the duty of one Christian to comfort another if he be in heavinesse, then it is thy part on the other side to receive comfort being proffered thee, when thou art thy selfe in heavinesse. Were not hee a simple foole, that being hungry, should come to a rich mans doore, and knock & call and cry for some releefe; but when as the Master of the house knowing his need, and in compassion sendeth him an almes by the hands of one of his followers, he shall begin to pull his hand back, to draw away from the doore, and tell the servant hee is not worthie of the almes; because he never did his Master any service worth the value thereof? And he is no wiser that will pray, and desires others also to pray to God for comfort: yet when the Lord seemeth to have heard his cry, and to send him comfort, beginneth to trifle, and say; Oh, I am not worthie of it: Stay thou in this condition, & refuse comfort till thou be worthie of it, if thou thinke it wisdome; but yet be better advised at the last, and play no more the foolish begger. I doe the rather speake of this point; because I have sometimes met with sometender consciences, that are not well groundd in the faith, which deale on this manner. Therefore if any such be here, let him or her take notice of their folly, and learne this lesson at the length; that no wise begger will bid the man that brings him an almes, if he need it, and like it, to carry it back

4. Vse.

back againe to his Master. And none so mad, as to refuse the gift of a Prince, being freely offered. Goe thou therefore and doe on the same manner; for God doth not mock any, in proffering him that, he will not willingly impart upon him.

5. Vse.

Here then all of us may gather a note of tryall, and prove whether wee bee in love or not. Have we a tender care one of another? Doe our bowels yearene for the comfort one of another? Are we imprisoned in our mindes, to see any that feareth the Lord in bondage? and doe wee to the uttermost of our abilitie labour to comfort such? why then it is a sure signe that wee are living, and not dead members, being translated from death to life. It is the very nature of good hearts to rejoyce exceedingly, that they have the least occasion given them to manifest that Christian affection they beare to such as love the Lord Jesus. He that findeth this in himselfe, findeth a good thing, and he that cannot find it, let him know he hath not Christs Spirit: for he that hath Christs Spirit, is mercifull, as his heavenly Father is mercifull. And now I come to the last use:

6. Vse.

Where we are all exhorted to performe this dutie. You therefore that have begun well; wax not weary in so doing; for great shall your reward be in heaven. And thou that hast hitherto omitted the same, take knowledge of it, repent for it, and be diligent to comfort the hearts of such as are sad, as thou shalt be able, and the Lord gives thee occasion hence-forward; so shall the Lord be with thee, and comfort thee, when thou hast the greatest need, and yet least able to comfort thy selfe.

1

r Gen. 14. 18. &
18. 5.

And now briefly I will shew you how many wayes we may and ought to comfort one another. And first, with the things of this life; for so is *Abraham* sayd to comfort the *Angels*, in giving them bread; or by lending or giving our other substance, as gold, silver, &c. But onely a word of this, lest some might (to use the Apostles phrase) imagine, I speake for want.

2

r Psal. 141. 5.
r Gen. 50. 21.

Againe, we should comfort one another, with exhortations, and friendly admonitions, and loving reprehensions. Let the righteous (saith *David*) smile me, and I shall be unto me as balsam, or as a precious ointment; that is, no doubt, a great delight and comfort. And in this manner did *Ioseph* comfort the sad hearts of his brethren after his fathers departure; and therefore let us have respect to this duty, and put the same in practice. Some, because they are poore, or not so able to deliver their mindes in such learned termes as others, cease to speake a word of comfort in due season. But let not this hinder any of you; for though thou art but a meane man or woman, & unlettered; yet know, that Gods power is most made manifest in weaknesse, and his Spirit is not tyed to the dignitie of any mans person. It is not the finenesse of the phrase, or the greatnesse of the speaker, that bringeth comfort, but the blessing of God accompanying his ordinance by his Spirit, who bloweth when and where he listeth, *Ioh. 3.*

3

r Heb. 12. 2, 2, 3.
r James 5. 11.

r Aa. 21. 13.

r Deut. 10. 8.

Besides, we may comfort one another being in heavinesse, with a wile carriage and good example. When we being in miserie, see others that are lesse troubled than our selves, beare it out with patience, it is a notable meanes of comfort to them. The Author to the *Hebrews* drawes the people to looke on Christs example, that they might not faint in their weakne mindes. And *James* bids his Schollers to have regard to *Job*. And we see that *Paul* reproves his friends, for their indiscreet carriage and immoderate mourning. What doe you weeping and breaking my heart? Nay, the Lord gives a speciall charge in the old Law, that those that had a faint heart and fearefull countenance, should returne home, lest they caused others to faint also. And therefore let us wisely in our troubles, carrie ourselves before such, as are also troubled. And this is the third meanes to comfort others.

4

r Esai. 39. 1, 2.

A fourth meanes to comfort one another, is by Letters. And it is a speciall one, though the most men either know it not, or if they doe, regard it not. Oh how welcome is a Letter from a faithfull friend in time of trouble! It is said, *Ezekiah* was glad of the Presents, and Letters, that *Merodach Baladan* sent him. I doubt not, but there is among you that have had comfort by this meanes, and also comforted others. And is not the goodnesse of God to us hereby manifested, who doth for our comfort

afford

afford unto us this speciall meanes, so that wee may in short time, with no charges at all, comfort our friends being in heaviness, from afar? Yes, it is a great blessing, and worthy of thanks on Gods part; and also to be put in practice of all his Children.

Fifthly, we may much comfort one another in finding not onely of Letters, gifts, or some friend; but even in our Closets, by our faithfull Prayers being at home; *The Prayer of a faithfull man availeth much for his friend^a*, bee hee never so farre absent from him. And wee see that the Apostle prayed for these *Thessalonians*, that God would comfort their hearts; and stablish them in each good word and worke^b. Seeing therefore that we enjoy so great meanes, through the bounty of our good God, whereby we may comfort one another; let us put them in practice, as wee are able, and God shall give us occasion.

He that is willing to comfort his friend, in time of trouble, needeth not to exclaime and say, that he would, but he wanteth wherewith to doe it. No; this can bee no sound excuse to shelter thee under. This is but like a thin thorne-bush in a great storme; the wet and showre of Gods Justice will finde thee out, stand as close under it as thou canst. If thou hast not riches, then write to the sorrowfull Soule; If thou canst not write, goe to visit him; If thou canst not goe, then send out thy friend: If this may not be neither, why then, let thy prayers be a swift Messenger unto the God of all consolation; that he would send them comfort. He that cannot or will not doe all, or some of these to the poore distressed person, he cannot, he will not doe any thing. And so much for this point also.

And now I come to the last Doctrine. I intend to handle out of the words: *Comfort, (saith the Apostle) one another with these words; that is, with the consideration of the Resurrection, Comming of Christ, and Day of Iudgement.* For I take it by [These words] he meaneth, the words going before especially: therefore I will extend them no further. Whence therefore observe this Doctrine, that

The Comming of Christ, and Day of Iudgement is a speciall meanes of Comfort, being beleaved, and seriously thought upon, so all that are in heaviness. Doct. 3.

Yea, undoubtedly, the Children of the promise fetch comfort from the remembrance of this time. The Soule that is sound in the Faith fetcheth comfort, like as *the Merchants Ship doth treasures, from afarre^c*. And I durst appeale, for the prooofe of this point, to the very heart and conscience of any faithfull man or woman: for they doe in time of trouble, soare to this hill, and climbe this height to refresh the languishing Soule, and fainting spirits.

But yet, in regard such a thought never entrench into a carnall mans heart, I will backe it with some places of Scripture. Consider with mee the example of *Iob*. Did not he, being in the depth of depths, cry out in a strange manner? saying, *Oh that my words were written (and what would hee have thus to bee written?) in stone, and graven with a Pen of Iron in Lead?* Nothing, but that *his Redeemer lived, that hee should see him with those eyes, to stand the last on the Earth^d*. Here you see, whence this good man, being in great misery, fetched comfort. And *Iames* labourerth to comfort his people, and patiently to beare affliction; because *the comming of the Lord drew neare^e*. Also *David* rejoiced, and his heart was glad, with the remembrance of the like Meditation, *God would not leave his Soule in grave, neither suffer his flesh to see corruption^f*. And in another place, hee expected at that time, *being asked, to be satisfied with Gods Image^g*. And *Paul* tells the *Philippians*, that their conversation was in Heaven, from whence they expected the Comming of the Lord *Jesus Christ^h*. And doth not our Lord himselfe, bid us lift up our heads and rejoyce, when we perceive that day drawing neere? It is with a Christian Soule, as it is with the Pilots on the Seas. They saile the whole Globe of the Earth, by the direction of the North and South Pole. Now, when through the length of their voyage, they lose the sight of the one, by the interposition of the Earth, then they guide their Ship by the direction of the other: and at these two Starres doe they take their Ayme. And so the Children of God have two Poles to saile the Ship of their Soules by; the

Decree

12 Tim. 3. 19.

Decree of God, and Day of Judgement. When a faithfull man seeth some, who long have seemed to sayle to the land of Rett, make shipwracke of their Faith: why, then they cast up the eye of their minde, to the Pole of Gods Decree, to fetch comfort, for they know, though all the Starres in the Heaven should be moved out of their course, *that this foundation abideth sure*¹. But suppose that they bee in great distresse, and much afflicted: Why, then they look to the South Pole, the Day of Judgement, when the great Pilot will come, and once againe stay the raging waves of the Seas, calme the climbing billowes of the waters; and make such a quiet and still streame run thorow every banke, as all the power of Death and Hell shall never be able to move, or trouble them any more.

Yet, I grant, that it may, and doth often fall out with the Professor, as it doth with the Mariner. Sometimes a darke cloud, or myst, so over-shadoweth the North Pole, and the South also, that he is faine to use the helpe of some neere adjoyning Starre or Planet to direct him: And so the Christian Soule may have such a tempest, cloud, and myst of temptation to spring in his heart, that he is glad to sayle his Ship for safety by some other little Starre (I meane Mercy,) that have their daily course, betwixt the Poles of Gods Decree, and the Day of Judgement.

Now, it is not against reason, that Gods Children should comfort themselves with the remembrance of the Comming of CHRIST, and Day of Judgement. And that every word may have his weight, I will set them downe in order.

1. Reason.

And first, a good man cannot but be grieved, when he seeth the poore creatures groane under their burden, being a fruit of his sinne, by which they are untill that Day come, subdued under hope. Wherefore this may be one Reason, that might cause those who are mercifull to the creatures (as all good men bee) to fetch comfort at the Day of Judgement: for then shall they be restored unto the liberty of the Sonnes of God. Not that as some have deemed, they shall enjoy the Earth, and live without all bondage and subjection; but having served to bring the Elect to their eternall rest, which is one and the speciall end of their preservation, they shall rest from their labours; that is, be annihilated, and turned into the same matter of which they first were made and composed. They are said to groane, because (as a stone by force cast upward) they goe against their Nature and end of their Creation: for whereas they at the first were created to glorifie God, and to serve Adam & his seed, as a help to further them in the same duty, since mans Fall, they dishonour God, goe against their proper end, and serve wicked men, who greatly abuse them to their condemnation. They had never groaned, if ADAM had stood, and they shall never groane, when man is once againe perfectly restored. The Reason is sound, though his seeme doubtfull.

2. Reason.

Againe, at the Day of Judgement, Gods Children shall tread Satan under foot, and triumph over all their Enemies. Then shall they see the destruction of all them, that during their abode on Earth, sought to have rooted them out for ever. God, at that time, shall reward them for their sinne, and they shall see it, and stand by, and laugh, and be comforted. It is a thing that we much desire, to see our Enemies overcome, and to rejoyce at their destruction, as we may gather from the words that God spake unto Salomon, 2 Chron. 1. 11. And at that day, we shall have our wils herein satisfied to the full, for it is the time of vengeance, wherein God will be revenged, and wee shall also, of those that have troubled us.

42 Thel. 1. 7, 8.

3. Reason.

A third Reason, why we should fetch comfort at the Day of Judgement, is this. The Children of God have, are, & alwaies will be, accounted hypocrites, deceivers, fooles, and Seducers of others, and what not? But at this day shall the secrets of all hearts be disclosed, *and every hidden thing brought to light*¹. This is the Day of the Generall Assises of all the World, when each man shall have Justice done him, without wrong.

11 John 9.

A. 2.

Eccles. 12. 16.

Wee see, that if an honest man bee failely through malice, accused of his neighbour, that hee will long for the Court-day, and time of triall, that hee may prove himselfe to be upright, and his Accuser a Lyar. And shall not Gods Children fetch Comfort, in thinking of this Great Day of Sessions, when they shall be cleared from

from all the false slanders, and wicked reports of their malicious Enemies? Yes assuredly, this doth comfort, and yeeld much matter of joy to the Innocent.

Besides, Gods Children have done many good Workes in private, which shall all bee rewarded publikely at that Day. And many a faithfull Prayer, hath the poore man made unto God, in the behalfe of the Church, which is the best Almes that he had to bestow upon it, which the Lord hath scored up in heaven: and then shall his money come in with increase. The Usurer, I warrant thee, longs for the day of his accounts, hee keepeth a right reckoning, and will call for his interest: and shall not wee looke, and long for ours? That is, the Day wherein wee must reape all that wee have sowne: it is a Christians Harvest-Day. Then shall our faithfull Master give us our wages with advantage. Wee see, a poore Servant will long for his quarters hyre: but if it have gone to a whole yeere, then he longeth so much the more. Why, wee are to receive, if wee be Gods Servants, many a yeeres wages together, though not for merit; yet through the vertue of Gods promise, made in Christ Iesus, *Matth. 10. ult.*

Reason 4.

1 Jam. 5. 7, 8.

Fifthly, whiles wee live here on Earth, wee are absent from our Husband. Wee are as yet but contracted, as Ioseph was to Mary: We are with Jacob, but serving our seven yeeres for faire Rachel. Wee have not yet thoroughly knowne him, whom our Soules best love. We speake to our Lover, but at the window, and not face to face. But at the day of Judgement, wee shall be married to our Husband; for then is the great Marriage-Day of the Lambe and his Beloved. Then will our service to us, as Jacobs did to him, seeme nothing. Surely a good man then, will not at all remember the dates of his life; because God doth answer to the desires of his heart. Why, wee count our Marriage-day, and so it is, a time of joy, and we long sore for it, and it is lawfull. But what Marriage may be compared to this? Not that which God himselfe made in Paradise; this farre excelleth that in many degrees, and sundry respects. Then became much evill to both the persons: but none can ever befall after this. And this maketh the Day of Judgement, to a Christian, a day of comfort.

Reason 5.

1 Revel. 19. 7.

1 Eccles. 5. 19.

Lastly, which is the Reason of all Reasons. Then shall wee receive that, which wee have so sore laboured for all our lives long: *The end of our faith, even the Salvation of our Soules.* What made the old Patriarchs, and Children of God to endure such burning, scourging, reviling, buffeting, and all manner of evill? Was it not, that they might receive a better Resurrection? What made Moses refuse to bee called the sonne of Pharaohs Daughter? Was it not, in that he had respect to this day of Judgement? What made Christ himselfe, to despise the Crosse, and to endure the shame? Was it not, in setting before him the glory that was prepared for him? What made Paul to count all things dung and drosse here below? Was it not, that hee might attaine to the Resurrection of the dead? In a word, what is it that makes any of us to take paines in our Callings, learne the knowledge of God, cast off the Fashions of this World, abstaine from the appearance of evill, and labour to reach others the feare of the Lord? Is it not all to this end, that wee and they might bee saved? That, that is most generall, is the best: but this is most generall, therefore the best: for is not all time and meanes subordinate to this day? Why then it must needs bee to all Believers, the best Day, and Day of Comfort: Yea, A CHRISTIANS LAST DAY, IS HIS BEST DAY.

Reason 6.

1 Heb. 11.

1 Heb. 12. 1.

1 Phil. 3. 2.

This then in the first place, doth let us see the manner of Gods dealing, with the wicked and the holy: when hee is preparing the worst things for the one, hee is then preparing the best for the other. This Day to the prophane, shall bee a Day of Darknesse, of Tempest, and of Mourning; but to the Godly, a day of Joy, and of Gladnesse, and Refreshing. This will not be unprofitable to be considered of us: no surely, it ought to be marvellous in our eyes, If we would (or rather could) goe with the feet of our minds as farre backe, as Gods Decree, and come then with him hand in hand, and view all his particular Acts, untill this Day of Execution, wee shall see this to be true: that when God doth the worst to the wicked, hee doth the best to his Children.

1 Ie. 1.

Job 33.13.

Psal. 145.5.

Vse 2.

dren. When God is chusing one, hee is refusing another; when God is redeeming one, hee is casting off another; when God is comforting one, hee is terrifying another; when God is converting one, hee is hardning another; when God is rewarding one, hee is revenging another; when God is quickning one, hee is killing another; and when God is saving one, hee is damning of another; and yet all his Workes are just, and holy, and good; *though hee doe not alwayes give a reason of his proceedings*. Let us therefore with the Prophet *David*, meditate day and night, upon the glory of his Majesty, and his wonderfull workes. Let us not let these things slip out of our minds: but as wee naturally take delight, in seeing, and hearing, and seeking for strange things; so let us especially busie our selves with the consideration of this one thing.

And in the second place, if the Children of God doe fetch comfort at the Day of Judgement; Why then, hereby wee may try our selves, whether wee bee in the Faith, and Children of faithfull *Abraham*, or not. Can wee, in the dayes of mourning, comfort our selves, with these words? Then it is a sure signe, that wee are Children of the most High, and shall receive a Kingdome that cannot be shaken. The *Zoographers* report, that it is the nature of Eagles, after that their young bee growne to some strength, to take and set their eyes opposite against the Sunne, when it shineth cleereft, and so many of them as doe close their eyes, turne backe their heads, or dazell in viewing the same, they will straight catch with their feet, and bear, and pull out of their Nests, and throw them downe, that they burst asunder, esteeming such but a Bastard-brood. How true it is with these Birds, I know not: but this I am sure of, that he or she, that cannot, after they have long been fed in the Nest of the Church, looke directly upon the Sunne of Righteousnesse, with the eye of Faith, they bee but a base Brood, and not rightly bred. If the day of death bee unto thee, like the King of feare; and the coming of Christ to Judgement, the time of thy execution; assure thy selfe, thou art dead in trespasses and sins, in the gall of bitterness, and bond of iniquity; thou hast not tasted of the powers of the World to come, nor the love of God hath entred into thy heart: but art a dead Tree, a Bastard Bird, and reserved for the blacknesse of darknesse forever.

* Revel. 2.17.

What is the cause, that so many cannot endure to heare of Death, Hell, Judgement, and Condemnation? Is it not, because their hearts tell them, that they have not repented, their lives are unholy, and that they have no hope of a better life? Undoubtedly it is. And therefore try thy selfe by this note, if thou wouldest know thy spirituall estate, and how thy case standeth towards Heaven-ward. Canst thou joy, in calling to minde this Day? Doth thy heart leape within thee, to thinke on this meeting? Doest thou wish, that an end were put to these dayes of sinne? Canst thou pray unfainedly from thy heart, Lord, let thy Kingdome come? Doest thou looke for preferment at this Day, and esteeme it better than the Day wherein thou wast borne? Why, then I say unto thee, Bee of good comfort; thy finnes are forgiven thee, and this thy Faith hath saved thee. If thou canst doe this, thou hast that *White Stone, which no man knoweth, but hee who possesseth it*. That a man might discern a sound-hearted Christian from a dissembling Hypocrite, many have written large Volumes, and tooke great paines; but I will give thee no other glasse to see thy estate in, than this that I have named. He that hath this desire in himselfe, hath that new name written already in his forehead, whom none can read, but such as are of the Brides Company. These and none but these, let them make what shew of Profession they will, have their names enrolled in the Lambes Booke of Life.

But it may be objected, May not the very Elect and Faithfull themselves feare the Day of Judgement? and bee farre from fetching comfort at it? I answer, they may. First, at their first conversion, and soon after, before they have gotten a full perswasion of the remission of their sins. And againe, in some spirituall desertion; when the Lord seemes to leave a man to himselfe, as he did *David* and others, he may feare to thinke of the same. And lastly, when as he hath fallen into some great sinne, after he is a strong man in Christ, he may feare Death & Judgement, and be constrained to pray with *Iob* and

and David, O Lord, stay thine hand a little, that I may gather strength, before I go hence; and bee no more scene.

7 Psal. 39. ult.
Vse 3.

And in the next place, seeing the day of Iudgement is a day of comfort to the faithfull, let them learne not to fret at the wicked, neither to envie the evill doer; for he shall soone be cut off, like greene grasse, and wither away as the flourishing herbe. Doe the lewd and profane of this world abound in all riches, and carry a high sayle? Alas, stay but a very little while, and thou shalt see his house laid waste, his candle put out, and his hopes perish. Neither be thou impatient, though thou be wronged unjustly, but settle thy heart; for wee have need of patience, that after wee have endured affliction, we might receive the promise: and stay but a very little while, and hee that shall come, will come, and will not tarry. Be patient therefore, for the coming of the Lord draweth neere. This doctrine being well considered, should, and rather ought to provoke us to love, and good works; this is the use, that Paul, after that he had long treated of the Resurrection, willed the Church of Corinth to make of it. Therefore, my beloved brethren, be ye steadfast, unmoveable, abundant alway in the works of the Lord; for as much as ye know your labour is not in vaine in the Lord.

8 Psal. 37. 1, 2.

9 Psal. 73.

10 Hebr. 10. 37.

11 1 Cor. 15. 58.
Vse 4.

And to shut up all, seeing the Apostle brought this doctrine to comfort those whose friends were departed, let us therefore, considering the season, be content with patience to part with ours a little. Let us not mourne, as men that have no hope. Wee can be content, when the evening approacheth, to goe to our rest, and bid good night to our best friends, with whom we take sweet counsell together: for we call to minde, that the morning is not far off, and then wee shall meet againe. Why, death is but as a night to our friends departed, their bodies are but at their rest, and the day is ready to dawne, when they shall arise, and we all meet them with greater mirth, than we with mourning parted from them: they are entred with our fore-runner within the vaile, and we are standing at the doore, giving attention and heed to heare his call. And beloved, it is not long, but we shall follow and goe the same way.

Wee must know, that God is building of his spirituall Temple, and he must needs have matter to make it on. Now all the trees in the Forrest are his, and why then may not hee cut them downe at his pleasure? Seeing therefore that this is so, let our care bee so to grow, that wee also may bee living stones, and pillars of that Temple. Oh, what a shame, me thinkes it is, to see men professing Religion, mourne, and grieve, and sorrow, when they part with a friend, so that a man cannot discern betwixt them and a reprobate! This, beloved, ought not to bee so: for if any have cause to rejoyce at the departure of their friend, much more wee, being assured of a farre better Resurrection that shall befall them. Let us imitate that good King, humble our selves for them when they are alive; but being departed, let us consider, that we shall goe to them, and not they returne to us. If we have cause to mourne; it must either be in regard of them, or of our selves: not in regard of them; for wee have scene such things in them, as undoubtedly accompany salvation; and they therefore are at rest from their labours. And for our selves; are not wee going hard after them to our eternall home? What souldier but will rejoyce to thinke on the spoyle? Shall the Husbandman lift up his head, when Harvest draweth neere? the man contracted rejoyce, to thinke on the day of his Marriage? the Prisoner of his liberty? the Prentice of his freedome? and the Heire of his possession? and are not wee all this, and more than tongue of man and Angell can utter? Our salvation sleepeth not; and who can steale away our Treasure? Wee are going to a Countrey, that floweth with Milke and Honey: a Land that was never ill reported of; a place all men like well of, and are willing to possesse: but yet is reserved onely for us, of God, who be his peculiar people: in that Land are our old acquaintance, our Husband, our Mother, our Father, and what not? It is a place, where sorrow is never scene, matter of complaint heard, or evill successe feared: and may not, cannot this comfort us? Shall Balaam seeme to joy, in seeing Christ a farre off; and yet had no benefit by him? Shall Abraham through Faith be glad? Shall the Wise men seeing but his Starre re-

12 2 Sam. 12.

13 Numbe 4. 17.

joyce

f Mat. 2. 10.

g Luke 2. 39, 30.

joyce with an exceeding great joy^f? Shall old Simeon, beholding his Saviour in his swaddling bands, cry out; *Now, Lord, let thy Servant depart in peace* &? and shall not we much more rejoyce, having farre better and greater cause?

For our Saviour is now even at the doores, his signe is ready to appeare, the Trumpet of God presently shall sound, the voyce of the Archangell shall bee heard, the dead shall rise, and the iust men be glorified. If any thing will comfort thee, this will undoubtedly comfort thee. It is true, that the Day of mans Birth is good, the Day of Regeneration is better, & the day of Death is best of all: but the Day of Iudgement to him or her, that beleeveth it, is beyond all comparison. These foure Dayes, are the foure steps, by which a Christian Soule climbeth to the greatest height of honour. This Day, it farre surpasseth the yeare of Iubilee; that being but the signe, this the thing signified^h.

h Levit. 25. 11.

You therefore, beloved Brethren, that are in heavinesse under Gods Hand; being vexed of the world, wounded in spirit, sicke in bodie, groane under bonds, and oppressed with poverty: yea, such as are Halt, Lame, Blind, Deafe, Dumb, or partaker of any naturall infirmity, looke up to this Day: for here is matter of great comfort for you. Let Grace, in the remembrance of this Day, swallow up Nature, and give no more place to it; walke no more so heavily, hang not downe the head so low, and goe no more mourning all the day long. But consider this, that thy Redeemer liveth; Hee is risen againe, hath prepared a place for thee; and is even at the doores to come fetch thee, to take possession of thy everlasting home. *Dearely beloved, you are we the Sonnes of God: but then it shall be made manifest; what we shall be:*

k 1 John 3. 2.

for we shall be made like him, and see our Saviour as he is.

You that heare this, beleve you this? I know you beleve it: therefore comfort, (yea, I say againe comfort) your selves one another with these words.

FINIS.
